

HISTORY \_\_\_\_\_  
OF THE  
MENNONITE  
GENERAL CONFERENCE  
VOLUME II



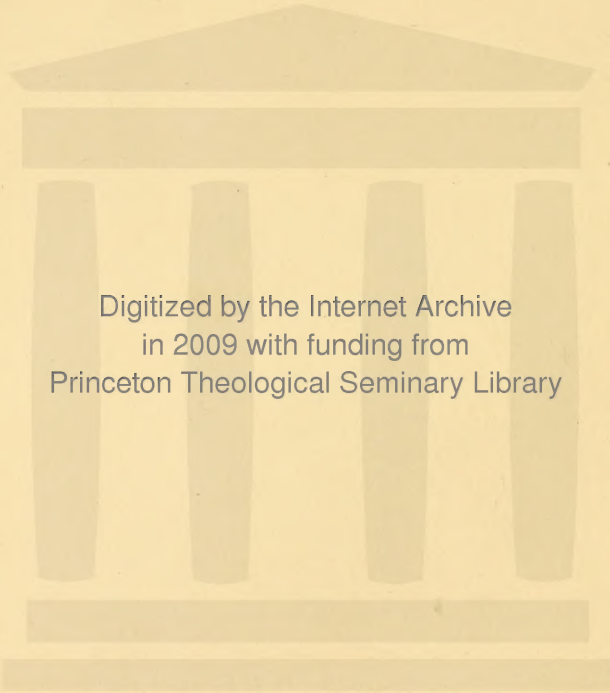
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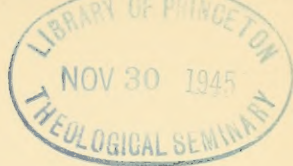












THE  
HISTORY  
OF THE  
GENERAL CONFERENCE  
OF THE  
Mennonite Church of North America  
VOLUME II



By  
H. P. KREHBIEL  
Pastor Emeritus, First Mennonite Church, Burrton, Ks.



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1938

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VOLUME II

OF THE

HISTORY

OF THE

GENERAL CONFERENCE

OF THE

MENNONITE CHURCH

OF

NORTH AMERICA

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Dedicated  
to  
The Memory Of  
Those  
FAITHFUL SPIRITUAL ANCESTORS

Who through many Centuries  
loyally took up their Cross  
and  
Followed Jesus  
All the Way.



## PREFACE

Forty years ago the first volume of the "History of the Mennonite General Conference" was published by the author of this second volume. The first volume was so well received that the General Conference at its 1935 session in Upland, Calif. passed a resolution to encourage Bro. H. P. Krehbiel to "compile another volume of the history of the General Conference, bringing it up to date," and here it is, for which we are glad.

In reading it, one readily sees that the writer is not a novice at such work, but is well trained in evaluating essentials and non-essentials in history. This is possible only when one has a deep insight into movements and trends of the times, and historical developments. His long time experience as editor of papers for Conference circles, his practice in writing the first volume mentioned above, and his constant and prominent participation in General Conference work as well as his reading in things Mennonite, makes him eminently fit to write such a history.

The first volume covered about thirty-six years, while this one covers about forty years from 1896 to 1935. While this is a somewhat longer period than the first, the size of this second volume is necessarily larger than the first because of the growth and expansion of Conference activities, which growth can also be seen from the constantly increasing size of the triennial Conference reports, which form the chief source material of this book. Large parts of this have been embodied in this volume, especially reports of Boards and Committees, which makes it especially valuable as a reference book. Not only the Conference officers but also other Conference workers are in constant need of such records. And in view of the fact that the triennial reports of the Conference are not in all homes, and even where they are, they are often not filed away for ready use, this book should be in every home and library. C. E. Societies are in great need of such reference material. As it is now, they often have to write to the officers or the Boards for information, as I can testify from my 25 years' experience as secretary of one of the Boards. This book will undoubtedly be a great help in this direction. Consequently,

what at first would seem to be a disadvantage, namely its lengthy extracts from reports, etc., is really an advantage. The history of every branch of the Conference work can easily be written from such a book. And we need more study of and insight into our history. Practically every problem of today has its roots in history, and can only be fully understood in the light of history, which helps very much to solve it. God himself has pointed to this by inspiring his prophets to write so much of the history of his people. Even some of the longest Psalms are practically nothing but history (Ps. 106, 107, etc.) And what wonderful lessons and inspiration they contain!

We would especially urge the growing up generation to study this history to catch the spirit of the fathers, and to understand the better their problems of today, e. g. the peace and non-resistance problem, or the steward problem taken up recently by the Conference. The main work of the Conference, such as missions, etc., will, of course, also gain much by such study of the past.

The Conference will no doubt be thankful for this addition to our limited literature by Mennonite writers, and we bespeak for it a ready and wide circulation.

P. H. Richert.

Newton, Kansas,  
May 19, 1938.

## FOREWORD

It was soon after Volume I of the History of the Mennonite General Conference had appeared, that the writer spent some time in Kansas. One day, driving with my father, Christian Krehbiel, he referred to the book above mentioned, saying: "Son, you must write also the Second Volume." To that statement the reply was made: "Then the Lord must needs grant me a long life." Prophetically he remarked that the Lord would likely grant the needed range of years. That, to me, then seemed quite improbable. Yet, my father's wish has been fulfilled. The following pages cover four decades of the remarkable history made under the gracious guidance of the Lord, whose is the work recorded. At that time I had been actively engaged in the ministry for about four years. So the activities of the General Conference have been shared in by me during the whole period covered by this book. Praised be the Lord, in all humility, for the privilege and opportunity of sharing in the promotion of this significant cause, during this epochal period of transition to a divinely appointed new era of humanity's mundane life, and the advance of Christ's cause to a higher plane and fuller realization of the Kingdom of heaven on earth. For, it is for that purpose that God, in His providence has kept in the Mennonite Church the remnant of the primitive, old-evangelical church for these long centuries. And toward attainment of that end the Mennonite General Conference was permitted to make a contribution. Of that contribution the succeeding pages contain a deservedly detailed account, which in later years the students of Mennonite history will certainly appreciate.

It was at first thought that this Second Volume would comprise about six hundred pages. The plan originally was to include in it not only the immediate activities of the Conference itself, but also a somewhat elaborate account of the Mission Fields and various institutions that have come into being under the creative activity of the Conference. And besides it was the aim to include also many illustrations of the subsidiary institutions; and finally also a somewhat full account of the six District Conferences working as sub-divisions of the General Conference, liberally illustrated, was to be embodied in this Volume.



About five months before the book was to be finished it was seen that the matter was becoming too voluminous for a single volume. For the account of the activities and records of the various Conference Committees, Boards and Missions was expanding in quantity so as alone to fill six hundred or more pages. It was finally found necessary to divide the rapidly accumulating material into two volumes. In consequence Volume II was limited to the recital of the direct Conference activities and its closely allied activities, which the account of the subsidiary institutions, Conferences and Societies would find room in a third volume, to appear at a later date.

It will be fitting to set forth briefly what the contents of Volume III are planned to be. For Volume II does not cover all that properly belongs to the General Conference history previous to 1935. It is those historical interests that the third volume will aim to supply. The contents accordingly will include 1) A brief synopsis of the General Conference history from its beginning till 1935. 2) Home Mission; churches founded; illustrated. Home Mission Fields. 3) A liberally illustrated historical account of each Foreign Mission field and its stations, also their specialized activities; the workers, as also statistical information. 4) Brief history of each of the six District Conferences; their special activities; list of the adhering churches, with a picture and brief history of each church. 5) Schools and colleges, subsidiary to Conference with brief history and liberally illustrated; also statistical information. 6) Benevolent institutions, hospitals, Homes for Aged, with brief histories and illustrations. 7) Comprehensive statistics of the General Conference.

In the preparation of this Volume II the writer gratefully acknowledges the assistance and cooperation of a number of friends and supporters of the Conference: From the Conference Secretary C. E. Krehbiel the use of the first book of the Conference Minutes was obtained. This invaluable record bears the following statement on its title page, "Protokoll ueber die Verhandlungen der Allgemeinen Conferenz der Mennoniten von Nord Amerika, beginnend am 21ten Maerz, 1859." It contains on its 438 pages the records of twenty-four sessions of the General Conference, the last session

having met in the year 1926. Much other valuable material was supplied by P. H. Richert in the form of printed reports rendered by Boards and Committees, as also a number of books covering Foreign Mission activities. The following persons read parts or all of the book before it went to press for finding historical or other inaccuracies: Missionary and Mrs. G. A. Linscheid; Missionary Rodolphe Petter; C. E. Krehbiel, Secretary of the General Conference; P. H. Richert, Secretary of the Foreign Mission Board; W. S. Gottshall, Secretary of the Home Mission Board; G. N. Harms, President of the Conference Trustees; H. J. Krehbiel, President of the General Conference for two terms and for many years President of the Publication Board; Missionary and Mrs. P. J. Wiens of India; Missionary and Mrs. August Ewert of China.

Accuracy has been aimed at persistently. However in an account containing such a multitude of varied items it is nevertheless improbable that no errors have crept in. Only 500 copies of the book have thus far been printed. However the type of the whole book has been kept up for printing more copies later, if needed. Anyone finding errors in the work is therefore invited to report to the author any errors found, and needed corrections can then be made before the next edition is printed.

May the perusal of this book stimulate many to increased devotion to Christ's cause of salvation of souls and the propagation of the gospel of peace. If it does that, then it will have achieved the purpose for which it was written.

The Author.

Newton, Kansas,  
July 1, 1938.

# ANNOUNCEMENT

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COMING

## Volume III

OF THE

## GENERAL CONFERENCE HISTORY

Completeness is the aim in preparing this forty year history of the General Conference. The constructive activity of the Conference in its sessions, as also in the departmental work under Boards and Committees, supplied such a wealth of material that one volume became too bulky. An additional volume became necessary. So Volume III is now being written. Into this Third Volume are to be embodied the following:

1) A brief synopsis of the history of the General Conference from the very beginning (1860), on to and including the Twenty-Eighth Session in 1938.

2) A somewhat detailed historical account, liberally illustrated, of each Foreign Mission Field, as also of the Home Mission activities in its various phases of work, as carried on by the respective Boards.

3) A brief history, illustrated, of each church affiliated with the General Conference at its 1938 session.

4) A brief history of each of the six District Conferences, subsidiary to the General Conference.

5) Brief historical accounts, suitably illustrated, of subsidiary institutions: Schools and Colleges; Hospitals; Homes for the Aged; Mennonite Historical Society; The Mennonite Book Concern, and other related interests.

6) Comprehensive statistics.

Volume III of the History of The General Conference of the Mennonite Church will probably not appear before the year 1939.

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# INTRODUCTION

The General Conference of the Mennonite Church of North America celebrated its Seventy-Fifth Anniversary at Upland, California in the year 1935. At that session some one was inspired to suggest that a second volume of the History of the Conference should be written, bringing the history of the Conference up from 1896 to the time of this celebration. This suggestion met with a lively response. The writer of the first volume was present as a member of that Conference. The request that he write also the Second Volume was unanimously supported. While he had thought of doing so, this request came to him quite unexpectedly. Although he was already in his seventy-fourth year and was at the time closely engaged with work as pastor of the Burrton Mennonite Church, Manager of the Herald Publishing House and Editor in Chief of DER HEROLD and the MENNONITE WEEKLY REVIEW, as well as engaged in writing the book WAR—PEACE—AMITY, (which has since appeared in print,) he consented, with the Lord's help to produce also the Second Volume of the History of the Mennonite General Conference.

## CONNECTION WITH VOLUME I

In order that the reader may intelligently connect the historical account of the General Conference of the Mennonite Church of North America, as given in Volume I, with the account in Volume II, the following data are submitted.

Volume I was written in the years 1894 to 1897. In the year following it appeared in print. The book covers the historical account of the Conference from the very inception of the idea of a General Conference, through to the realization thereof. It then recites the early activities of the Conference, its growth and rapid expansion, and a brief account of the Conference Session of 1896, followed by an appendix containing a number of brief biographical sketches. Volume II accordingly takes up the thread of the story during the interim between the years 1896 and 1899.

## LINKING UP VOLUME I WITH VOLUME II

Forty years have elapsed since the first volume of the History of the General Conference of the Mennonite Church of North America appeared in 1898. The account there closes with a brief record of the Fourteenth Triennial Session of the General Conference. That Session was held in 1896 in the Alexanderwohl church, located a short distance north of Newton, Kansas. Sixty churches participated.

A change in officers was made for the first time in many years at the 1896 Conference. A. B. Shelly had served 20 years as President, and Christian Schowalter as Secretary for 33 years, that is practically from the beginning. A vote of thanks was extended to them for their long, faithful and efficient service.

**Foreign Mission** work was being vigorously prosecuted in Oklahoma and Arizona.

**Home Mission.** Home Missionary activity was increasing.

**Education.** In the field of Education notable progress has been made.

**Publication.** The cause of Publication had received new impetus by the recognition of the increasing use of the English language, and by giving the Publishing enterprise the name: Mennonite Book Concern of the General Conference of North America. At the 1893 session the Conference had adopted the following resolution concerning "location of a Publishing House and Printery": — "That Berne for the future is not the suitable location for a Publishing House and Printing establishment appears to be clear. We recommend: The Conference instruct that the Publication Board cast about for a more suitable publishing center, and when in their judgment the propitious time has come that the Publication interests can thereby be promoted, they are authorized, with the approval of the officers of the Conference to proceed with the relocation." On this matter the Publication Board reported to the 1896 Conference as follows: "The Board did not make sufficient progress to enable them to purchase a printery. Nor has the relocation of the Book Business been accomplished."

Several other resolutions pertaining to relocation of the publishing interests were adopted at the 1896 Conference, and at the 1899 session the Publication Board reported that attention had been directed to St. Louis as a suitable location. Several members of the Publication Board were sent there to investigate. But as they did not find the desired advantages for establishing the General Conference publishing interests in St. Louis, the Conference Book and Publishing interests remained in Berne, Indiana, as heretofore.

**Transition of Language.** At the 1896 Conference attention was given to the fact that adaptation to the language of the Nation was urgent. A Weekly Paper in English was advocated by the Publication Board; so also the publication of English Sunday School Quarterlies. With regard to an English paper it was resolved to enter into an arrangement with the Eastern District Conference to take over their English monthly paper, making it the property of the General Conference, and then if possible thereafter to publish the paper as a weekly. In addition, to satisfy the demand for a song book in English, the "Mennonite Hymnal" was already being supplied.

**Secret Societies.** On the question of secret societies a paper was read at the 1896 Conference which was considered of sufficient importance for the session to order it published with other papers in a pamphlet for dissemination in the Conference churches. This led to further and definite action with regard to secret societies at the 1899 Conference session.

**Constitution Adopted.** The adoption of a Constitution and By-Laws was accomplished at its 1896 session. This Constitution is recorded on pages 477 to 489 of Volume I of the History of the General Conference.

The Constitution provided a greatly improved and much more effective system for conducting the work of the Conference.

The "Common Confession" laid down fundamentals of Christian faith and life—among which are: "Salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the practice of the Christ-taught doctrine

of peace and non-resistance, and the exercise of a scriptural church discipline.”

Membership in Secret Societies is not permitted. The following positive position is taken: “No congregation which tolerates among its members those belonging to secret societies shall be admitted into Conference.” (1896 Constitution)

Temperance is required. Under this rule occurs the following statement: “A congregation that tolerates among its members the drink evil, cannot be regarded as Christian, and can therefore not be a (member) congregation in this Conference.” (1896 Const.)

The Confession is unalterable. “There shall at no time any rules or decisions be made or adopted which shall in any way contradict the principles of faith in this Constitution.” (1929)

**Incorporation.** In connection with preparing a Constitution for the Conference, steps were also taken for incorporating the Conference. A committee was appointed for that purpose, and at a later date that committee secured a charter of incorporation from the State of Kansas. The business headquarters for the Conference for legal transaction was located at Newton, and Halstead, Kansas.

**Industrial Mission.** Differing views about Industrial Mission arose between 1892 to 1896. In Volume I of the Conference History the beginning of the Indian Industrial Mission School is related, p. 300—311). Missionary work in those early years, 1880 forward, was done chiefly among the Indian children who by arrangement with the Government were placed in the schools at Darlington and Cantonment, in the Indian Territory now Oklahoma. Proximity to the primitive life of the older Indians tended to defeat the Christian instruction as well as the industrial education and training. In order to offer more favorable conditions to Indian youth, as related in Volume I Christian Krehbiel, the President of the Foreign Mission Board, established an Industrial Indian School on his large farm near Halstead, Kansas. These young people boys and girls—the Government placed in this school for a continuous period of three years. Besides being given a secular education and Christian religious instruction and guidance, these students were trained in all phases of farming and housekeeping

connected with western American life. When they returned to their homes after three years these young people were suddenly submerged in the plains—Indian's primitive nomadic life. All that they had learnt was mostly lost. At this time the United States Government arranged to allot Indians lands to be owned in severalty. The Indians were to locate on these farms. This raised a new problem for the General Conference missionaries who had located near or in Indian Community territory so as to be in touch with the Indians of their mission. It was thought best that these missionaries acquire land within the Indian Community with the thought of doing some farming, thus enabling them to encourage and aid Indians in industrial farming. Two of the missionaries did this and established farm homes in or very near their Indian communities, on homesteads or "claims." On or near their places, churches were erected in which services were conducted with Indians attending. This arrangement was popular with the Indians, especially near the Red Hills—not far from where Geary, Oklahoma is now situated.

Unhappily there were some friends of the Missions who considered that true Christian mission work did not include industrial training and education. They opposed this manner of missionary work. This opposition came to a head at the 1896 Conference session. The Foreign Mission Board in the opening paragraph of its report say: "Dark shadows hung over our Mission three years ago (1893). Only lately the Lord had permitted a test by fire to visit Cantonment. At Darlington the school was without children, and the dear workers there were discouraged. Washita and Geary, because the Missionaries (J. J.) Kliwer and (J. S.) Krehbiel had claims there, had become a 'rock of offense'. There was a shortage of capable Mission workers, and the Indians at Darlington seemed to turn their backs upon us and to favor the Government schools."

About 1894 Kliwer, while continuing as Missionary to the Indians voluntarily reduced his wages from \$800.00 annual salary to \$400.00, and later he voluntarily declined all remuneration while continuing the missionary work as before. Krehbiel did similarly at the Red Hill station.



At the 1899 Conference session the following resolution was adopted: "The Western District Conference requests of the General Conference that in a closed session, the discussion of Foreign Mission matters, according to the Conference minutes, closed with an explanation by J. J. Kliever, be reopened." This closed session was held and at the same meeting "Brother Christian Krehbiel voiced his protest against the proceedings pertaining to the mission work at the last (1896) Conference, and showed in what respect he believes that injustice was done to the former Missionaries J. J. Kliever and J. S. Krehbiel, though perhaps unintentionally by the Mission Board and the Editor of *Der Bundesbote*." The following resolution was adopted by the closed session: "The General Conference herewith declares, that the discussion at the last Conference concerning the Claim-Missionaries was not intended to cast suspicion on these brethren, and we sincerely deplore, that from later publications on this subject our former Claim-Missionaries and other brethren have gained the impression that the Board was unwilling to deal justly by them."

The result of this unhappy disturbance was that all organized effort to help Indian Christians to gain a hold on modern civilized life was abandoned.

**Statistician:** In 1893 a committee on statistics was to be appointed, but nothing was done. In 1896 the office of Statistician was created. H. P. Krehbiel was elected by acclamation. The first detailed statistics of the General Conference churches, then sixty-six in number, were prepared and submitted to the 1899 Conference session. At that session the statistician was instructed to prepare comprehensive statistics of all Mennonite churches in North America and submit the same to the Conference: this in addition to the preparation of complete statistics of the Conference churches for the three year term ending 1902.

**Orphan Care, Deaconess Cause, City Mission.** At the 1896 Conference the Home Mission Committee again urged that the fields of Orphan care, Deaconesses, and City Mission should no longer be neglected, but rather that these interests should be



taken up as departmental activity of the Conference and be liberally supplied with workers and means.

**Emergency Relief Committee.** At the 1896 Conference session the Home Mission Board urged the creation of a Relief Commission to aid needy members of our faith, following therein the example of the District Conferences. It was further urged that such Relief activity would counteract the encroaching influence of secret societies. It was pointed out also, that such action would be following the example of the church in Jerusalem at the time of the Apostles. However the Conference took no action at this time toward inaugurating activity in this very vital duty of the Christian church.

## PART ONE

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# EXPANSION CONTINUES

Fifteenth to Twentieth Conference Sessions  
1899 to 1914

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## CHAPTER I

*The Fifteenth Conference Session was held in the HEREFORD  
MENNONITE CHURCH at Bally, Pa., October 12 to 18, 1899.  
(For picture see p. 393, Volume I)*

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## FOREIGN MISSION

*OKLAHOMA-ARIZONA. MONTANA ADDED. INDIA  
MISSION BEGUN. MISSION TO CHINA SUGGESTED*

Nineteen summers had passed since Missionary S. S. Haury and his young wife had left for Indian Territory, now Oklahoma, to engage in missionary work among the Arapahoe Indians. Much had been accomplished by this time. From the one station Dar-

lington, the work had now expanded into six stations. The story of the beginning of Heathen Missionary work by the General Conference is told in Volume I. The following account carries the story forward after the year 1896.

### *FOREIGN MISSION IN OKLAHOMA AFTER 1896*

**Darlington, Oklahoma.** The station at Darlington, where the beginning of the mission work among heathen was made



MR. AND MRS. S. S. HAURY  
FIRST FOREIGN MISSIONARIES  
OF THE GENERAL CONFERENCE  
STARTED MISSION WORK IN 1880 AT  
DARLINGTON, OKLAHOMA

by the General Conference, was gradually declining. Haury had been transferred to Cantonment, H. R. Voth, after being in charge of Darlington for several years, left the Mission and Missionary J. S. Krehbiel and wife were placed in charge. School was still being conducted with about 40 Indian children in attendance. But the Indians, who at the beginning were living in close proximity to Darlington and the Indian Agency, on account of land allotments were gradually moving farther away and forming camps along the various streams. The effect of this was little by little to render Darlington obsolete as a Mission Station.

About 1897 Missionary J. S. Krehbiel, having been chosen pastor of the recently organized Mennonite Church at Geary, removed to that rapidly growing town, there to serve both as minister of the Gospel for the whites and Indians. To E. H. Haury

the Superintendency was delegated, as well as to continue as teacher. In 1898 Haury resigned. Shortly before, H. G. Allebach had been secured as teacher. At Haury's departure, Allebach was given charge of both the superintendency and teaching, assisted in the latter by his wife.

Conditions had by this time become so unpromising at Darlington, that the Board decided to submit the problem of the future of Darlington to the Conference. The Conference decided to authorize the Board to discontinue Darlington if in their judgment that would be for the best.

Pursuant to these instructions from Conference the Board made efforts to continue the Darlington Mission. M. Horsch was stationed there as Missionary in 1900. He served there for two years, but was forced, because of ill health of Mrs. Horsch, to discontinue the work. As the Indians were steadily removing from this region the Mission Board concluded with regret to dis-



BERNE, INDIANA CHURCH  
GENERAL CONFERENCE MET HERE IN 1902.

continue this first mission station of the General Conference. This was done early in the year 1902 — about twenty years after founding here the Foreign Mission work.

**Cantonment, Oklahoma.** At Cantonment the Missionaries Rodolphe Petter and J. A. Funk were leading the work; Petter as Missionary to the Cheyennes while Funk was Missionary to the Arapahoes. Petter had mastered the Cheyenne language sufficiently to enable him to translate several of the Gospels and was now at work putting these into print. Funk was also reducing the Arapahoe language to writing. Other workers here were G. A. Linscheid, S. K. Mosiman, Bertha Kinsinger, and Agnes Williams, these being active as teachers, while Lisette Kinsinger was busy in charitable work among the Indians in her profession as a trained nurse.

About the turn of the Century, Oklahoma was being rapidly settled. All the land was taken up that had not been allotted to the Indians. Thus the Indians were entirely surrounded by a mixed population of American citizens. At Cantonment the Mission Board had erected a large school building, and several Mennonite teachers were instructing a large number of older and younger Indian children. The school was well attended, many Indians having been settled in that region. As the Government issued rations to the children that attended the Mission school, the cost of operating this school was not heavy. But when the Government built its own school, that institution became a competitor to the Mission school. Besides, the Government discontinued issuing rations for the children attending Mission schools. Under these changed conditions it was deemed best to discontinue the school. The school was transformed into a hospital and home for old or sick Indians. Lisette Kinsinger, a trained nurse, was placed in charge. She also visited sick persons in the camp and gave needed medicine to them and took such care of them as she could. S. K. Mosiman for one year served as superintendent of the farm. Later, Missionary Petter was superintendent of the home, while a converted Indian, Kaoves by name, was placed in charge of the farm.

The Missionaries Petter and Funk continued their missionary

work as before by visiting Indians in the camps and in their homes and speaking to them of the One Thing needed, and inviting them to the church services to which a goodly number responded, in addition to those who were members of the church. The Cheyenne church, led by Petter, had 27 members, while the Arapahoe church, led by Funk, had 14. Petter continued his work of translating, the Gospels of Luke and John having been translated and printed. Bertha Kinsinger assisted him in the first alphabetical arrangement of collected Cheyenne words. Funk also had some of his translations into the Arapahoe language ready for printing.

The Home for aged and sick was discontinued about 1904, as but very few Indians seemed to care to make use of it. Two Indian Evangelists were employed after the 1902 Session of the Conference: Frank Harrington as Funk's assistant among the Arapahoes, and Harvey Whiteshield as assistant to Petter among the Cheyenne. Bertha Kinsinger was appointed especially to assist Missionary Petter in his translation work. As many Arapahoes had moved farther away it was planned to move the Arapahoe chapel nearer to the settlement.

About the year 1907 the Cheyenne missionfield was extended westward about 20 miles by establishing an outstation at Mower Camp. A chapel was built about 10 miles west of Cantonment and Petter conducted services there regularly. The station was built at the request of Indian Chief Mower, and the meetings were well attended by the Indians.

There was steady growth in the missions in Oklahoma. In 1911 the Indian church members were reported as follows: Cantonment (Cheyenne church) about 60 members; Clinton (Cheyenne church) 25 members; Hammon (Cheyenne church) 16 members. The Indian Arapahoe church near Canton numbered 59 members. At this time the following mission workers were stationed in Oklahoma: At Cantonment, Rodolphe Petter and wife, Bertha Kinsinger, Agnes Williams and Alfred Brown; at Clinton, J. B. Ediger and wife and Alfrich Heap-of-Birds and Edw. Williams (as interpreter); H. J. Kliever and wife and several converted Indian men at Hammon, and J. A. Funk and wife and Henry Lincoln and Matthew G. Wolf at Canton.



Cantonment continued as the principal center. Because of the failing health of Mrs. Petter, Missionary Petter had left this field and sought a climate favorable to his wife's health. Missionary M. Horsch was appointed Petter's substitute and asked to visit the Oklahoma Mission churches as frequently as possible or to have other workers do so.

Petter and wife remained in California for about a year. In 1909 they took up residence at Kettle Falls, Wash. and returned to Oklahoma where in the summer of 1910 Mrs. Petter died. In November, 1911 Petter and Bertha Kinsinger were married. In 1913 Petter and his children again went to Kettle Falls for a two year absence, during which time he published the English-Cheyenne dictionary. Mrs. Petter had remained in Oklahoma during those two years, assisting Claassens. During the absence of Petter, Missionary Albert Claassen and wife were in charge assisted by several of the workers who knew the Cheyenne language and were acquainted with the people and the work.

**Haoenaom, Oklahoma.** This station (Arapahoe in Volume I) is located near Arapahoe, Oklahoma. Missionary M. Horsch was stationed here about 1894. By 1899 a home for the missionary and a church were erected. About 275 Cheyenne Indians reside in the immediate proximity of this mission. About 150 more reside scattered ten to twenty miles further down along the Washita river. Here too some converts have been gained, and these have been organized into a church at Shelly.

Because of the failing health of his wife, M. Horsch was forced to leave this field where he had labored diligently for several years. His labors had been rewarded with an ingathering of five souls. These first fruits had been organized into a church. G. A. Linscheid was made the successor to Horsch. He served at this station from 1900 to 1904 and was then together with his young wife, nee Anna Hirschler, transferred to a new mission field in Montana. Petter and H. J. Kliever served at this station. Later J. H. Epp was placed here. However, after a year or more of labor here he suffered from an eye malady. As his medical advisors recommended absolute rest for a long period of time he was compelled to resign and quit this work. When Epp left this field



Miss Williams and Miss Bertha Kinsinger substituted for some time. Petters were also there for an entire winter, together with Carrie Warren. They were there to receive J. B. Ediger and family assigned to this field. Petter dictated the Cheyenne grammar to him, after which Miss Williams and Petter returned to Cantonment.

The mission station Haoenaom is now near the railroad station, Clinton. At this mission the cause suffered another loss by fire when on July 14, 1907 the mission building was totally destroyed. That made the erection of a new mission home necessary. As, by the land allotment, Arapahoe Indians were placed on farms near Canton, Okla., it was deemed advisable to relocate the Arapahoe station and place it at Canton. The Board decided to dismantle the large school house which was no longer used at Cantonment and use the material for building a mission home at Haoenaom, for building a complete station at Canton, for the erection of a chapel at Mower and for the construction of a home for the women mission workers at Cantonment. All this building was done during the summer and fall of the year 1907 at a cost of \$6000.00. The Arapahoe chapel was also removed from Cantonment to the new station at Canton. The missionaries reported that this readjustment and distribution of the building had turned out to be a great benefit to the mission work.

From the year 1911 on the mission station Haoenaom is known as Clinton. The Missionaries J. B. Ediger and wife, assisted by Alfrich Heap-of-Birds and Edw. Williams as interpreters, continue here to render efficient missionary service.

**Hammon.** At this station Missionary H. J. Kliewer is in charge. This station is situated on an 80 acre tract of land owned by the Mission Board. On it has been erected a building which serves both as residence for the missionary family and for religious services. Approximately 200 Indians of the Cheyenne tribe are settled here. By 1914 at Hammon, the Indian Christian membership of the church had increased to twenty, while the leaven of the Gospel was steadily doing its work among the Cheyenne of that community.

**Shelly** (Washita in Volume I). Here Missionary J. J. Kliewer was stationed. (See Volume I). The work begun in 1889

was progressing. Adult Indians attended services. But when the work was still quite new the settlement of this part of Oklahoma took place. In close proximity to this mission and Indian settlement, a large group of Mennonites from Kansas took up land and they soon changed the open prairie into farms. The Indians gradually moved away from the church. Kliever became a minister of the Mennonite church now organized there. In consequence of these activities the mission work after some time ceased.

The station Shelly was discontinued by the Mission Board about 1900. J. J. Kliever, the missionary, as stated, had been chosen as a minister of the nearby recently organized Bergthal Mennonite Church, and so he resigned as missionary. The mission church which the Bergthal church had aided to erect was sold to Kliever, who agreed that the church might also in the future be used for holding services with and for Indians.

**Geary.** This mission originally centered near the Red Hills. (See Volume I). When Oklahoma was opened to the general public for settlement, many Mennonites located in the Red Hill region, near which there is an extensive Arapahoe Indian settlement. A mission station was established here, and Missionary J. S. Krehbiel was placed in charge. Soon a railroad came through near there on which the town Geary was located. The Board reported that Missionary Krehbiel continued the missionary work among the Indians although he had removed to the town Geary where a Mennonite church was organized of which Krehbiel became the pastor.

The history of Geary is similar to that of Shelly. Many Mennonites and others took up the land close to the Indian allotments. The Indians who formerly had freely attended church services gradually remained away. Geary at this time was discontinued as a mission station. A Mennonite church was erected in the nearby town of Geary of which church Krehbiel had become pastor. Some of the converted Indians became members here. But with the death of Krehbiel, who had continued privately his missionary activities, the Indian attendance at this church has practically ceased.

(For an excellent detailed account, covering more than 43

pages and written by Mrs. (Missionary) G. A. Linscheid, of the Oklahoma mission since its beginning in 1880 till 1930, the reader is referred to the Historical Sketch which appeared in the Mission Quarterly of September 1930.)



BETHEL MENNONITE CHURCH, MT. LAKE, MINN.  
GENERAL CONFERENCE MET HERE IN 1905.

### ARIZONA

**Oraibi.** (See Volume I). Missionary work had been begun in Arizona among the Hopi (not Moki as in Volume I) tribe in 1893. The first Missionary was H. R. Voth. He continued in this field for five years when in accordance with his call to this field by the Mission Board he was granted leave of absence (1898) for three months,—which later was made indefinite at his request. Temporary workers were employed until Voth would return to the field. Peter Stauffer who had been active as mission-helper at Cantonment, was called temporarily to take charge of the Hopi Mission. As missionary Voth's health had improved but very slowly his return to Arizona was further delayed until June 1900 when he, with his wife and family, returned to the Oraibi mission field after an absence of about two years. With joy and vigor the mission work was taken up anew and hopefully they looked forward to early fruits of their labor. But alas! a bitter trial awaited the mission family and the mission cause. For it was the good pleasure of the Lord over life and death, in 1901

suddenly and unexpectedly to call the wife and mother from the side of her husband and family to her heavenly reward. The report of the Mission Board says: "This was a stunning blow to both Brother Voth and the Hopi mission." Voth felt that he would be unable to continue for an extended time in the mission field, because of the need of his motherless family, as well as the condition of his own health. He requested the Board to make preparation for placing some one else in charge of the station as he desired to be relieved of his duties as missionary at Oraibi by September 1901. The Board extended a call to J. B. Epp, at that time teacher at Cantonment, to become Missionary at Oraibi, with the understanding that he was to proceed to Oraibi before Voth departed from that field in order to be introduced by Voth and to profit from Voth's knowledge of the Hopi language. Epp accepted the call and soon proceeded to Oraibi. At the request of Epp, Voth consented to remain at Oraibi until March 1902. Epp thus had opportunity to be thoroughly introduced into the missionary work among the Hopis, and was enabled to make a good beginning in the knowledge of the Hopi language. The prospects for the successful entrance of the Gospel among the Hopis now grew brighter. A former priest had applied for baptism. There were others who were not far from the Kingdom of God.

As Missionary Epp, after he had served several years in Oraibi, felt the need of further education, especially in medicine, he was granted a two year furlough. He left Oraibi in August 1903 and J. B. Frey and wife were placed in charge of the mission.

The missionary labor at Oraibi was bearing fruit. One young girl had been baptized during the past year. Several others were spiritually interested. The people were attending the services in goodly numbers and quite regularly. In the last few years a number of Oraibi residents removed to Moen Copie, near Tuba, Arizona, where the land is better and there is more water. Several years before the National Indian Association had begun a Mission there for these Indians. They were now ready to turn this field over to some other Mission. As that neighborhood was largely settled by former Oraibi Indians, the Mission Board felt that they owed it to these people to seek to extend their mission work to



that location. The matter was presented to the National Indian Association, and they responded favorably and proceeded at once to transfer the station to our Conference Mission. Our Mission received 2½ acres of land from the Government. The Association contributed \$500.00 toward the erection of the Mission Station. Mrs. Gates of California offered to contribute a considerable quantity of lumber for the buildings. The Board directed Missionary J. B. Frey to remove to the new station Moen Copie and take up the work there as soon as Missionary Epp returned to Oraibi. This transfer was made. Missionary Epp having completed his studies in June of 1905, had been solemnly ordained to the full ministry on May 8 of that year at the session of the Eastern District Conference. On June 29, following, he was married to Agnes Harms, who for several years previous had been assisting Frey in the mission work at Oraibi.

The mission work in Arizona now (1908) was in quiet channels. The mission buildings at Moen Copie were completed and were occupied by the mission workers and were used for public services and the spreading of the Gospel. J. B. Frey was carrying on the work in Oraibi. Mary Schirmer, who for some time assisted Frey and also Epp in the mission work and had learned the Hopi language, had for more than a year resided in the so-called Hopi enemy camp near the Hotevilla Spring, whither these "Enemy" Hopis had fled when they were driven out of the village Oraibi by the "Friendly" Hopis. The Board erected a small house at that place for Miss Schirmer who feels herself quite at home among these Hopis and preaches the Gospel to them and exemplifies it to them by her life. While the Hopis listen with interest they are slow to leave their traditional religion. Thus far (1908) there were only a few who had surrendered themselves to the Lord.

The Gospel leaven applied has not failed to ferment, just as the Lord Jesus said it would. Divisions have been taking place. Those friendly to the Gospel were opposed and even persecuted. This ferment developed into such a contention that about 1910 the opponents to Christianity threatened the lives of the missionaries if they did not leave the field. Because of this, Missionary Epp moved away for a while until the excitement had subsided some-

what. Since then conditions have calmed down and the Hopis again have become friendly. The mission decided (1911) to place a Christian nurse at Oraibi as soon as a suitable person could be found.

The following is an interesting inlook, written by Missionary J. B. Frey, into the life and conditions the missionaries among the Hopis deal with: "The Board had also sent Sister Agnes Harms, who afterward became Mrs. J. B. Epp, to assist in the work and she took hold of the work with a great deal of spirit and joy of service. The sewing classes were again organized and in these the opportunity was abundantly granted to speak of the great Physician of souls, and many a little seed was scattered in this way as well as by house to house visits in the village. They had a very faithful interpreter for the Sunday School and church service and under the circumstances the work went along pretty well. About this time they were privileged to baptize Lillie Talawenka, as first-fruits of our mission after almost 11 years of work. The baptism was administered two days before the time of the big snake dance to which many tourists had come, including 30 students and two professors of Harvard University and their guides. These all came to the chapel which was crowded with Hopis. The Hopis did not know that Lillie was to be baptized and when it came to the baptism, all the women but one ran outside and stood watching from a distance. They thought that the chapel would fall down. The men, too, while they did not leave the room, sat in terror not knowing what to do, for there was an old tradition that from now on it would not rain any more and that the one who was baptized would die. After the baptism, when they saw that the chapel was still standing, the women returned.

"One of the guides of the Harvard students came forward on this occasion and confessed that he had hitherto led a wild life, but promised that when he returned home, he would unite with the church and would attend divine worship, for, he said, he had been shamed by the heathen."

As the stream at Oraibi has changed its course and threaten-



ed the mission buildings, it was decided to transfer the whole compound to the other side of the stream.

Because of the dissensions among the Hopis many had left the village on the Mesa and settled scattered along the valley. Missionary Epp proposed that an additional missionary be stationed there. This the Board did not see its way clear to do. However they called C. J. Frey and wife as practical farmer and missionary helper.

Much active work was (1911) constantly carried on. Mary Schirmer was steadily at work at Moen Copie and Oraibi. Epp preached in the day school. He conducted two Sabbath schools. Each week he gave Bible instruction to about 100 children in the Government school. At Moen Copie two preaching services were held each Sunday and a Sunday school was conducted with 64 children. Besides the missionaries were doing much personal evangelistic work. Yet there were thus far (1911) only two persons that had been baptized. Was all this labor in vain? Shall not this seed sown with many tears bring forth a harvest that will be reaped with joy?

The survey of all the Foreign Mission fields, presented in the 1914 report to Conference, gives a comprehensive picture of the status of the Conference Foreign Mission work at that time. (The reader is referred to the last section of the Foreign Mission account of Part One.)

## INDIA

### *Foreign Mission Expanded to India*

The Foreign Mission Board reported to the 1899 Conference session that from various quarters proposals were being made for further extension of Missionary activity to new fields. One such field was that of a group of Cheyenne Indians in Montana. It was felt that inasmuch as Missionary Petter had mastered the Cheyenne language, the Gospel should also be brought to that section of the tribe. Others pointed to Central and South America, where it was said an open field was waiting for messengers of the Gospel. The strongest appeal however was made for a mis-

sion in India. So insistent had this pressure become that the Board members were in a quandary about it for some time. They were not disinclined to take up work in India. However, they were deterred from doing so by a Conference resolution that the Board should make no debts. They therefore decided to submit the question of a mission in India to the Conference. Meanwhile some preliminary investigating had been done. Correspondence with some missionaries in India had brought encouraging information. In the meantime, also, two young brethren had declared their willingness to go to India as missionaries if the Conference would engage in missionary work there.

### MISSION TO INDIA APPROVED BY CONFERENCE

The report of a prospective mission in India received enthusiastic support at Conference. The Board was instructed to found a mission in India. They were to proceed to solicit funds for that purpose, and the information which had been brought before the Conference was to be disseminated by the delegates in all the Conference churches.

At the 1902 Conference the Mission Board could report that a Mission had been begun in India. Two missionaries had been sent to India. They were P. A. Penner and wife from Mountain Lake, Minn., and J. F. Kroeker from Russia. Before they departed they agreed with the Board to take about six months special training in medicine and some other branches. They with their young wives proceeded to India. On their way they stopped over and visited churches in Germany, Switzerland and Russia, everywhere receiving a kindly and brotherly welcome. They arrived in India in October of 1900. Before locating on a field they spent some time in acquiring some familiarity with the language, as also in preparing for the selection of a mission field. They decided on the Central Provinces, where Penner selected Champa and Kroeker Janjgir, two villages located about eight miles apart. The inhabitants of the district number about 527,000. The majority of them belong to the caste from which the district received its name, namely the Chhattisgarh. This is, in fact, a nick-name. It means a dead skin, or leather. This "leather caste", according to their

tradition, was defiled through their ancestors, hundreds of years ago, by coming in contact with a dead cow which they had tried to rescue from a quagmire and which died during the process. They are, in fact, "out-casts" with whom our mission has to deal. The others are Hindus and a small number of Mohammedans. There is enough to do here for quite a large number of mission workers to relieve spiritual and physical want and need existing there. Not only is the preaching of the Gospel needed, but also orphanages and hospitals are evidently needed; the missionaries think that a hospital is the greatest need. They have already taken up a few orphan waifs, and daily sick people come pleading to receive as many orphans and sick persons as they can at this time provide and care for.

The mission work in India progressed slowly but steadily. The two missionaries had much to look after in the erection of their respective stations and in the acquisition of the language. The cost of the buildings ran up into large sums. In their 1905 report the Board says: "The erection of the buildings by the Board would have been wellnigh impossible, had it not been for the friendly and cooperative spirit of the Emergency Relief Commission in that they supplied the Mission Board with the lacking funds without interest and on easy terms for repayment. The Mission Board and the General Conference are therefor under grateful obligation to the Emergency Relief Commission for this welcome aid in a time of need."

By 1905 the work had progressed sufficiently that besides the Missionaries Penner and Kroeker and their wives four native helpers and evangelists were busy preaching the Gospel. At each station there were a number of orphan children,—perhaps 20 to 25 in all. These received instruction daily in the common branches of learning, as also in the Word of God. Several of these orphans have accepted Christ and been baptized. Besides what they are taught in school, they are given manual training, the girls at Champa in house and kitchen work,—the boys at Janjgir in weaving, etc. "A principal work of mercy at Champa is the care of lepers of whom there were in 1905 sixty in our Asylum. This is an unsought field of service which the Lord has given us to do

against our wish and expectation, and the cost of which we could not have saddled on our mission treasury. But our treasury is not responsible for this outlay. The Mission to the Lepers in India and the East which has its headquarters in Scotland has assumed the responsibility for the maintenance cost of the asylum. All that this society asks of our Mission is that the Mission through its missionary superintends the asylum and provides the spiritual nurture and consolation of the inmates in the asylum. Additional asylum buildings are now needed for which the money is on hand and for which the Zemindar has granted the land. An agreement on the terms of the transfer of land has now been arrived at, so the building can be erected. Nine lepers and twelve orphans have been converted and baptized. Some others are applicants for baptism and are now on probation."

In addition to the activities by the missionaries at the stations, the Missionaries, accompanied by native evangelists, have undertaken several preaching tours among the outlying villages. Everywhere they found some persons who were willing to attend to the preaching and many copies of Bibles and Testaments were sold. A doctor was sorely needed here.

The progress of the mission work in India was encouraging. The first four years before 1905 were taken up very largely by preliminary work, language study, building operations, etc. Since 1905 the three years until 1908 could be devoted more exclusively and intensively to definite mission work. Although there was to be built a large building for a leper asylum and the chapel for the lepers, yet the missionaries found time for tours to the villages and for spreading the Gospel to ever widening areas. In many communities they found willing and joyful hearers of the Gospel, and the seed sown will not fail to bear fruit. In all there were early in 1908 on the two stations, Champa and Janjgir, sixty baptized Christians, most of whom however were lepers, the others, orphans. The Board was able to send three new workers to India, namely, P. J. Wiens and wife and Anna Funk.

It was a sore trial which befell Missionary Penner when in 1906 in the providence of God Mrs. Penner passed to her heavenly reward. But supported from above Penner continued in the mis-



sion work. When he had been on the missionfield for eight years he was granted an 18 month furlough. By visiting the home churches the mission interest was further stimulated. Before returning to India in 1909 Penner had found a new helpmeet in Martha Richert, who has since labored diligently with her husband in the promotion of Christ's cause in India.

At the 1908 Conference the plan to establish a third station in India was approved.—This new station is at Mauhadei, and is located 25 miles southeast of Champa. Missionary Wiens was placed in charge of this station. He immediately went to this station and took charge of the building operations. The work at Champa was progressing, as it also was at Janjgir.

Champa now had three preaching stations, three Sunday schools, four weekday schools. There were now 97 baptized church members, 185 attending Sunday school and 97 children attending weekday schools. Besides P. A. Penner and C. H. Suckau and wife 8 native helpers were at work at this station.

Missionary J. F. Kroeker, the first missionary at Janjgir, resigned in 1909 and left the mission. Janjgir has two preaching stations, ten baptized Christians, two Sunday schools and two weekday schools. Sunday School was attended by 62 children and weekday schools by 68. At Janjgir besides P. W. Penner and wife and Miss Funk and Miss Anna Braun, who all came in 1908, nine native helpers were at work as evangelists, language teachers, colporters, teachers, and an orphan proctor.



DEFENCELESS MENNONITE CHURCH BEATRICE, NEB.  
GENERAL CONFERENCE MET HERE IN 1908

## A SUMMARY SURVEY

### REPORT OF THE FOREIGN MISSION BOARD

1911 to 1914

“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation . . . Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.”

With these words of praise and prayer of the 68th Psalm, which is a song of war and victory, we introduce our report; for mission work is a great conflict, calling for much sacrifice and hard labor, but also gaining victories and revealing the Lord's power and help. In view of His fulfilled promise, “Lo, I am with you always,” we say, “Blessed be the Lord, who daily loadeth us with benefits.” In view of the sacrifices and necessary strength for the work we pray, “Strengthen, O God, that which thou hast wrought for us.”

Speaking of sacrifices, or losses, we think first of the loss of laborers, three of whom have died on the battlefield and one on the home base. The Board especially mourns the loss of their oldest and most experienced member, A. B. Shelly, who for thirty-nine years was a member and twenty-two years the secretary of the board. On account of his advanced age he presented his resignation during the last Conference session at Bluffton, O. He served, however, till his death as honorary member of the board. On December 28, 1913, he was suddenly called home to his eternal reward. May his example and memory continue to be a stimulus in our mission work!

On April 15, 1912, Sister Anna C. Funk perished on the ill-fated ship “Titanic” on her homeward journey from India. This was a painful loss to our work in India, where workers of her class are, perhaps, in greater demand than other laborers. “The whole village mourns”, was the report from Janjgir where she taught and where a kind of memorial school for girls is to be built as soon as possible. The many special gifts for this school show also that she is well remembered in our churches. In the five years of her stay in India she had won the hearts of those who knew her.



On February 11th, 1913, another faithful sister died, namely Agnes (Harms) Epp, wife of Missionary J. B. Epp, after having served in our Arizona field quietly and faithfully about ten years. For her weak heart the altitude at Oraibi was too high, so she went to Los Angeles, California, where her health improved, but in about a year she died there. This was another severe loss, especially since Brother Epp had to resign from his place on the field. As he has a good command of the Hopi language, he has, since leaving the field, done a great deal of language work for the mission and is still at it from time to time, compiling an English-Hopi dictionary. At present he serves as pastor of the Neu-Hoffnungstal congregation, Meno, Okla., but it is possible that he may yet return to his former field in Arizona, having received a call from the board after Brother C. J. Frey's death.

On April 22d, 1914, Missionary C. J. Frey died at Oraibi of typhoid fever. After having served for about six years as assistant to Brother Epp, he was appointed as his successor. He served seven years in all, doing much building and other manual work both for the mission and the Indians, who daily came to him for help. Thus he had gained their friendship and they mourned his death with tears. He was an example in faithful service.

### I. TRAVELING IN THE INTEREST OF OUR MISSION

"Under this heading we mention first the trips made to the annual board meetings. As much as possible these meetings are held from year to year in different districts of our Conference. In 1912 we met in Kansas, accepting the kind invitation of our treasurer, Brother Harder. In 1913 we met on the mission field in Oklahoma, in the home of our missionary, J. B. Edigers, visiting also the other stations. In 1914 the meeting was held in Berne, Indiana rather than in the Northern district whither we had been invited, as Brother Sprunger cannot very well make long trips on account of his health.

"Another trip was made by the brethren, J. W. Kliewer and A. S. Shelly, in 1912 to Arizona. The labor question and other matters made this visit necessary.

"During the same year the president of the board visited our field in Montana. No member of the board had ever been there.

Besides, the buildings to be planned at several stations made this visit desirable.

“Since our session this year could not well be held in the North as had been planned at first, the president and secretary of the board on their way to Berne, stopped at Marion, S. D. to attend the session of the Northern District Conference. We believe that such visits are in the interest of our mission, furthering mutual understanding and acquaintance.

## II. OUR FOUR MISSION FIELDS

### OKLAHOMA

This is our oldest and best known field. It is, however, not yet sufficiently known by our congregations. Therefore, in the absence of Reverend Petter, the superintendent of this field, Brother H. J. Kliewer as substitute, was instructed by the board to visit at least the congregations in Oklahoma, or to see to it that other missionaries make these visits. As resolution 9 of the last Conference has not yet been carried out, we have no regular missionary traveling minister and the members of the board can only occasionally make such visits.

“As stated above Brother Petter has been absent from his station, Cantonment, about two years. He is in Kettle Falls, Wash., working at his large English-Cheyenne dictionary, which will contain about 1,000 large pages in print. His son, Valdo, does the printing. One half of the work has been completed and printed, and is already in the hands of the other missionaries.

“The following is a list of earlier Cheyenne translations and literature in print:

“The Gospels of Luke and John (second edition, completely revised).

“The Whole Sermon on the Mount and other Important Chapters in Matthew.

“The Creation, the Fall, Cain’s Murder, the Flood and Babel in story form.

“The Story of the Patriarchs and of Israel in Egypt and the Desert.

"Parts of Numbers, the Stories of Joshua, Gideon, Samson, David, Elijah and Daniel.

"Parts of Job, 20 Psalms, some chapters of Isaiah and Ezekiel.

"Several chapters of Acts, Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Hebrews, James, I and II Peter (the latter almost entirely), I John entirely, and a few chapters of Revelation.

"Forty songs for use in the Sunday services (third edition).

"Bunyan's "Pilgrim's Progress", translated from the English.

"In manuscript, but not yet printed is:

"A Cheyenne Grammar of about 200 pages.

"A Cheyenne English Dictionary.

"One hundred pages language lessons, sentence examples and about 50 pages scattered Bible passages.

"The first half of the large English-Cheyenne dictionary has already been printed, the whole to be completed next summer.

"As soon as this last great work will be finished, Brother Petter intends to come back to Cantonment. During his absence Brother and Sister A. Claassen have charge of this station, assisted by Mrs. Bertha K. Petter, because Brother Claassen has not yet sufficient command of the language for all the work at the station. Sister Williams works also at Cantonment for there is almost double work to be done here on account of the outstation Fonda. Here Bro. Brown is doing good work as assistant. As soon as we have sufficient men and money, Fonda is to be built into a full station with a missionary family permanently stationed here. We hope that this can be done as soon as Brother Petter returns to Cantonment.

"**Hammon.** This second station is faithfully being worked by Brother and Sister H. J. Kliewer. No special changes have occurred here, except that an addition has been built to the missionary's house. Here, as in Fonda, the Indians live much scattered, which accounts partly for the irregular attendance at the services. House to house visits are, therefore, especially necessary and consequently a command of the language, which Brother Kliewer has sufficiently attained for such visits to get along without an interpreter.

**“Clinton.** This station is still in charge of Brother and Sister J. B. Ediger, who handed their resignation to the board a year ago with the understanding, however, that they would remain a few years longer if no successor could be found sooner. As yet no one has been found. It is a difficult position to fill and it will be necessary to find a man for this station who already commands the Cheyenne language.

“Brother and Sister Ediger have resigned for reasons of health and the schooling of their children.

**“Canton.** This is the only station among the Arapahoes and is in charge of Brother and Sister J. A. Funk, ably assisted by Brother Wm. Meek, a native helper, whom Brother Funk tries to train for evangelistic work among his people. He expects him to become a great blessing to them.

“The number of baptized members on the different stations is as follows: Cantonment 68; Clinton 24; Hammon 20; Canton 60. All stations have their peculiar difficulties and enemies to overcome—mescal bean, alcohol, etc., and need our incessant prayers.”

### ARIZONA

This is still a field of special care and difficulties, although the workers here are full of hope for the future and we share this hope with them. Let us pray for the Hopis! It is a hard stony soil. As already stated above, we have lost two laborers here during the last two years. But the Lord has made it possible to continue the work. In Brother and Sister J. R. Duerksen we have found able new workers who make good progress in the study of the language. They have taken charge of the Oraibi mission. The plan to build a new station at Pakavi, a village not very far from Oraibi, cannot now be carried out, although a beginning has been made and we hope to work it as an outstation. Sister Mary Schirmer, who, during the five years of her work among the Hopis, had acquired the language fairly well, has been called back to the field after a two years' absence. She will be a great help in taking care of Pakavi.

“The resolution in our last report concerning the sending of a deaconess to Oraibi has not been carried out; but provision has

been made for the destitute and orphan children. Sister Elizabeth Schmidt has been asked to take care of such children, one of which she has adopted and one she already takes care of for the mission. She is willing to take some more if need be.

"Brother J. B. Frey has devoted most of his time of late to the translation of Mark. The "older Bessie" has ably assisted him as interpreter. The younger Bessie (Ruth), who has attended Bethel College during the last three years, has gone home in order to be trained by Brother Frey as helper in the mission work.

"The translation of Bible stories, made years ago by Brother J. B. Epp are being printed now in Los Angeles under his supervision. The Scripture translations made by Brother Frey will very likely be printed by the American Bible Society free of charge as soon as they are ready for the printer. The following is a list of the translations:

"Romans; I. Corinthians; Phil.; I. Thess.; II. Thess.; I., II. and III John, Genesis, first eleven chapters; Luke; Gospel of John, 12 chapters; Revelation, 3 chapters; Bible Stories (O. Zuck's); some chapters of other books of the Bible.

"Besides these Brother Epp has compiled two small dictionaries—a Hopi-English and an English-Hopi. Also "Grammatical Notes", and he is now working at a large English-Hopi Dictionary. Thirty Hopi songs are in use.

### MONTANA

This is our latest field among the Cheyennes, nevertheless it has already yielded comparatively rich fruit. There are in all about 50 Christians here. The workers on the three stations are: (1914) G. A. Linscheids and since last year H. T. Neufelds at Busby; P. A. Kliewers at Birney and Alfred Wiebes at Lame Deer. On this last station a house was built a year ago. The chapel had been built before Brother and Sister Wiebe came here. There are now in Montana three complete stations with four missionary families; but we need two stations which are to be built as soon as possible, namely one south of Busby and one at Ashland.



“Brother and Sister Linscheid took their vacation last spring and during the early summer he visited the churches in Saskatchewan. Those in Manitoba had been visited by Brother and Sister P. A. Kiewer a year ago. May the Lord bless these visits in the interest of Missions and mutual edification according to Rom. 1:12.

“The good success in Montana may partly be due to the fact that from the beginning the work could be done in the native language. All the workers, especially Brother Linscheid, had a fair command of the language when they took up the work here.

“The number of Christians at each station is: Busby 20; Birney 4; Lame Deer 23.

“The Board has recently received the sad news that on August 21 the Busby church was demolished by a tornado. Although the church was insured, a new building would cost considerably more than the insurance amounts to.

### CHEYENNES OF MONTANA

A glance into the early history of the Montana Cheyennes and early mission work among them, by G. A. Linscheid.

“The first mention of the Cheyenne Indians in any of the writings of scholars and of traders that are at our disposal date back to the close of the 17th and the beginning of the 18th century. They were then found in the neighborhood of the great lakes somewhere in the middle of the state of Minnesota. They are said to have been living in houses then, and devoted more or less time and energy to farming and raising maize as their main support. It was not until later in their history, when they were driven from their homes by neighboring tribes, especially from their accustomed way in living, that they were forced to subsist on hunting.

“Besides the Black Hills, where they lived, they regarded eastern Wyoming and Colorado, and western Kansas and Nebraska, as their hunting grounds. In the western part of Colorado there was at this time a so-called trading post. They were invited to make their homes nearer to these trading posts for convenience and some of them accepted this invitation for removal in 1832. In 1851 the government made separate treaties with the two divi-



sions of the tribe and from now on they were permanently separated. In later attempts to reunite these two parts into one tribe, a great many lost their lives in the battles with the militia and the unspeakable privations that they suffered.

The first effort to bring the Gospel to the Cheyenne in Wyoming was made by the Lutheran Mission in the years 1861-65, after they (in 1859) had established a station at the Powder River. Indian wars forced a retreat after a blessed beginning.

"After many disturbances, during which the northern part of the tribe was continually forced farther to the northwest, the government by treaty in 1884 gave to the northern Cheyennes about 500 square miles of land along the Tongue river in eastern Montana. About 14 years later, six hundred square miles of land lying along the Rosebud river and adjoining the former grant, were added.

"Just about the time when the reservation was increased Bro. Petter came to visit them. He found that in a spiritual way these Indians were not provided for and that there was a desire for mission work among them. The Mission Board then decided to begin mission work among these Indians and in the spring of 1904 (Missionaries Linscheid) were sent here and the station at Busby near the Rosebud within the reservation was built. A government boarding school was also built at this place at the same time for about 75 pupils. The following year Miss Williams was transferred from the mission station of the southern Cheyennes and with her came Magpie, an Indian, a member of Brother Petter's congregation in Oklahoma who was to work as an evangelist. Miss Williams built herself a dwelling house the following year, but she could not make her home there very long as the higher altitude made inroads on her health and she was compelled to return to Oklahoma. Magpie, the evangelist before mentioned, remained for one year, but then, too, returned to Oklahoma.

"In 1908 Brother and Sister P. A. Kliewer came to Montana and lived in the house at Busby which had been erected for Miss Williams, and from here served Lane Deer, a field that was about twenty miles away, where meanwhile a chapel was being built. The chapel was built with two rooms at the back so that they could

be occupied temporarily as a living room. Alfred Brown, another of Brother Petter's members, came from Oklahoma about this time and worked with blessing for some time but then, too, returned again to Oklahoma. Brother Brown visited the Indians living on the upper Tongue river a number of times and preached to them the Word of God. These Indians then asked through Brother Brown for a missionary to reside among them. The answer to this request was the building of the station at Birney, in 1910, about 25 miles southeast of Lame Deer and Brother and Sister Kliever removed to Birney to take charge of the work there. Meanwhile the work at Lame Deer was continued mostly by Brother Kliever and partly by us (Linscheids) from Busby till 1911, when Brother and Sister Wiebe were sent out and came to Busby for a while from where they had charge of the work at Lame Deer. But they soon moved to Lame Deer and lived in the two rooms in connection with the chapel which was their home until 1913, when the present dwelling house was built for them. This year, Brother and Sister Neufeld were also sent to this field to assist in the growing work at Busby station."

### INDIA

This is our largest mission field. Our district, for which we in a way are responsible, has 522,000 inhabitants, i. e. 45,000 for every missionary now there. No wonder that our workers so urgently and persistently ask for the erection of a fourth station in the northern part of our district at Korba. But in view of the \$4,000 debt in our treasury the Conference will understand why the \$5,000 for a new station has not yet been granted by the board, but that this question is herewith submitted to this Conference for final decision.

"Sister Talitha Neufeld is now ready to go to India to take the place of Sister Funk. Were it not for the war, she would go immediately after this Conference; but as it is, she will not go now.

"There are now five missionary families in India and Sister Anna Braun, besides a good number of native helpers as the following revised list shows:

“Champa: Missionaries—P. A. Penner and Martha Penner; C. H. and Lulu Suckau.

Evangelists—Joseph Bannar and Jacob (Pandit-Naudi).

Doctor in Asylum and Superintendent—Dr. J. Abram and Ambrose David.

Bible Women—Trophinia, Salome, Sukhwara, Maram Bai.

Out-stations—Korba with Jones A. Box and Sukiya Bai, Barpali with Roberts and Piyara Bai, Baraduar with Simon.

Schools—Champa with Philip and Ruth Bai, Kusmunda with Dhansai and Chkinya Bai, Gorhi with Barnidra.

“Janjgir: Missionaries—P. W. and Mathilda Penner; E. B. and Elizabeth (Geiger) Steiner, Anna Braun.

Evangelist—C. D. Nundy.

Orphan overseer and teacher—Brother and Sister Williams, Mrs. Bhurri Bai and Mrs. Dulari.

Colporteur—Itwari.

Bible Women—Mrs. M. R. Asna, Mrs. Tanwarin and others.

Out-stations—Seorinain with Rufus Asna and Helena Bai. Janjgir with Mrs. Tanwarin and others.

Schools—Compound with Phirtuh and Masidas, Manakoni with C. D. Asna and Amardas (Mrs. Asna and Magdalena, Bible women), Sukli with Brother and Sister Stephens, Mina (Bahura as Bible woman), Janjgir with Shaknut ulah, Dulari and Phulmati.

Mauhadei: Missionaries—P. J. and Agnes Wiens.

Evangelists—Isa Das and Rama Wallace.

Bible Women—Mathura Bai and Sudhyarin Bai.

Teachers—Rikhiya (Christian), Kedarmath (Brahman).

“Even a hasty glance at this list shows that the work is broadening out and growing. The Champa leper asylum, with its more than 160 inmates, has over 100 baptized Christians. The whole native congregation at Champa numbers 118. There are two churches at this station, one near the asylum and one on the compound. The latter has been built new to replace the old one which had to be torn down. The new church was completed in December, 1913 and dedicated December 28. It cost \$2,852.

“At Janjgir a kind of Memorial Girls’ school is to be built as soon as possible. It will cost about \$3,000, because it is to be a

boarding school. The plan for it has already been accepted by the Board.

"The Lord willing, Brother and Sister J. E. Langenwalter will be ready to go to India in a year from now. The workers in India have been waiting anxiously for this, our first medical missionary. He expects to take yet a course in eye diseases and tropical medicine. The workers deem it best to station the doctor at Janjgir.

"The congregation at Janjgir numbers 15, the three Sunday schools in and about the station have 220 pupils; the four day schools have 266 pupils.

"Champa and vicinity has five Sunday schools with 123 pupils; four day schools with 120 pupils. Mauhadei has one Sunday school with 123 members and one day school with 50 pupils. This school has lately been rebuilt and enlarged so that a few higher classes might be taught, because there is such a great need for educated native helpers. This third station is now finished, costing about \$6,000 in all.

As the board has not yet found a suitable man who has the time for an inspection trip, no one has been sent; but Brother Kliewer, the president of the board, has been asked to visit India as soon as he can get leave of absence from the Bethel College directors.

### III. CANDIDATES FOR MISSION WORK.

Although Brother and Sister Regier have temporarily taken up work at home, they are still regarded as candidates for the foreign field. Meanwhile we are glad to see them in the home field working for the Master.

Brother and Sister J. E. Langenwalter and Brother P. J. Boehr are still studying. The latter has during the summer months served as substitute for Rev. J. B. Baer in Summerfield, Ill.

### IV. THE MISSION TREASURY.

As stated above, our treasury has a debt of about \$4,000. This is not quite as large a debt as the one three years ago, al-

though the expenditures have constantly increased. Not only the expenditures but also the success has increased. Of the 400 Christians belonging to our mission churches about 100 have been won during the last three years.

In view of the terrible cost of the European war that is just now being waged and from which we do not yet suffer, how could we better prove our gratitude than by levying a voluntary war tax each upon himself for the holy war of missions? We are fighting sin and heathendom in a faith that is victory over the world. If the whole countries fight themselves poor for their country, is it a great thing for us to give ourselves poor for Christ's kingdom? But why speak of becoming poor through giving for missions? No, before that happens, all our treasuries will overflow. This is proven by the gifts of individuals and congregations, whose example will undoubtedly "provoke" others. Yes, "Let us consider one another to provoke unto love and good works."

"Whether this is done by setting forth Christ as though crucified among us, or by appointing a committee in every congregation for the purpose of collecting money by house to house visitation, which is being done successfully by hundreds of congregations in America—or whether it is done by missionary literature or traveling ministers—the Lord will bless all such efforts in so far as they are "sanctified by the Word of God and prayer." I. Tim. 4:5. He has hitherto done so and will in the future do so still more. Therefore, we repeat: "Blessed be the Lord, who daily loadeth us with benefits. Strengthen, O God, that which thou hast wrought for us." Psal. 68.

(The following writings, submitted as Recommendations, set forth certain interests in India and in China so vividly that they are inserted here verbatim and in entirety for the benefit of the reader.)

### RECOMMENDATIONS

"In conclusion the board lays before this Conference two writings with our recommendations; the one is from India and the other from China.

"Brother Suckau writes in behalf of our workers in India:



Champa, C. P. July 16, 1914.

Dear Brethren of the Mission Board and of the General Conference.

"Greetings:—Though absent in body many, many miles away we are with you in spirit, and wish you all spiritual blessings in heavenly places in Christ!

"The map, which has been sent under separate cover, and this petition is sent to you by advice of our missionaries at our last business meeting.

"This map represents Chhattisgarh Division, which is only a very small part of India. It includes only one-sixth part of the Central Provinces. The word Chhattisgarh means 36 forts. There are 36 ancient forts in the division from which it derives its name. The language commonly spoken here is called Chhattisgarhi. This division is again divided into three districts, Bilaspur, Raipur and Drug. The G. C. M. M. (General Conference Mennonite Mission) field lies almost entirely in Bilaspur district.

"The dimension of the G.C.M.M. field is over 100 miles long north and south, and, leaving off the triangle on the top left hand side, is about 30 miles wide east and west. The area comprises approximately 4,000 square miles. Bordering Missions are, north—Roman Catholic, and part of the northern field hostile to missions, and therefore inaccessible. The country east is occupied by the German Evangelical Mission; south by the Baptist mission; while west we have at our very door the Roman Catholics and thirty miles away the Disciples of Christ Mission.

"The population of the immediate G. C. M. M. field is about 522,000 or over one-half million. To each member of our missionary circle there are, therefore, about 45,000 heathen in our field. A great number of these have never had a chance to hear the Gospel of Jesus Christ, the Saviour of the world, because they are too far away from the main station and cannot be reached by our preaching tours in the cold season.

"Korba is made prominent on the map by a large circle as that is at present the strategic point in our Indian mission field. This circle represents a district of twelve miles radius with Korba as center. This village is the capital of the Korba Zamindari, and is nearly 25 miles north of Champa. The area of the circle is 452



square miles. The population is approximately 40,000. The district in the circle and beyond has been largely toured by us the last three years. An outstation was opened last year at Gorhi, where evangelistic and school work was carried on by Roberts, an Indian evangelist. This year a teacher has been stationed and Roberts, of Gorhi, has been transferred to the outstation Barpali, which lies about 14 miles north of Champa on the Government road between Champa and Korba. Having been able to rent a house in Korba since March 1 of this year, we have opened an outstation there with two catechists and their wives as Bible women. Korba, Barpali and Gorhi will all be found within the circle.

"Another place of importance on the map is Katghora (see along the line toward northwest from Korba). The Roman Catholics and the Disciples of Christ are working toward this place. In this village the English Government has opened a district court this year. The place is thus rapidly rising to an important center. It is the conviction of all our missionaries that the G. C. M. M. should occupy that part of the field now. This can be done by opening an outstation in Katghora. As Katghora is, however, about 50 miles from Champa it would not be practical to open an outstation there before we have a main station at Korba. From Korba the Katghora district could be held and worked satisfactorily. We would like to lay stress upon the fact that by opening a main station at Korba, not only the Korba district itself but the whole of the G. C. M. M. field north of Champa and Janjgir can be held by our mission.

"There are a few reasons why Korba has been chosen by our missionaries as a suitable place for the next station. Korba is the capital of the large Korba Zamindari (estate). A government road to this place from Champa is now under construction, which will facilitate traveling back and forth very much. Further, on account of ill management of the present Zamindar (prince) the English government has taken temporary charge of all affairs of the Zamindari. The present officer in charge of the estate is friendly toward missions and has promised to let us have any piece of land not required for government purposes. We can get land now! However, in case of a change of officers it is possible that he will

not be in favor of missions and we may later not be able to get the land desired and thus be shut out of the whole northern district.

We trust and pray that the mission board and Conference may see the urgent need of occupying the field north of Champa and Janjgir now, and the Lord, for whom we seek to win precious souls, will make hearts and hands willing to extend His work!

With all best wishes and sincere greetings to all the brethren of the Board and the General Conference, I am,

Yours in His glad service,

C.H. Suckau.

This report together with recommendations was approved and accepted.

### CHINA: PROSPECTIVE MISSIONFIELD

At the 1911 Conference Session H. J. Braun, who had begun mission work in China, had obtained the consent of the Conference to accept the deed and title to land in China on which to erect the buildings for a mission station.

To the 1914 Conference he submitted through the Mission Board a proposal to take over the entire mission founded by Braun in China. In the following letter Braun reviews the mission enterprise in China and presents his proposal to the General Conference.

“Pei tai Ho, Chihli Prov., N. China,

June 30, 1914.

Dear Brethren of the Foreign Mission Board:

“Greetings in the love and peace of Christ Jesus! First of all we wish to thank the board heartily for all love and kindness toward us. Furthermore, we wish to explain in simple words the cause of this writing.

“Mission work on our field was begun in faith about five years ago, and has in the same spirit, been continued in reliance in Jesus till this day. By the Lord's grace and help we have been permitted to expand the work from year to year. He has given strength and means. It is a work of faith, and the Lord has kept His promise that we have never lacked support. To Him be praise and honor forever!

“Although the work was begun directly in reliance on the Lord and has been so continued, and not directly under our Board, the prayers and gifts for the support have come mostly from members and congregations of our Conference. This makes our work really a Conference work, although our field does not formally belong to the Conference. Furthermore, inasmuch as a number of supporters and also of prospective candidates for this field have expressed a hope that this field be also placed under our Conference, we have considered the matter with much prayer with the result that we gladly lay the whole matter into the hands of the Lord, the Board and the whole Conference. If this question will be prayerfully considered by the next General Conference, the Lord will show what is best. I have been asked whether I would not better attend this Conference personally. But this is, in my opinion, not necessary. Besides, the work here is so pressing that I could hardly leave it. The congregations especially interested in this field will undoubtedly be represented, as well as many others who have a warm heart for this mission in China. Therefore, we will be unconcerned. Our only desire is so to labor that our Lord and Saviour will be honored most. If it is the Lord’s will that the work here should continue independently, we will go forward with all confidence. If, on the other hand, it be better that the Conference formally take up the work, we are also glad of that. Many are the brethren and sisters with whom we have been permitted to do this great work together, but how much better would it be, if we could do this work hand in hand with all the dear members of the Conference.

“It seems self-evident, however, that the Board and the Conference would wish a little more information about this mission field. We shall therefore try to give a brief survey of the same—First of that which has already been accomplished and second of what this field still needs. In regard to the latter we wish to say that not all of it need be done in one year. A part can be done and the rest can be postponed and prepared for.

“1. Our field has definite boundaries with little chance to extend it and with danger of diminishing only in case we do not do our duty. If through our province on the map a line be drawn

from east to west five miles north of Kai Chow, our field is marked, lying south of this line. The boundary line is irregular but definite. Our field comprises three Hsiens, or counties with a capital in each: Kai Chow, Tung Ming Hsien and Chiang Yuan Hsien. Tung Ming Hsien is 30 miles south of Kai Chow and Chiang Yuan Hsien 45 miles southwest of Kai Chow.

"In Kai Chow three years ago we opened our first station in the east suburb on almost three acres. Our street house on the street contains the following rooms: Two reception rooms, one for ladies and one for men; my office, one room for the sick, and the chapel. In the back yard is a granary with three small rooms upstairs for dwelling. On the south street the great gate is connected with the barn.

"In Tung Ming Hsien we have bought a place on Main street, but have not completed the station. The Lord willing, we expected to complete it before winter. Here we also built a street house with the following rooms: One reception room, one reading room, one room for the missionary stopping here occasionally, a barn, two toilets, one for men and one for women, because most of the people come here from the villages, and a church, though small but large enough for the next few years. In the back part of the compound remains sufficient space for a family to live. In Chiang Yuan Hsien we have not yet bought a place, but have had a colporteur for two years and send evangelists there repeatedly. Our congregations have 65 members, but five have been excommunicated. Besides doorkeeper and mule driver we have four colporteurs and three evangelists. Five young brethren are in the mission school in Wei Hai fu partly or entirely at mission expense with the understanding that they must serve the mission a certain length of time.

"2. Turning our attention to the needs in the near future we find that Kai Chow needs a church. The past has shown that the church often does not hold all the hearers. In view of the fact that it will take about two more years to erect the church, it seems not too early to begin work now. A boarding school will also have to be built soon. The dwelling house for the missionary can wait a little.

"Besides these buildings we need more workers. Two single lady missionaries for the girls' school and the work among the women, one physician, though I can do his work partly till he can come; for evangelistic work one missionary family, also for Tung Ming Hsien. As soon as they take charge of the station a dwelling house for them must be built. In Chiang Yuan Hsien district an outstation would do for a few years, though not for too many. Were these three stations provided with missionaries, village work could be done from them as centers. The field would then, for a long time, be large enough, for it is thickly settled, and a number of outstations could be built. Native workers are in great demand, the best way to get faithful native workers is to train them ourselves, because other missions are not willing to let the good workers come to us. The inland work, however, must remain under the supervision of missionaries.

"Should the esteemed Conference be convinced that the taking over of this field is of the Lord and wish to take steps in that direction, we wish to add that before New Year it will hardly be possible to close up our accounts, but till then we hope to be able to do so. This would, however, not hinder the coming of new workers in case some should be ready to come now.

"Wishing the dear Board and Conference in all their important deliberations God's rich blessings, we remain as ever your humble co-workers in the Lord,

H. J. and Maria Braun.

"Although this writing arrived so late that we could not write for information as to expense, etc., on this new field, the board nevertheless recommends that this Conference take up the work in China as soon as the treasury permits and the fourth station in India has been built.

P. H. Richert, Secretary.



## CHAPTER II

### HOME MISSION

#### BUILDING THE CHURCH OF CHRIST AT HOME

The beginning of systematic Home Mission work dates back to the year 1872. (See Vol. I, p. 196). The three persons that had been assigned to do home mission work had rendered faithful and useful service. However, as the committee was not continued this important work was temporarily neglected. It was only after a Permanent Home Mission Committee was created, to which definite instruction was given to employ at least one evangelist who would devote all his time to home missionary work that gratifying results were gained. This was in 1887. The cause of Home Mission has continued to flourish since then.

Home Missionary J. B. Baer continued in his very active and useful evangelistic and missionary work. During the period from about 1895 and pretty well into the present century there was a widespread migration movement of Mennonites westward well up to the Pacific coast, southward into Oklahoma and Texas, and northward into North Dakota, Montana and Saskatchewan. Missionary Baer visited not only the older settlements, but traveled far and wide, visiting the farflung scattered new settlements of the brethren in the faith, bringing them spiritual encouragement. As the calls from the churches increased for Baer's ministry his work also increased. It was now realized that the task of such evangelistic service was greater than could be cared for by one evangelist. In view of this fact the Board arranged with District committees that they provide workers for some of the evangelistic service desired by churches.

It was now felt that Home Missionary work had come to a

turning point. In their 1902 report the Board says:—"The fifteen years of mission work in the home field with but one worker in the field was good and produced blessed fruit. To a large extent our Conference is what it is through this mission work. However, it was impossible to continue in this manner under the greatly changed conditions. That the Conference realized this is evident from the fact that the last Conference adopted a resolution by which the Board was authorized to employ several evangelists in the Home Mission field. However, the Board was somewhat non-plused how to adapt the work to the changed conditions, yet efforts were made in that direction. An effort was made in 1900 to re-employ J. B. Baer. But he declined. Calls were extended in one session to H. J. Krehbiel, P. H. Richert and J. W. Kliever. But each of these declined. Money continued to flow into the treasury. Requests for evangelistic help kept coming. Churches began to inquire: "What is the Home Mission Board doing?" One report said: "The Board began to 'hang their harps on the willows'." Under these circumstances the Board considered it necessary to have a session, which took place in November 1900 at Wadsworth, Ohio. The Board members were J. J. Balzer, chairman; W. S. Gottshall, treasurer; N. C. Hirschy, secretary; members: P. R. Aeschliman, Gerh. Penner, J. S. Moyer, of whom all but Aeschliman were present. At this session the whole field was divided into seven territories. In each territory one experienced minister was invited to take up one of these territories and work in it for from two to six months. Only two of those called accepted. These two spent several months in their respective fields. Only in the latter part of the three year term were there five workers engaged in evangelistic work in different regions of the field. J. E. Sprunger in Manitoba, Saskatchewan and Alberta. S. M. Musselman in the Eastern District and for several weeks in the Middle District. W. S. Gottshall was active for several months in the Northern Conference. H. D. Penner spent five weeks in visiting twenty churches of the Middle District, while P. H. Richert spent five to six weeks visiting churches in Manitoba.

At the 1905 Conference session a plan was formulated under which the two Mission Boards—Foreign and Home jointly were to

employ field workers as evangelists by whom the whole of the General Conference was to receive the spiritual stimulus of visiting evangelists. At this time J. C. Mehl became a member of the Home Mission Board.

The joint arrangement above recorded brought new life into Home missionary activity. Ten different persons did evangelistic work. They were: Johannes Penner, F. F. Jantzen, James E. Sprunger, J. J. Balzer, P. R. Aeschliman, S. F. Sprunger, H. J. Krehbiel, W. S. Gottshall, Jacob Moyer, A. S. Shelly. Very gratifying results were reaped from these ministering visits. Among these may be mentioned, in addition to the general spiritual revival, the following: a) Several churches have joined the Conference. b) A number of churches have become interested in our missionary work. c) Contributions to the mission cause, both Home and Foreign have been stimulated, especially in those churches in which the cause of missions was still an innovation. d) The publication cause has been noticeably stimulated through the numerous reports. The cause of Christian nurture and training was also advanced through the inspiring talks given by these itinerary ministers.

### CITY MISSIONS

At several Conference sessions, especially at the one at Berne. Ind., the cause of City Missions had again been advocated. For the purpose of giving special consideration to this project and with the intention of finding workers, a session was held at the home of the chairman Gerhard Penner, at Beatrice, Nebraska.

It was at that time thought that Niagara Falls offered a promising field as about twenty members of our faith at one time had lived here. The Board however found that the conditions there are today less favorable as most of our brethren have left that place. Yet it is felt that it would be approved of God if efforts in this direction would be continued here and at other places.

### CHURCH BUILDING FUND

A beginning in aiding struggling churches to erect church buildings was made. Not much, yet something could be done. Toward the erection of a church at Rosthern, Saskatchewan \$225.00

was contributed. The Mission church at Allentown, Pa., received \$150.00 as aid.

### HOME MISSION AND FOREIGN MISSION JOIN HANDS

The program of (joint) cooperation in Home Missionary work by the Foreign and Home Mission Boards was bringing encouraging results in behalf of both interests. Churches which had formerly stood aloof became better informed as to the work being done and through contributions to the work became directly interested—especially in India. At places where but a few years ago missions were scarcely mentioned people are asking questions about the heathen world. Here is an example related by J. J. Balzer. “A deacon of a very conservative church came to him one day and said: ‘Brother Balzer, in our church we have collected for India, will you not forward this for us? I am unable to write, besides I do not know where to send it.’ He handed to me \$200.00. That was a fruit of a missionary visit which had ripened quietly and unnoticed.”

During the period of 1905 to 1908 the following persons visited among the different groups of Conference churches: H. R. Voth, P. R. Aeschliman, J. J. Balzer, Jacob Quiring, C. H. Wedel, P. H. Richert, N. C. Hirschy.

### THE EXPANDING FIELD PRESENTS A NEW PROBLEM

Problems began to arise under the broad changes in process. The changes visualized during the last five to eight years, and which had been the subject of several recent Conferences, began to show up as realities within the range of the Home missionary field. This was evidenced by the appeals for aid which came to the Home Mission Board from small new group settlements. The founding of new settlements not only enlarged the territory, but the number of churches having no ministers multiplied. At the same time within the older established churches there was a growing lack of ministers, and among the young men students there is but a small, even a decreasing number who were preparing for the ministry or for spiritual service in their home churches.

Then, further, the trend for young people to move to the city, there to engage in business or seek other employment was in-

creasing. This made the organization of Mennonite churches in towns and cities a vital problem. This too, in turn, demanded that young people receive special training and preparation for the leadership of such town or city churches.

Looking to the solution of these problems, the following recommendations offered by the Home Mission Board at the 1908 Conference, were adopted.

- 1) Establish a Church Building Fund.
- 2) Place evangelists in churches without preachers.
- 3) Engage in City Mission work.
- 4) Support young brethren preparing for Home Mission work.
- 5) Commission experienced evangelists who as Itinerary Ministers strengthen the churches by giving Biblical discourses to stimulate the study of God's Word, and by missionary sermons awaken interest in our mission and Conference aims and undertakings.

Encouraged by the lines of activity proposed and approved at the 1908 Conference, the Home Mission Board undertook to proceed energetically in inaugurating such ministration in the new fields opened.

Beginning in the year 1909 N. F. Toews and H. J. Braun served much of the time as Home Missionaries. The former labored in Kansas, Nebraska, South and North Dakota, Minnesota, Idaho, Manitoba and Saskatchewan. Later N. F. Toews served in churches which were without ministers.

#### SOME RESULTS OF THESE MISSIONARY LABORS

At Langham there is now a church of more than 100 members. A church costing more than \$3500.00 was erected and practically paid for.

At Drake, in the Quill Lake District, similar work is being done. Toews was sent there to do evangelistic work. Ten young people were converted and after brief instruction were baptized. They then elected Toews as their pastor. Soon afterward the church was organized with a membership of 31. Early in 1911 Missionary candidate P. R. Schroeder was sent to Langham to assist Toews in his expanding work.

The results of these labors are: Forty-three persons were baptized and added to the church, and about 132 baptized persons



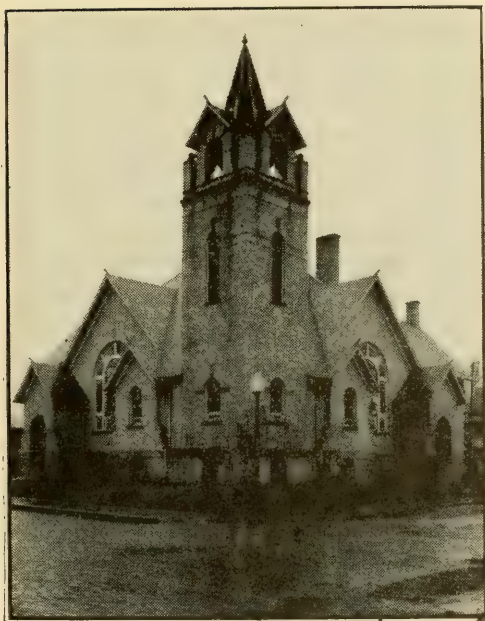
were brought together in churches. Two churches were organized and one church was built and dedicated to the Lord.

### CITY MISSION WORK BEGUN

The Board has been authorized to inaugurate City Missionary work. This authority was utilized. In the spring of 1909 E. F. Grubb of Wadsworth, Ohio, was won for city mission work. The Board members M. M. Horsch and J. C. Mehl of Upland, Calif., made a study of Los Angeles. They reported favorably upon that city as a suitable place to found a city mission. In June of 1909 Grubb and family went to their new field of labor. A district without a church was selected, a hall for holding meetings was rented, and the work begun. The beginning was discouraging. Only five children came to the first meeting. That neighborhood was immersed in wordliness and carnal pleasures. But efforts were continued on which the Lord rested His blessings. House to house visits were made, personal invitations were extended and general announcements issued. The attendance increased. By 1911 the Sunday school had about 30 attendants, while at preaching services about 40 persons were usually present. In the judgment of the Home Mission Board "the period of pioneer work was past, the Mission in that degenerate district was known and established, and an assistant should be given Brother Grubb."

After the work at Los Angeles had been carried on for several years, the Board, after having held a session there in 1912, came to the unanimous conviction that a change to a more suitable location was necessary and should be made as soon as possible. Such a location was found in an adjacent district. A corner lot with several houses on it was bought for \$5000.00. The larger building was to be converted into an assembly hall, with library, reception room, room for storage, etc. while the other house was to be rented.

The work has been carried forward by E. F. Grubb as superintendent assisted by Mrs. Grubb and Elizabeth Braun during 1912 and 1913. Because of failing health the latter was compelled to quit. Anna E. Penner served from July 1912 to 1914, when she was succeeded by Susie Franz. Students from Torrey Bible Institute and others assisted on Sundays.



FIRST MENNONITE CHURCH, BLUFFTON, OHIO  
GENERAL CONFERENCE MET HERE IN 1911

### CHICAGO CITY MISSION

At the meeting of the Board in 1912 the question was considered: "Should not a city mission be established in one of the metropolitan cities in the Middle West?" After prayerful consideration it was unanimously agreed to endeavor to open such a mission. The Board members Gottshall and Balzer were delegated, in company with the presidents of the Middle and the Northern District Conferences, to visit cities like St. Paul and Minneapolis, Chicago, St. Louis and Kansas City, and then report on their investigations. After their report had circulated Chicago was selected. Soon after this decision a gift of \$1209 was received for this new mission from the aged brother Gerhard Vogt of Summerfield, Ill., which gave encouragement to go forward with this new city mission. But what about a worker? — A call was extended to

W. W. Miller of Pulaski, Iowa, which he accepted. The Lord was leading by His Spirit. By January 1, 1913, Miller was in Chicago, where he was met by Bro. Rev. Albert Rutt superintendent of the Central Illinois Conference Mission and W. S. Gottshall, member of the Board. Soon a location was selected, a hall rented and prepared for a place of worship. On the evening of March 5th, 1913, about 100 persons being present, the Mission was opened in the name of the Lord who had graciously guided in the efforts made. Gospel meetings have been continued ever since and a number of persons have been converted and have accepted Jesus as their Savior. About 22 of our young people were students at the Moody Bible Institute. They were enthusiastic helpers in singing, giving testimony, in prayer and in preaching. The Board concludes its report on this city mission with words of the apostle: "Ye know that your labor in the Lord is not in vain."

### CHURCH BUILDING FUND

Soon after the 1908 Conference the Home Mission Board received applications for financial aid for the erection of churches. To three churches a loan of \$500.00 each was granted, the loans being without interest. They were Allentown, Pa.; Bethel church at Perkasio, Pa.; and the church at Herbert, Sask., Canada.

### CANADA

#### LANGHAM AND WALDHEIM, SASKATCHEWAN

The church at Langham was begun about 1906. As the last report stated there were about 100 members; the number has now grown to 213. In the town of Waldheim a church was built at a cost of about \$2000.00. Both churches have active Young People's Societies and Sunday School. Workers there are N. F. Toews at Langham, D. Lohrenz, assistant; J. C. Peters at Waldheim, assisted by two evangelists, Joshua Buller and John Funk.

#### DRAKE, SASKATCHEWAN

M. M. Lehman has been working here as evangelist for about three years, receiving in compensation \$200.00 annually, while at the same time he is teaching school successfully. They held their meetings in the upper story of a business house at \$1.00 per meeting. They need a church building.

## BRITISH COLUMBIA AND ALBERTA

By a resolution of the Canadian District Conference these two western provinces were transferred to the Home Mission Board of the General Conference. At four different places there were small Mennonite settlements without spiritual nurture. They are located at Renata and Nelson, B. C., and at Didsbury and Sunny Slope, Alberta. In Alberta they had no one willing to lead in Sunday school, although they have a neat little church, while at Renata there was a flourishing Sunday school. As N. F. Toews is favored with a pass he can visit these churches at small cost and it is hoped that soon these churches will be self-supporting.

### CHURCH BUILDING

Some assistance could be rendered in this direction. The church at Great Deer, Sask., received a loan of \$500.00. Some churches are beginning to repay on the loans received.

### ITINERARY MISSION

This important activity was kept up. N. F. Toews visited congregations in western Canada, North Dakota and Minnesota. M. Horsch spent several months in the Western District Conference, while W. S. Gottshall visited some congregations in Kansas, the Middle and the Eastern Conferences. J. J. Balzer spent some months of 1912-13 in Saskatchewan, Alberta, North and South Dakota, and in May of this year (1914) he visited a number of congregations in Kansas in the interest of the Los Angeles Mission.

In a summary statement it is reported that nearly \$20,000.00 were contributed and used in the last three years, and that the Lord has richly blessed the united efforts. In the Canadian Mission 73 souls were baptized upon confession of faith, and 70 more were received by the right hand of fellowship. That field now has 213 members, three Sunday Schools, two Endeavor Societies. Four evangelists were elected as helpers in the cause. During the period of nearly four years two churches were built at a cost of \$5500.00. These congregations have contributed \$700.00 for our missions and collected about \$650.00 for the maintenance of the two churches.

At the mission in Los Angeles 40 souls were led to Christ.

A corner lot was bought with a building on it, rentable at \$20 to \$25 per month. A tabernacle is now under construction. Many poor and needy could be assisted, many troubled souls comforted; 150 Testaments, 250 Gospels of St. John, also 10,000 tracts were given away, and the Gospel of Salvation was preached to many. In the recently established Mission in Chicago — praise be to the Lord — 10 souls found peace and confessed forgiveness of sins through the Blood of the Lamb, and many more are asking for prayers.

## CHAPTER III

### PUBLICATION

In Volume I of the History of the General Conference page 14 and following, it is related that J. H. Oberholzer established a printing plant and began the publication of the first Mennonite periodical in America in June of 1852 at Milford, Bucks County, Pa., under the name "Religioeser Botschafter". It is there further shown that this publishing enterprise became one of the most important means leading to the founding of the General Conference.

#### PUBLISHING HOUSE AND PRINTERY WANTED

The need and importance of a printing and publishing institution for the promotion of the Conference interests was early perceived by the friends of the young cause. The founders of the Conference soon recognized that for the furtherance of the best interests of the undertaking it was necessary that the General Conference should own and control its own printing and publishing institution.

As early as 1866 Conference adopted a resolution proposing to establish its own publishing institution by securing its own printing plant. This was when on October 15, 1866 Conference met at Wadsworth. The school building had just been finished and was



ready to receive students. On the preceding day the building had been dedicated. Great rejoicing filled the hearts of all who attended. The minutes report briefly: "And now at last Conference has assembled on October 15, (1866) to the great joy of all, for the first time in the large auditorium of our Educational institution." In this jubilant spirit a sentiment prevailed that in connection with the school other interests should also be centered at Wadsworth, Ohio. (See Volume I, General Conference History, page 135). At this time it was felt that the Conference should have its own publishing institution and it should be established near the Conference school. So definite was this sentiment that the following resolution was passed:— "With regard to a Mennonite printing institution for our own cause the General Conference considers it practical that our printing plant be brought into the closest relation to our educational institution..." Then an overture was made to the Mennonite Printing Union to turn their printing plant over to the General Conference officers as soon as they were able to take over and operate it. However this wise and foresighted purpose was never realized. No Conference interests, besides the school, were ever brought to Wadsworth. In fact the school itself was later discontinued, and as will be noted elsewhere, its equipment was transferred to the Halstead (Kansas) Seminary, and it in turn was later absorbed into Bethel College.

As a result of the defeat of this early intention of establishing its own printing and publishing institution the publishing interests of the Conference have languished to the detriment of all the various other activities of the Conference.

However, some progress was made toward development of Conference publication interests. At the 1881 Conference a Publication Department was created. Through this Department the publication of Conference periodicals and other publications was slowly developed. In 1881 the Conference had instructed the Committee in charge of the Publication Department to endeavor to establish a book store. A start was made in that direction by private initiative. A beginning was made with a book store at Berne, Ind. (See Vol. I page 367) with encouraging results. At the 1896 Conference the new constitution was adopted, which provided for six members.

J. F. Lehman, a member of the Board was made business manager of the Department.

By this time (1896) the Conference had consolidated various publications under the name **Christlicher Bundesbote** into the hands of its Publication Board. **The Mennonite** continued to be published by the Eastern District Conference. The 1893 Conference took under consideration the problem of the permanent location of a Conference Book Store and printing plant. In this matter the Publication Board submitted the following statement and recommendation quoted before: "That Berne for the future is not the suitable place for establishing permanently a publishing house and printery appears clear. We recommend that Conference instruct the Board to cast about for a more suitable location and when in their judgment the favorable time for relocating to advantage our publishing institution has arrived then with the approval of the Conference officers they may proceed with the relocation."

The Publication Board reported three years later (1899) that no printery had been acquired for the Conference, nor had a place been found to recommend as the future place for the Conference publishing house. The Board recommended that the Conference itself fix on the place where the publishing interests shall be located. In response Conference took a sentiment vote, each delegate voting for the place of his preference. The result of this ballot was as follows: Berne, Ind., 143; Newton, Kans., 75; Bluffton, Ohio, 54; St. Paul, Minn. 12; Beatrice, Nebr. 5; Bethel College 15; Ft. Wayne, Ind. 13; Philadelphia 6. It was now resolved to settle on a permanent location for the Conference Publishing House. The outcome was that for the present Berne continue to be the temporary location of the Conference Publishing House.

During the following Conference interim an effort was made to settle the location question for the Conference Publishing House. As St. Louis had been suggested by several persons, several Board members went there in 1897. The result of their investigation was unfavorable, so the thought of locating in St. Louis was abandoned. The Board reports that no further efforts were made to fix on another location, "that therefore the Publication interests remain in Berne as they have for fifteen years".

The publication cause continued to prosper. The Conference publications gained in circulation. The sale of books increased. The various books, tracts, song books, etc. were in steady demand, while the debt was gradually decreased.

## AN ENGLISH PAPER PLANNED FOR CONFERENCE

The General Conference had up to the year 1902 not published an official English periodical. However pursuant to the instructions received from the last session of Conference, the Eastern District officers in charge of **The Mennonite** were approached. The outcome was that by mutual agreement the Eastern District Conference turned **The Mennonite** over to the General Conference Publication Board. Accordingly **The Mennonite** appears under the auspices of the Publication Board as a weekly since the beginning of the year 1902. **The Mennonite** at that time had a total of 680 subscribers.

The publication interests had between the years 1902 to 1914 become organized and established. Financially the institution was gaining strength. Its publications were securing more readers. While the distribution of literature steadily gained widening fields.

An informing summary is presented in the 1914 report, as follows:

## REPORT OF THE PUBLICATION BOARD IN 1914

"Our papers have been published during the last Conference period as before; the **Christliche Bundesbote**, **The Mennonite**, **Der Kinderbote** and the **Sunday School Quarterlies** and **Sunday School leaves**.

"**The Christliche Bundesbote**, the German periodical of our denomination, has been sent to the subscribers at \$1.50 a year. The number of subscribers is at present 2624, an increase since 1911 of 13. When all outstanding subscriptions are counted in there is a surplus in the account.

"**The Mennonite**, the English periodical of our denomination, has been sent to the subscribers for \$1.50 a year. The number of subscribers is at present 732, an increase of 67 since 1911. It is easily seen that with such a small number of subscribers the income does

not pay for the publication of the paper, therefore we find a deficit in this account.

“ **Der Kinderbote** was sent to the subscribers for 30 cents a year. The number of subscribers is at present 2552 and has increased since 1911 by 124. The account of this paper shows a small deficit.

“The Sonntagsschulhefte show an increase of 1800 over 1911 as 14,800 copies are printed, which are sent at 20 cents a copy per year. This account shows a surplus.

“In regard to the books of our publication and the book store we can report: There are 8 books of our own publication at present:

The “**Gesangbuch mit Noten**”, in the large and pocket edition.

“**Mennonite Hymnal**”.

“**Festklaenge**” (a collection of sermons for church festivals).

The Confession of Faith of the Mennonites, by Corn. Ris, German and English.

“**Handbook for Ministers**”, German and English.

“**Catechism**”, in German and English.

“**Calendar**.” (**Bundesbote Kalender**).

“**Church Record**”.

“In the last three years no new books have been added to our publications, but of some of the above named books new editions have been printed. The **Gesangbuch mit Noten**, an edition of 2000, and a pocket edition of the same has been printed in two editions of 1250 copies, of the German and English Catechism each an edition of 500 and 1000 copies, and of the Baptismal Certificate an edition of 1500 copies has been printed. The stock of books and printed matter is at present in a good brick building and is insured against fire for \$5000.

“The book store, as before, has been, in the last three years, successfully conducted. During this period it has brought a clear profit of \$5024. As the financial report shows the value of our publication has increased \$3164. The total value as estimated lately is \$24,516.16. Of this \$6914.38 has been loaned for good notes, the rest is used in the business.

“The business manager was the experienced Brother J. F. Lehman, lately employed at the yearly salary of \$1260, with the under-

standing that he has to provide and pay for the necessary help. As chief editor of our papers the Board called Brother C. van der Smissen, who has served as such since January 1912. His salary is at present \$900 a year. Brother Silas Grubb continued his work as associate editor during this conference period. As gratuity he received 50 cents for each column which he provided.—Brother S. F. Sprunger edited the Sunday School Quarterlies and the Kalender, for which he received \$150 per annum. Brother L. A. Baer served as colporteur for which he received his commission.

“The Board found it necessary to hold a session in order to get the necessary insight into the management of our publication and to talk over some important matters. This was held in August 1913 in Berne, Indiana. A special financial report is sent by the manager at the end of every business year, August 31, to the Board and gives it regularly an insight into the work and condition of the publication.

“The resolution 27 of the last Conference has been carried out. The *Gesangbuch mit Noten* was published in a pocket edition. The comparatively large sale of the book shows that a wish and a need of our denomination has been met by this publication. There seemed to be no call for any other new undertakings and arrangements, consequently we did not make any.”

## CHAPTER IV

### EMERGENCY RELIEF

In view of the fact that here and there and from time to time widespread emergency cases of distress occurred which local committees were unable to relieve, both at home in our country as well as abroad, it was felt that provisions should be made by which the whole Conference could combine its munificence and as a unit render aid on a larger scale and thus assist more effectively abroad and so more fully help to relieve all catastrophal suffering in our own group or anywhere in our land, and in the world.



With this purpose in mind the 1899 Conference adopted the resolution given below, which is now Article 29 of the Revised Constitution of 1929:

“The General Conference herewith creates an Emergency Relief Commission (Board) of six members, whose duty it shall be to accept donations to be used in support of charitable purposes, and they shall apply such donations in accordance with the donors’ instructions, while such funds as are contributed without instructions, may be applied according to the Committee’s judgment.”

## RELIEF TO FAMINESTRICKEN INDIA

Even before the close of the year the President and the Secretary, Chr. Krehbiel and David Goerz, of the newly created Emergency Relief Board found occasion to employ their accustomed energy and initiative on a large scale, through the dire famine which prevailed in India. As early as December 1899 a call was issued to the churches through the Bundesbote for contributions to feed the multitudes of starving people in India. The call was not in vain. Contributions in money or grain—particularly corn, were desired. Through the mediation of Dr. Klopsch of the “Christian Herald” and the noted preacher Dr. Talmage of Washington, the Government at Washington was persuaded to assume the payment of the freight on the steamer from New York to Bombay on 200,000 bushels of American corn. Freight would come to \$40,000. Our share in the shipment was 8000 bushels. Railroads carried this corn free to New York. The purchase price of the corn was 30 cents per bushel, so it was worth in Bombay at least 60c per bushel.

The corn arrived in Bombay June 20, 1900 on the steamer “Quito”. It was at once unloaded and forwarded to the interior of India. There were 18 carloads which were addressed as follows:

	cars	Bu.
Gossner Mission, Chota Nagpur	3	1320
Missionary J. A. Ressler, Dhamtari	5	2280
Missionary J. Gasz, Raipur	3	1320
Missionary T. F. King, Guzerat	2	840
Missionary G. W. Woodward, Ahmedabab	2	840

Missionary Miss Alice Yoder, Berar	1	440
Missionary, A. Norton, Dhoud	1	440
Missionary F. C. Hottle, Ry. Naudgoon	1	440
Total		18 8000

The Emergency Relief Commission had delegated David Goerz, the secretary of the Board, as its representative to accompany the shipment without cost to Bombay and return. Goerz reported to the Relief Board in detail on the distribution of the corn as made through him. The following is a brief excerpt of this report:—

“In order that after arriving in Bombay a correct division of the corn might be accomplished I had written five letters while still on the ship to the Missionaries Hahn, Ressler, Thampne, Friesen and Godshall, and inquired how and when a meeting with each of them might be had. However, only with the Missionaries Ressler and Godshall did the meeting take place as planned. Only after the corn had been divided and shipped was I able to meet Missionary Hahn by looking him up in Ranchi, the main station of the Gossner Mission. However, I had received a letter from him giving detailed information which proved very helpful in the distribution of the corn. He approved of the idea, which had been given to me at the Ministers Conference in Kansas, namely incidental to this distribution of relief in India the purpose of the General Conference should be promoted as much as possible, by arranging for the distribution of the corn in famine stricken India as nearly as possible within territory in which it was probable that our Mission might be located. Gaya and Raighar had been suggested by our Mission Board and by Missionary Hahn. But neither place was suitable for distributing corn. Gaya was too far distant from Bombay while Raighar was still under the rule of a native king. But the main difficulty was that there were no missionaries stationed there to take care of the distribution of the corn, which was absolutely necessary if the handing out of relief should benefit the mission cause. . . . This led me to conceive the idea to let the Klopsch Missionary Committee or some other missionaries distribute the corn if the corresponding money value would be turned over to me, which money could then be used for relief wherever

needed. Missionary Fuller in Bombay, to whom I submitted this plan approved of it wholeheartedly and at once took several cars. Missionary Ressler took a similar shipment. Missionary Hahn had petitioned for 2 cars; I sent him three cars."

The account shows further that much of the cash donated for India relief and the cash receipts from the sales of corn to missions was later turned over to Missionary P. A. Penner to be used in giving relief direct and paying part of the cost of erecting Mission buildings at the stations in Central India by the General Conference after the subsidence of the famine. Thus the large shipment of corn carried to India through the Relief Board did a double service: It assisted in assuaging the desperate famine and afterward aided in the erection of a mission station while thus aiding unfortunate famine sufferers in India.

The activity and usefulness of the Emergency Relief Board has continued steadily since this rushing start was made in the India relief. From then on the Board shared in relief work among Mennonites and beyond wherever occasion warranted it. In 1906 relief was extended to the earthquake sufferers in California, and soon afterwards considerable sums of money were sent to China to relieve famine sufferers; also to Japan. In 1907 there was a dearth of food in Russia. Liberal relief contributions were sent there which were distributed by a Mennonite committee among Mennonites. In 1909 aid was extended to China, to Aulieata in Russia, to Italy for earthquake sufferers, to Jerusalem to Pastor Schneller's Syrian Orphanage, for sufferers in Turkey, also in Armenia, Saskatchewan and to an orphanage in Cleveland, Tenn. In 1913 flood sufferers were aided in Ohio, Indiana and Nebraska. Funds given for needy in China were placed in the hands of Missionary Braun, \$1400 being sent to him for distribution among the sufferers.

## CHAPTER V

### EDUCATION

The first cause upon which the General Conference had centered its attention was Education. The outcome was the Wadsworth school. As there was no permanent committee created to whom the promotion of education was entrusted, this vital interest was neglected and for many years lay dormant. For more than thirty years no definite or systematic attention was given to the cause of education. Not until 1908 was anything further done in that direction. In that year several papers were read at Conference on the subject of Education. In consequence the following resolution was adopted: Resolved, that the chairman appoint a committee of five members, which shall prepare an outline for work in the field of education, and submit the same to the next Conference session. The members appointed on this committee were: S. S. Haury, J. H. Langenwalter, H. P. Goertz, J. B. Baer, S. M. Grubb.

This Committee reported to the 1911 Conference. They had prepared a Questionnaire with 13 questions. As this enlightening questionnaire is given in full in their report, together with a synopsis of the answers received, it is reproduced here in full, and with the recommendations appended:

In order to be able to do its work more effectively the committee met in St. Paul, Minn. in July 1909. It was impossible for Brother Baer to be present at this session. It was agreed that it would be advantageous to become acquainted with the various opinions and needs more fully before recommendations should be made. After consideration, seeking investigation and exchanging of ideas the list of questions, which was sent out by the committee, was finally completed. The Committee reports as follows:

"The answers are not all identical but give evidence of a very satisfactory unity of endeavor to do that which shall be best for our people. We are now in a pretty good position to know what people think concerning our educational problem when they face the same squarely and have an opportunity to think it through without being disturbed.

1. The question: "Taking it for granted that all ministers, whether especially trained for the ministry or not, should be called of God and be directed by the Holy Spirit in their ministry, is it your opinion that a Bible-trained man in the ministry could do more and better work for God and the church than a man who has no special training for the work?", was answered in the affirmative almost without exception. Now and then some one seems to have paid too little attention to the first part of the question and consequently expressed some doubt. We do not underestimate these expressions of doubt but desire herewith to declare that we also emphasize the first portion of this question. The answer of Brother Petter was of special interest to us because of the fact that he emphasized his affirmative answer by saying that this was important and Biblical.

2. The second question. "Do you think it important for a Mennonite minister to know as much as is possible for him to know concerning the teachings of the Mennonite Church, what her history has been, and what her future opportunities and resources are?", was answered in the affirmative, almost without exception and the point it raises declared to be important. The idea was also expressed that this is important for all members of the church as well as for the ministers. In this connection the question concerning parochial schools was raised, to which we will refer later.

3. Under No. 3 we had written as follows: "We have men trained in Presbyterian, Methodist, Congregational, Baptist, Evangelical, Lutheran, Reformed and Reformed Episcopal Seminars. Do you think this sort of arrangement will further unity among our people?" This question received answers such as follow: "Better than not to attend any". "The danger of dissension not greater than formerly". "Makes our people more broadminded". "The truth must stand higher than denominational teachings."



"It costs us many of our most usable young men". "Every Mennonite school should have a Bible course". "It is expecting a great deal of the other denominations to have to train our men for the ministry."

4. The question: "Do you suppose that it would be better for the interests of our church to have its own ministers trained under the supervision of the Mennonite Church than to have them trained in seminaries of other denominations where now and then things are taught which are not in accordance with some Mennonite doctrines and practices?", was generally answered in the negative (Should this not read affirmative? H. P. K.). Such answers as the following, however, were also given: "But supposing questionable things should be taught in our schools?" "It is not harmful but desirable that our ministers get a part of their training in other schools". "A thorough training in some Mennonite school and a year elsewhere". "Depends upon the instructor".

5. The question: "Should our church meet the demand for an educated ministry?", was answered in various ways, e. g. "I think that the demand is not general". "Not ready for a new ministerial system" "Something wrong when churches make such demands". "If education means service in the kingdom of God, then yes". "Every church should demand of its ministers that he finish at least a thorough Bible course". (Has reference to men just entering the ministry.) Most of the answers were briefly, yes. Now and then someone did not seem to be quite clear in regard to the expression "educated ministry". An educated man is one who has acquired the ability to think correctly and to see clearly, through a proper development of his gifts. Such a development is promoted through a thorough general education. Such a man is naturally better able to perform his professional work more advantageously.

6. The question: "Would it not be desirable that the schools, at present existing among our conference churches, should be encouraged to come into closer contact in order that they might complement each other more effectively?", was answered affirmatively without exception. The answers frequently emphasized that the relationship now existing between the different schools was a

very satisfactory one considering the encouragement these schools have thus far received. The second portion of No. 6 (If so, then how could this best be accomplished?) was answered in different ways. The following things were advised: An exchange of instructors, exchange of the leaders with each other in order that a more advantageous distribution of the work could be effected.

7. The question: "Would it not be recommendable to have all Mennonite schools work toward a common end and have one definite aim in view?", was usually answered in the affirmative. However, a number of the brethren called attention to the fact that every school must consider its responsibility toward its individual field. Unity was strongly emphasized and a great measure of the same is expected among the schools as soon as unity among Mennonites in general becomes stronger.

8. The eighth question: "In order to come nearer the solution of this problem and to bring the educational work of our denomination into the service of the Lord even more fully, would it not be well to create a school-conference consisting of representatives of the Conference or Conferences?" The above proposed Conference was quite frequently recommended. However, several brethren feared too much organization. Some thought that there would be nothing gained through this conference and that it would lead to the establishment of an additional school for which we are not ready as yet. Others desired the school-conference in order that our educational work might be made more of a principal feature of our Conference. Some desired to see the members of this conference to be selected from all vocations represented in our General Conference, while others emphasized the need of having only school-men as members of this conference.

9. The ninth question: "How might the schools be brought into closer and more active connection with the Conferences?", was answered in many different ways. Some desire that the schools should stand under direct conference control. Others again feared that such an arrangement would handicap the development of our educational work because of the fact that our Conference is merely an advisory body. The differences of opinion are usually traceable to a different emphasis of the expression: "Into closer and more

active connection with the Conference". Mutual and harmonious co-operation seems to be the ideal of most of the brethren. It was frequently emphasized that the Conferences should receive reports from all the schools and that an opportunity should be given students as well as instructors to become informed as to the ideals and the object of the Conference. It was also frequently emphasized that the representatives of the schools should visit the churches in order that mutual acquaintance might be furthered. These matters are considered of more importance than the method by which the schools are supported and conducted.

10. Question No. 10 reads as follows: "Since none of the present schools fully meets the needs and the demands for training workers for the service in the Kingdom of God, would it not be a timely step for the General Conference to undertake the establishment of a school which would meet these needs and demands?" This question was understood in different ways. Some want an additional school immediately, others desire to know first what kind of school is necessary. Some are satisfied with the work which our schools now offer. Some want a small Bible school and others want a complete Seminary. A majority of the answers indicate that for the present our people desire that the now existing schools should be strengthened until the interest in existing needs and an additional school shall have become stronger.

11. "Since our young people who prepare themselves for the Lord's work expect to work for our Church, either directly or indirectly, should not their preparation for this work be made in schools which stand under the supervision of the General Conference, or some Conference?" The above question was answered in connection with No. 9.

12. The indicated union of all Mennonites for the purpose of establishing an additional school seemed very desirable to most of the brethren but many doubt whether it could be accomplished at this time. (In passing it might be reported that the school planned by the so-called Old-Mennonites will probably not be built, at least not in the immediate future.)

13. The answers to question No. 13 disclosed the fact that a large number of young Mennonites attend State Schools, the schools

of other denominations, in one instance a Military School. Also that, as a result of our present arrangement, a number of our young people have been and are being engaged by other denominations as ministers and missionaries.

This extract gives the Conference an opportunity to see what the brethren think concerning our school work. The amount of interest shown is very gratifying. This is gratifying even though there is still a lack of clearness as to the method to be pursued.

In order that the work of this important branch of our Conference undertakings might be developed advantageously, this committee recommends that the Conference create a Board of Education. This Board should consist of six members and be elected by the Conference in the same manner in which the Boards at present existing are elected.

Duties of the Board might be such as follows:

\*a) To devise ways so that the Christian education of our Mennonite youth in general may be promoted even more in the future than has been done in the past,

\*b) to gain information concerning the courses of study of the existing Preparatory Schools and to endeavor to increase, if possible, the ability of these schools to render the desired service to our people,

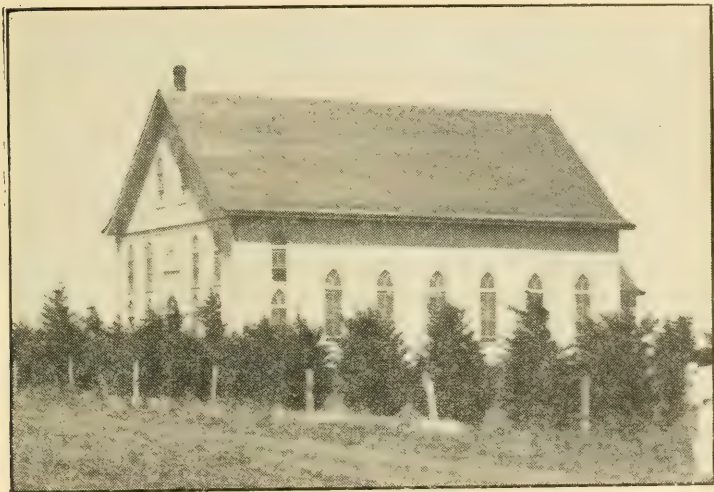
c) to investigate the College work given in our schools, to endeavor to make this work as efficient as possible for the needs of our youth, and to attempt to develop the same in such a manner that it shall be an honor to our educational work,

d) to make arrangements for the most advantageous training of our prospective workers in the churches and on the Mission fields.

\* (a and b are here given as changed at the session of the Conference.)

By resolution the Committee on School and Education was continued, with instruction to continue its labor and study in the manner as heretofore and report to the next Conference. The new committee elected was composed of the following members: J. W. Kliewer, J. H. Langenwalter, S. K. Mosiman, S. S. Haury, S. M. Grubb.

This committee submitted the following report to the 1914 Conference:



NEW HOPEDALE MENNONITE CHURCH, MENO, OKLA.  
GENERAL CONFERENCE MET HERE IN 1914.

## REPORT OF THE COMMITTEE ON EDUCATION

1914

This committee held one session during the last three years. All members of the committee were present on this occasion. The session was held in October, 1912, at Newton, Kansas. The following resolutions were adopted at that time.

1. Resolved, that we as a committee present a motion at our next General Conference for an amendment to the Constitution of the General Conference providing for the establishment of a Board of Education.

2. The object of the Board of Education is the promotion of Christian education in general and in the Mennonite church by aiding preparatory schools in satisfactory courses of study; by giving financial aid in the form of loans to needy students for the Christian ministry work; by aiding and assisting Mennonite schools and colleges in establishing such courses of study that will



meet the needs of Mennonite youth; by giving financial aid to Mennonite educational institutions wherever it may be deemed desirable and by calling into existence such agencies as may be deemed necessary.

3. The Committee is of the opinion that at present we, as a General Conference, are not yet ready to establish a seminary for full theological work, but until we are ready for such a school it is urged that gifts be given for specific Bible and theological education in connection with schools already existing or to some conference for the same purpose. These gifts are to be held in trust by such schools or conference until a seminary is started and only their income is to be expended for the support of such theological instruction. If, when the seminary is opened, the donor still lives, he shall decide whether the gift to such school or conference is to become absolute or to be transferred to the seminary. In case of the death of the donor previous to the opening of the seminary the General Conference shall decide whether the gift is to be transferred to the seminary or not.

4. Moved, that this Committee request the Program Committee to allow a specified time at the next session of Conference for the hearing of reports from the various schools now in existence and from fields in need of future education development. Such reports to be presented by this Committee preceding the discussion of the educational work of the Conference.

"During the past summer this Committee sent out about 270 questionnaires. Only a comparatively small percentage of these were returned, but the answers which have come in are suggestive of a number of things, e. g., ten have declared themselves as opposed to a board of education; thirteen have failed to express an opinion upon this point; fourteen have declared themselves for such a board under certain conditions, and twenty-nine have done so unconditionally.

"We received reports concerning 43 schools in which 1173 children received instruction. The time of duration varies from six weeks to three or four months. Several of these schools were so combined with the district schools that German and religious branches were taught about one hour each day. Where this is the

case no other provision is made for so-called German schools.

“Reading, Penmanship, Bible Stories, and Grammar are taught in most of the church or religious schools. In some of them Church History, Catechism and Mennonite History are also taught and now and then one finds General History, Arithmetic and Geography. This shows that such schools possess a large range of individuality.

“The preparation which is required of the teachers of these schools is usually very indefinitely defined.

“The support sometimes comes from the local church in which case the church either has a fund, accepts free-will offerings, or makes an assessment. Sometimes some combination of these methods is used.

“In some places the church arranges for the school, either through its deacons or through a board especially appointed for this work. It is more often the case, however, that individuals must take the matter in hand, and usually these are the parents of the children to be instructed. In at least one instance the teacher assumes the entire work. In several instances the Committee on Education of the Western District Conference has been instrumental in starting schools, principally through financial and other encouragement.

“Not much has been done thus far in the matter of getting credit for the work done in these schools, and for the present it is rather difficult to do much because too many of the schools still pay too little attention to the ability of the teachers whom they employ.

“We received 32 reports concerning local problems. Among others the following difficulties may be mentioned: A lack of interest for German and for religious instruction; difficulty to arrange for sufficient time for such a school either because of a lack of interest, because of work at home or because insufficient time remains after the public schools are closed; difficulty in getting suitable teachers; the fact that in some places the people live at such distances from each other that it is difficult for them to send the children to one place; difficulty in keeping up the German because of the dialects; indifference; difficulty in getting a sufficient

number of suitable German-English teachers; difficulty in deciding upon a teacher when several divisions of the Mennonites are concerned; lack of school interest in general. Difficulties are found even where there are no church or religious schools, for the fact that these schools are lacking increases the difficulty in solving the problem of retaining the youth for the upbuilding of the church, the denomination and the kingdom of God. Now and then schools are discontinued because the English supercedes the German. This naturally raises the question whether the German language is necessary to maintain, to continue or to establish a church school. One brother reported that in his church there was sufficient interest and that they had no special difficulties to contend with.

"Aside from the schools for children there are twelve secondary schools which, directly or indirectly, render service for the welfare of the youth within the domain of this Conference. These schools are located at the following places: Rosthern, Sask., Altona and Gretna, Man., Freeman, S. Dak., Beatrice, Neb., and Henderson, Neb., Mt. Lake Minn., Goessel, Hillsboro and Inman, Kan., Gotebo, Okla. (Only 11 schools named in the report. K.) They employ about 27 teachers and instruct about 650 young people. In addition we may report Bethel College and Bluffton College together employ about 40 teachers and that the number of their regularly registered students amounts to more than 500 per year. More than 20 per cent of this number belong to the College departments.

## RECOMMENDATIONS

"The Committee on Education makes the following recommendations:

"1. In order that the work of this important branch of our Conference undertakings might be developed advantageously, this Committee recommends that the Conference create a Board of Education. This Board should consist of six members and be elected by the Conference in the same manner in which the Boards, at present existing, are elected.

"2. The Committee further recommends that the following be substituted for the four points mentioned in the last paragraph of report in the minutes of the 19th General Conference:

“The object of the Board of Education is:

- a) To promote the development of the Sunday School work.
- b) To promote the development of church schools.
- c) To promote the religious training in public schools.
- d) To assist Mennonite schools and colleges in the establishment of such courses of instruction which meet the needs of the Mennonite youth.

e) To establish a fund in order to assist, either through loans or otherwise, needy students who are preparing themselves for the ministry or for the work in the mission fields.

f) To grant financial aid to Mennonite educational institutions, insofar as this is possible and is deemed advisable.

g) To make such arrangements as may be found necessary to carry out any one or all of the above named objects.

“At the 1914 Conference, by an amendment to the Constitution a Board of Education was created. The following persons were elected members: J. H. Langenwalter, D. H. Richert, H. H. Ewert, S. M. Grubb, S. K. Mosiman and J. K. Penner.

## CHAPTER VI

### STATISTICS

From the historical point of view, the work of a statistician is of great importance. For unless vital data are collected and systematically tabulated as they occur and are then carefully preserved important facts are practically forever lost. For thirty-five years the General Conference had carried on without having a statistician. That explains why the historian finds it difficult to locate some vital facts in the earlier history of the Conference. Fortunately when the first volume of the **History of the Mennonite General Conference** was being written a number of prominent leaders who had shared in the earliest activities of

the Conference were still living and active. These persons had access to private material, as also they had stored much in their memories which information they were quite willing to supply for use in the history.

At last in 1896 the need of a statistician was realized by the Conference and it was resolved to establish the office of Conference Statistician. To this office the Conference report of 1896 says that H. P. Krehbiel was unanimously elected by acclamation.

After the first statistical report had been presented and accepted by the 1899 Conference the following resolution was adopted: "Resolved, that we instruct our Statistician to prepare a statistical account of all Mennonite churches in North America and to submit the same to the Conference at its next session."

This was a difficult assignment and involved much detailed searching in order to accumulate the necessary data for any thing like completeness and accuracy. Besides the regular triennial statistical report for the Conference a small beginning had been made by 1902 in the preparation of the All-Mennonite Statistics. The delay had been in large part occasioned by the removal of the statistician from Canton, Ohio, to Newton, Kansas, at which place he was busily engaged in a Mennonite publication enterprise.

The report of the Statistician to the 1911 Conference contains the following data: Besides preparing the regular Statistics of the Conference the work on the All-Mennonite statistics was continued through 1905 until 1911 when this statistical work was finally completed. In all twenty-five persons have assisted in collecting the information from the Mennonite churches in twenty-three states.

It may be of interest to know that in the year 1911 there were in the United States 746 Mennonite churches with a total membership of 56,449. In Canada there were 110 churches with a membership of 17,297. The total number of churches in North America was then 856, the total membership 73,746. The name of the church, town, name of the minister and his address and the total church membership are recorded. The one hundred page pamphlet has been printed in an edition of 2000 copies. The price of



25c is stated. The receipts will flow into the Conference treasury.

H. P. Krehbiel,  
Statistician.

## CHAPTER VII

### SUNDRY SUBJECTS

*SECRET SOCIETIES. TEMPERANCE. MODERNISM AND  
HIGHER CRITICISM. ATTITUDE TOWARD WORLD WAR.*

#### SECRET SOCIETIES

That the General Conference is from principle opposed to secret, oath bound societies is manifest from the provisions in the Constitution bearing on that subject. However the sinister encroachments of that evil that dwells in darkness made it important to give it special attention. The subject of secret societies was taken up at the 1899 Conference for discussion. A letter on secret societies from Charles A. Blanchard, President of Wheaton College, which he had written upon request was called for and read. He is an out-spoken opponent of secret orders, and has written valuable books exposing the works of darkness and evil of those societies. He shows convincingly that "secret societies are enemies of Jesus Christ." This letter was made the basis of a discussion of secret societies. At the Conference in 1899, after considerable exchange of thought, the two following resolutions were adopted:

1) As we are convinced of the soul-destroying influence of secret societies, and as it is reported that this evil power of darkness is eagerly trying to enter into our church circles, and as we mean to remain true and faithful to the doctrines of our church, be it resolved, in order that we have greater clarity, that the delegates of this Conference make open and clear statements as to what position they and their churches take on the question of secret societies.

2. Resolved: That the General Conference takes a positive stand against every kind of secret society, and that the Conference considers it as necessary, in order to maintain this position, that the member Churches do declare at the Conference, if and with what success they have labored at cleansing their churches from members of secret societies, and the Conference herewith announces that if it is found that some churches still tolerate secret society members to remain unmolested in the church, that such churches shall no longer be considered as members in the Conference.

At the Conference of 1902 the two following resolutions were adopted: Resolved: that the Conference understands under the term "secret societies" or lodges, all such associations, and only such associations, which demand (at admission and initiation) from such as would unite as members, that they agree to such matters and be loyal to them, with which they are (thus far) totally unacquainted, and at the same time, that they pledge themselves to keep secrets, still unknown to them, and not to reveal them to anyone outside of their special membership.

The following resolution offered by the committee on resolutions was also adopted at the 1902 Conference session:

2. Resolved: The Conference notes with satisfaction that various efforts are being made by our churches to induce church members to abstain from uniting with secret societies, and further we are of the opinion that the aid or security societies which are maintained in several of our churches can also be a real help toward the attainment of the same end.

At the 1914 Conference session the following resolution was adopted: Resolved that the President name a committee of five to draft a plan by which the Conference churches may be freed of lodge members.

The persons appointed on this committee were: H. H. Ewert, H. R. Voth, S. M. Grubb, P. R. Aeschliman, J. B. Baer.

## TEMPERANCE

### Position with Regard to Temperance.

At the Conference session in 1902 the question was asked: Is a brewer or a manufacturer of intoxicating liquor an acceptable person for membership in a Mennonite church?

This question was answered by referring to the section on secret societies in the Constitution, (1896), the first sentence of which reads as follows: The Conference also adheres to the Biblical doctrine, that a drunkard cannot inherit the kingdom of God. Gal. 5: 21. . . . Conference is also convinced that drinking bouts and the like belong to the greatest social evils of human society and that our church and Conference members should not patronize them in any way.

### MODERNISM—HIGHER CRITICISM

At the Conference session 1902 a paper was read by Missionary R. Petter on the subject of Higher Criticism. As an outcome of the discussion of this paper the following was formulated as setting forth the position of the Conference on the subject of Higher Criticism (Modernism):

"The Conference earnestly warns against the injurious teachings of the so-called higher critics and against all negative tendencies which question the authenticity of the Bible and endanger the faith in Jesus Christ as the Son of God."

### WAR

#### Attitude Toward World War.

General Conference in session in September 1914 at Meno, Oklahoma sent the following message to President Wilson:

"To the Hon. Woodrow Wilson, President of the United States:

Dear Sir:—Whereas the great European struggle, which so many Christians have prayed for years, might be avoided, is now a dread reality, and the progress of civilization is greatly retarded, the General Conference of Mennonites of North America, now assembled in its 20th triennial session at Meno, Okla., desires hereby to reaffirm its faith in the principles of peace and to give expression to its opposition to war, and said Conference further desires to express its appreciation of your efforts to keep out of difficulties in Mexico as well as to commend you for your stand of strict neutrality in the present conflict; the Conference further commits it-

self to sustain the President in every legitimate effort to bring about peace between the nations now at war.

Respectfully submitted,

H. D. Penner, President.

G. N. Harms, Secretary."

The reply to this dispatch reads as follows:

The White House, Washington, Sept. 4, 1924.

My Dear Mr. Penner:

I beg to acknowledge the receipt of your telegram of Sept. 3rd, signed also by Mr. G. N. Harms, and to say that I shall take pleasure in bringing it to the attention of the President in whose behalf allow me to thank you warmly for your courtesy in wiring.

Sincerely yours,

J. P. Tumulty,

Sec'y to the President.

# **PART TWO**

## **TESTED BY WORLD WAR**

### **1914-1926**

#### **CHAPTER VIII**

##### **WORLD WAR BEGUN** **1914**

Ominous clouds hung over the nations in the late summer of 1914. It was at this time that the General Conference was to meet at Meno, Oklahoma on September 2 to 7. On August fourth of that year war between many European nations had suddenly flamed forth in great fury. Although it did not then seem that our own country (United States) would become a participant in this great military conflagration, nevertheless when the delegates met in Conference a sense of disquiet as to what the future had in store for those of the Mennonite faith was observable. For were not in Germany, Austria, Russia, France, Holland and other countries of Europe, as also in Canada brethren of our own Mennonite faith? It was the realization of the fact, that our brethren across the sea, as also some from our own continent and group, were directly drawn into this great mortal conflict, that was sensed during the session of this Conference as a possible impending spiritual testing of believers adhering to Jesus' doctrine and command of love of enemy.

At the very opening of the Conference deliberations it became apparent that this Conference felt that the exigencies of this great war, which had so recently started in Europe demanded the



attention of non-resistant Christians. For might the war not expand to the extent that the new world would also become involved? In that case our own government would likely demand universal compulsory conscription. In such case adherents to Jesus' doctrine of Christian peace—as non-resistants would be tested as to their loyalty to their peace convictions. Accordingly one of the first actions of Conference was to provide for the appointment by the President of a committee for drafting Special Provisions. To this committee was assigned the drafting of a message to the President of the United States, setting forth the position on Christian peace as held by the constituency of this Conference. The committee soon completed the draft of the message, which after having been read before the Conference, was approved and ordered sent to the President. The message read as follows:

To the Hon. Woodrow Wilson, President of the United States of America:

Dear Sir:—Whereas the great European struggle, which so many Christians have prayed for years, might be avoided, is now a dread reality, and the progress of civilization is greatly retarded, the General Conference of the Mennonite Church of N. America, now assembled in its 20th triennial session at Meno, Oklahoma, desires hereby to reaffirm its faith in the principles of peace and to give expression to its opposition to war. Said Conference further desires to express its appreciation of your efforts to keep out of difficulties in Mexico as well as to commend you for your stand of strict neutrality in the present conflict; the Conference further commits itself to sustain the President in every legitimate effort to bring about peace between the nations now at war.

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Sincerely yours,

J. P. Tumulty,  
Sec'y to the President.

H. D. Penner,

Pres. Gen. Conference of Mennonites, Meno, Okla.

The following was presented for consideration:

"The General Conference of the Mennonite Church of N. America, in session at Meno, Okla., September, 1914, regrets the awful shedding of blood in Europe and requests that all our brethren in the faith shall, on a given date assemble in their places of worship to thank God for the preservation of peace in our country and fervently intercede that He may look down in mercy upon the nations now at war and grant that means and ways be provided which shall secure peace to them."

It was resolved to observe such a day.

Toward the close of the Conference session the war-disturbance again came under discussion. The question was raised:

"Should this Conference recommend that our churches collect donations for the alleviation of distress caused by the present European war? Or would such an act be regarded as participating in war?"

This question the Conference answered by delegating the Relief Commission to act in this capacity and to receive gifts for this purpose and attend to their distribution.

Someone with a forward look, had offered as a resolution the following question: "How should we act in the event of our country being suddenly entangled in the war and, if for example, it should come to conscription, purchasing of substitutes, etc."

The importance of this very timely question was not perceived by the delegates to the Conference. For now was the time, long

before the declaration of a war, to get old and young thoroughly grounded in the peace teachings of Jesus Christ and instructed how to live up to these principles in practical and testing situations of life. Then when a test would come, as it did only three years later, peace minded Christians would not have been caught unaware and unprepared to intelligently and wisely meet the tests to which they were subjected in 1917. But no, with eyes dimmed by apparent indifference it was "resolved that the motion be laid on the table". What a help it would have been to many a young and sincere Christian adherent to the spirit of Christ's peace doctrines, if he had had the benefits of intelligent and faithful instruction in these doctrines, as well as wise counsel "how to act in the event of our country being suddenly entangled in war".

With this motion tabled, the attention given by this Conference to the great war which was seething in Europe, ended.



FIRST MENNONITE CHURCH, REEDLEY, CALIF.  
GENERAL CONFERENCE MET HERE IN 1917.

## CHAPTER IX

### FOREIGN MISSION

#### OKLAHOMA

Missionary activity in the foreign field, as shown at the close of the account (1914) given in Part One, was then in a flourishing condition. Since then conditions had changed greatly. The Board felt the necessity of retrenchment. They say in their report: "Occasioned by the stringent times it was resolved by the Board that missionaries would be allowed either the necessary gas for their auto or the money from the mission treasury for feed for their horses." A budget was fixed for the different stations in Oklahoma: Hammon \$150.00; Cantonment \$100.00; Clinton \$200.00; Canton \$180.00; Fonda \$200.00. Even if these allowances are for one year each only, it does not seem that these meager sums would suffice.

For the period from 1914 to 1917 the following brief resume presents a birdseye view of the activities of the several mission stations in Oklahoma.

**Cantonment and Fonda.**—At this station Missionary Petter had been stationed until lately. Because of hay fever Petter and family were transferred to Montana. Since then Missionary Claassen and Sister Williams had charge of this station. They were specially successful with the school children, both Arapahoe and Cheyenne, of whom 40 were baptized which brought the church membership to 88, of whom about twenty belonged to Fonda. When Claassens left, Missionaries G. A. Linscheids came back from Busby, Montana, and took over the superintendency of Cantonment. They have remained here until the present time (1937). Their activity there was then largely with the children in the government school. Linscheids also went regularly to Fonda to conduct ser-

vices. Sister Williams was otherwise in charge of the work in Fonda.

The Linscheids continued faithfully at work here although the demands were much more strenuous since Miss Williams had left (1914), even though at this time they had a native helper. Missionary Linscheid reported that the work was gaining in strength and in a deepening of interest. There was an increase in average attendance. The cooperation of the government employees was at this time excellent. Sister Linscheid had instituted sewing meetings with the Indian women which were well attended. The Indian population had drifted away from the Cantonment neighborhood which places this field at a disadvantage and has necessitated the removal of the church seven miles nearer to Longdale.

There has been an increase in membership of eleven. The total membership was at that time (1926) ninety-two including Fonda.

**Canton.**—In 1917 there were at the Canton Station 60 baptized members. This station had in 1920 only a native helper William Meek, since Missionary Funk left the field. It was now an out-station for Cantonment. By 1922 Missionary Neufeld was stationed there and a mission building had been erected. Spiritual interest was deepening. The church has 75 members. The work has gone forward during the years until the present time (1926).

**Hammond.**—At this station Missionary H. J. Kliewer was stationed, who in 1920 served as superintendent of the Oklahoma field —i. e. among the Cheyennes. His native helper, Homer Hart was steadily becoming more proficient as an evangelist. The church in 1917 had 23 members. By 1926 the membership had increased to thirty-nine. A three day camp meeting had been arranged and then at Christmas time a week of special night meetings were occasions of special interest. The prayer meetings (1926) were all conducted by some of the native Christians. Their talks and prayers seemed to indicate a healthy development in their Christian life and experience.

**Clinton.**—At Clinton Missionary Ediger continues to hold forth, assisted by two native helpers, father and son, (Heap-of-Birds) who are becoming increasingly interested in evangelistic



work. The son of Heap-of-Birds desired more education, so the Board decided to send him to Bethel College for some time. A simple house was recommended for use by Indians who come from a distance on Saturday nights. They could lodge in the house to be present on Sunday morning for the service. The membership in 1920 was 26.

Some time before 1923 Ediger's helper Alfrich Heap-of-Birds had died, but his son John followed in his father's footsteps. The work at Clinton continued with zeal. By 1926 some additional building had been done. The work was growing and promised well for the future. John Heap-of-Birds is living at Deer Creek, (an outstation about 25 miles away). The missionaries were seeking to have him as active as possible. John is a Bible student. They still hope he will be the permanent leader for Deer Creek. The workers advise that a tabernacle be built at Deer Creek by next fall. The membership of the church is fifty-nine.

### MONTANA

**Busby.** (Founded 1904.) This is our oldest station here, founded and built up by Misisonaries Linscheid in 1904 and in their charge until now (1920). Because of school facilities they were leaving for Cantonment, Okla. The Lord has richly blessed the work here. The Christians are taking more and more definite stand against all heathen practices, and are organizing for more mutual help and service. More than 80 souls have been won for the Lord in these 16 years, 1904—1920 of whom 68 are still living. The out station on the upper Rosebud river 20 miles away was also a part of Linscheids' charge. A chapel is to be built here as soon as the treasury permits. Missionaries Habegger took charge here after the departure of Lincheids. In 1926 Habegger writes: "The last quarter was marked with good attendance at services, a willingness on the part of the Christians to share in the work of the Lord, an eagerness to learn to read Cheyenne, and participate in the programs." "Ben Limpy, who was baptized a year ago has made wonderful strides in reading Cheyenne. He has been reading a page or a little more each Sunday. Our hope is that he will soon be able to read enough for a whole service. He is 35 years old. The membership here (1926) is seventy-eight."

**Lame Deer.** (1914-1926) Missionaries Wiebe left Lame Deer in 1915. The work was taken over temporarily by Missionaries Neufeld until in the fall 1916 Missionaries Petter took over this field. Thirty-seven have been baptized, there were seven additional candidates. Missionary Petter had recently printed an enlarged edition of the Cheyenne song book. At this time Petter was appointed superintendent of the entire Cheyenne Mission.

The Indian Agency makes this the central and principal station. Missionaries Petter are in charge. Although for a time there was serious hostility by some of the priests, some of whom even went to Washington to defeat the mission.

### *ARIZONA (Founded 1893)*

In Arizona there were in 1917 three stations: Oraibi, Moen Copi near Tuba and Pakavi.

**Oraibi.** After Missionaries Duerksen located in Pakavi, Oraibi was somewhat neglected. However, in the Missionaries Holcomb and daughter (from the Navajo Mission) this mission had good temporary substitutes. In addition a Missionary assistant, Elizabeth Qoyawayma, a young Hopi Christian assisted in the work. The little church group of 19 members was at this time (1917) quite zealously active in spiritual upbuilding among themselves and in evangelistic work among the unconverted. In place of the old chapel on top of the Mesa a new chapel was built near the land owned by the Mission. This is far more convenient for attendance at services.

Missionaries J. B. Epp are expected to return to this station for a few years, when they expect to perfect their knowledge of the language. A young Hopi Christian, Otto Lomavitu by name, is still attending school, preparing to become a Missionary helper. The Orphan Home in which Sister Elizabeth Schmidt is caring for three Hopi orphans is continued. The Leisy Orphan Society contributed \$120.00 annually, and a Deaconess from Newton contributes \$60.00.

Missionaries Karl Friesen took charge of Oraibi in 1919. Assisted by Otto Lomavitu, who was now back from school. The work is progressing nicely. The congregation had increased to 29, and

the orphanage under the care of Sister Schmidt had four inmates.

By 1923 the Missionaries Duerksen, Friesen and Otto Lomavitu were at work translating the Gospels into the Hopi language, in the hope of having them printed after Missionary Frey had checked the work. There are now five Hopi children in the orphanage. Three of the five orphan children were for a number of years supported by the Leisy Orphan Society. The church had grown to thirty-nine members.

Missionaries Friesen were compelled to leave this field as the altitude was too high for their health. But before they left they could report some more conversions the most outstanding among which was that of Qoyawayma, the father of Elizabeth Qoyawayma. In 1926 the membership at Oraibi was thirty-one.

**Moen Copi**—near Tuba. (Founded 1905). Missionaries J. B. Frey were still stationed here (1907). In order to have more time for translation work several women helpers were temporarily employed. They were the Sisters Burkhalter and Johnson and later Elizabeth Qoyawayma. Besides giving religious instruction they also taught the children to read the Hopi language. There were at this time nine baptized Hopi Christians. Later another Hopi Sister, Minnie Jenkins, together with Sister Burkhalter were Missionary Frey's helpers. These were working chiefly with the school children in the government school at Tuba.

The Hopis were recently (1920) growing hostile, even to the extent of threatening to kill Frey. A mob one day tried their best to fasten a rope around his neck, the rope being fastened to a rider's saddle. As by a miracle they did not succeed but by letting him fall one of his ribs was broken. Before very long the tempest subsided and conditions were returning to normal. The number of baptized members (1920) was eight. The Hopi children from the government school were instructed in Bible and the Christian religion. **A small chapel** has been erected for holding services on Sundays.

In course of a few years the opposition to Gospel preaching was subsiding. Only a very few remained antagonistic. Of this Frey says: "One Hopi man was here today and remained about two hours. I was very much interested in what he said. He said

that the old people were telling them that with the elder generation now passing away the Hopi religion would come to an end. And that all that would be left would be in history and probably the movies would show their religious activities after it had ended. That the young folks as they grew up and would see these things they would say: 'This is the way our fathers used to do.' He told me that now their most important ceremony, the Wuwutsim Ceremony, had come to an end, and the only thing that was left of this was the making of prayer-sticks and feathers. Of the burning of the Horn Altar you no doubt have heard or read. This altar with belongings was considered the most important of all they had. . . . Of course this does not mean that they are becoming Christians by giving these things up, but it does show that old strongholds are crumbling away." It seems that this antagonism had been stirred up by government employees, but they finally came out on the missionaries' side with clear statements in their defense.

**Hotevilla-Pakivi** (Founded 1914). Sister Schirmer labored at these stations and in the fall of 1916 was joined by Missionaries Duerksen. In 1917 none here had accepted baptism. However two students at the Riverside, Calif. school had been converted, one from each village, Hotevilla and Pakavi. The spiritual ground here remained stony and hard. Very little observable progress was made. By 1923 however there seemed to be some hope—a little more willingness to hear the Gospel which was regularly preached on the street of the village. For no one comes to church, and the children that may wish to come are held back. By 1926 Missionary Duerksen reports that the preaching on the street continues four times each week. Encouraging it is that there is more willingness to hear. After years of apparently total barrenness, just recently a family has come out for more instruction in God's Word. This is the first sign of a real hunger after righteousness—an encouragement to the missionary, and for all those who have prayed much for this work.

#### *INDIA MISSION (Founded 1900)*

The Mission in India was making steady progress. At a ses-



sion in 1917 the Mission Board decided to send with Missionaries P. W. Penner who will return to India the Sisters Martha Burkhalter and Elizabeth Foth as additional workers. By 1920 the work had expanded greatly but because of the aftermath of the war it was difficult to supply additional workers. On this the report of the Board says: "Two old and two new workers were refused permits to enter India. Two other new workers got permits but had to stay at home for other reasons. Of the two who did go, one died after a brief service. Two who were ready last fall could not find place on the ships. Thus India is now short of ten workers, besides the doctor whom we have not yet found, although there are five mission candidates studying medicine at present."

About this time Missionaries S. T. Moyer were ready to sail for India. Seven other workers were ready to depart for India if the way will be open.

**Champa.** (Founded 1900). In 1920 it was just twenty years since Missionaries P. A. Penner built the station at Champa, and since then the Leper Asylum nearby has been built up. This entire work was then still in their charge, but has become too large a task for them. The asylum now had 360 inmates. Here also five schools are maintained which in 1917 had 200 students.

The main station is separate from the asylum, so there are two congregations, with a joint membership of 200.

Champa also has five out stations, with 18 native helpers. These out-stations are: Amapali, Alkasera, Beladula, Baraduar and Bamnidi.

While Missionaries were absent on their furlough Missionaries E. B. Steiner substituted for them. New workers, lately added, were the Missionaries John Thiessens, F. J. Isaacs and Sister Lehman. The Leper Asylum (1923) with 425 inmates was considered overfilled. The inmates have their separate church, which has over 300 members. On the Champa station proper the Christians have their own church with 121 members. Work at the out-stations continues by the assistance of native helpers, who together with those on the main station number 34 (25 male and 9 female).

By 1926 the Gospel mission work in India was reaping an increasing harvest. The 25 years of sowing and cultivating was bear-



ing rich fruitage. It was a large task to get in touch with a field covering about 4,000 square miles, with nearly 2000 villages and a population of about 600,000. And there still remains a large work ahead until the field shall be thoroughly gospelized. To the five stations there now one or more may have to be added.

At the main station (Champa, 1926) Missionaries F. J. Isaac are in charge, while the Leper Asylum with the annex for the untainted children of lepers is in charge of Missionaries P. A. Penner. Doctors Bauman and Sister Lehman are also at work here. Missionary Isaac is also superintending the erection of the extensive medical station. Two smaller buildings have been completed and Miss Lehman's bungalow here is almost finished, in which she as head nurse will live.

The population of the Leper Asylum is still increasing; it is now five hundred.

**Janjgir** (Founded 1900). Missionaries P. W. Penner were at home in America detained for about four years by the World War. During their absence, for part of the time, Missionaries Gobble of the Salvation Army were in charge and later till Penner's return Missionaries E. B. Steiner cared for this field. A boarding school for girls is maintained, which during the absence of Missionaries Penner was in charge of Sister Braun. This school was attended by 50 girls in 1917. By 1920 this school had 85 students in attendance. The congregation had 64 members, of whom 26 were helpers.

Three outstations are maintained. They are: Sukli, Manakoni and Baloda. Each out-station has several native teachers, Bible women and helpers.

By 1923 Missionaries P. W. Penner were again at work in Janjgir, together with Sisters Martha Burkhalter and Clara Kuehny. The girls' boarding school located here, doubles the work here also. The greatest need was now a larger church building. The church was so small that the attendants densely packed the space making it difficult to pass through the crowded house. The membership was 90, of which 20 were helpers.

By 1926 the much needed church was nearing completion. Toward the erection the native Christians had brought real sacrifice.

**Mauhadei** (founded 1911). This station was built by Mis-

sionaries P. J. Wiens about 1911. During their furlough (1915-1916) Missionaries E. B. Steiner substituted for them. The mission work was progressing well. Soon after their return Wiens had the joy of baptizing 29 converts at one time. They then had three schools and one outstation. There were 10 native helpers, and 206 students were in the day schools. The church had 40 members.

The growth of Mauhadei since its beginning 12 years ago has been rapid. The work was richly blest, especially in the Sukhri district where something like a mass movement had begun several years ago, so that the church (1920) numbered 264 members. A boys' boarding school was recently built, soon attended by 60 boys.

The outstations are: Bareli, Sukhri and Savitripur.

The work at Mauhadei by 1923 had increased greatly and was going forward nicely with the aid of 39 helpers. Missionary Moyer was soon to relieve Missionary Wiens from the charge in the southern part where there are 300 Christians. The seven outstations are: Sukhri, Dhabakhar, Savitripur, Raipur, Jharmura, Gerabhata, Basna.

**Korba** (founded 1915). This is one of the newer stations. Missionaries C. H. Suckau were placed in charge. Already (1917) the missionary work has borne encouraging fruit. The church then had 17 members, four more had applied. Three schools with 50 students were in operation. There were two outstations and 10 helpers.

The growth of Korba continued, for by 1920 the church had 85 members, 20 of whom were helpers. Korba has five outstations: Barpali, Aurai, Gorhi, Gerua and Katghora. Fifteen helpers assist in the work. The church membership is 100. Each of the four stations has a dispensary where medicine is served to thousands—1500 to 2000 at each station per year.

**Basna** (Founded 1924). Missionaries S. T. Moyer are the pioneers at Basna at this period of initial building of the station. One bungalow is finished. In this not very large bungalow Mrs. Burkhard lives. The larger one is for the Missionaries Moyer. It is now (1926) almost finished. Building operations are accomplish-

ed only with difficulty at this station, for it is 60 miles distant from the railroad, which makes transportation of building materials slow and cumbersome. The place however has daily mail service.

## CHINA

This field was taken over in 1914, after Brother and Sister H. J. Brown had founded the Mission there several years before. Their labors had been richly blest of the Lord, as was set forth in Part One of this book.

The Mission Board had sent Sister Talitha Neufeld there in 1915 to aid in the work. In 1915 Missionaries P. J. Boehr entered this field, and Missionaries Edw. G. Kaufman and Sister Aganetha Fast were to follow.

There are two main stations in this field, Kai Chow and Tung Ming Hsien, however, the construction of the latter was not yet completed. An outstation Chang Yuan Hsien was to be built up and developed into a full station as soon as possible.

**Kai Chow** (Founded 1911). This is the station at which Missionaries Brown were (1917) located; also Sister Neufeld made her home here, preparing for teaching and acquiring the language. At this place recently much building was done—namely a boys boarding school and a church had been erected. The former was about completed, in fact a part was sufficiently advanced that school was held in it with 51 students. However, more room was needed. The church was also not completed.

The church at this time had 77 members and about twenty persons were applicants for baptism. Twelve helpers were employed, and the sons of seven Christian parents were attending special schools preparing to become mission workers.

**Tung Ming Hsien** (Founded 1916). At this station Missionaries Boehr are stationed. They were gradually building up this Mission while also acquiring the language. Much construction of buildings was waiting—there seemed to be no end to building in missionary fields. However, the China field will require not more than three main stations, and several outstations.

By 1920 there were 14 missionaries—including the wives and

15 native helpers, at work in China. Because over half of these were newcomers, their activity was for an extended time largely concerned with learning the language and with the erection of buildings. Two churches, two schools, and two houses were built about this time, and two more houses and two schools were waiting to be built.

**Kai Chow.** At work here were, (1923) Missionaries H. J. Browns, E. G. Kaufmans, W. C. Voths, S. J. Goerings, and Sisters Neufeld and Fast. The boys' school had 90 boys in attendance. The girls' had about 25 pupils, Sister Neufeld being in charge. The church had 84 members, of whom eight were helpers.

**Tung Ming Hsien.** Workers here were Missionaries Boehr, Christina Habegger and Metta Lehman. Twelve converts were won in a short time, of whom three were helpers. Missionary Boehr's house will be built in 1921.

**Chang Yuan Hsien.** This was in 1920 an outstation, but was soon to become a main station. Three native workers were at work here. Recently Missionary Brown baptized nine converts, who with the helpers constituted a group of nine Christians at this new station.

#### CHINA MISSION IN 1923

Although this is the newest mission field its growth continued so rapidly that the Mission Board found it difficult to keep up with its demands for more missionaries and buildings. In 1921 four new workers were sent there, one of whom was A. M. Lohrentz and wife who went as medical missionaries. Especially rapid was the increase in schools at Tamingfu—a new station.

**Kai Chow.** At this station were at work the Missionaries H. J. Browns, E. G. Kaufmans, Dr. A. M. Lohrenz and wife, the Sisters Talitha Neufeld and Elizabeth Goertz, and in the city of Kai Chow S. J. Goerings and Sister Fast. More dwellings for missionary homes were needed.

Missionary Kaufman who has supervision of all the school work in China reported on the expanding school work from which resume the following is an excerpt:

There were 20 boys' schools in 20 villages, with 450 pupils.

Five county city schools with 8 teachers had 150 pupils.

One boarding school with 4 teachers had 100 pupils.

Girls' schools there were three with 3 teachers and 50 pupils.

One girl studies for nurse.

Summing up, there were then 31 schools, 43 Chinese teachers (all Christians), 830 pupils, many of whom are also Christians, of whom 20 of the larger ones have been baptized.

**Tamingfu.** This new station is in charge of the missionary workers P. J. Boehr and W. C. Voth, and also Sister Sprunger.

The Lord is prospering the work in China, and there is much hunger for the Word of God. On all the stations in China there were a total of 60 native helpers, i. e. teachers, evangelists, Bible women and others. The number of baptized converts in China was 268.

A letter of greeting from Chinese Christians in our China Mission to the 1923 Conference session was received with appreciation. The letter is written in a worthy Christian spirit of fellowship and gratitude. It was evidently written by these Christians themselves and that in acquired English. It shows that there is a commendable and promising effort in growth and toward the widening of the horizon of useful service in the spreading of the Gospel of salvation. So it is felt that this letter should find a place in this historical account. Without change in grammar, or otherwise, the letter follows below:

“Kaichow, Chihli, July 18, 1923.

“To the General Conference of the Mennonite Church of North America,

“Mr. Chairman, Gentleman and Ladies:—

“A good message is gotten from our friends who help us on in spiritual life in Kaichow. They say that our General Conference of the Mennonite Church of North America will be soon attended in America. We are very glad to hear this message and also wish to send this letter to represent the whole body of the Chinese Christians of our Mission in the North part of China to bring our kind regards and best wishes to you all. We all hope that all the work which you will be doing in the Conference will be prosperous and successful.



"Now the Chinese Christians walk very well on the spiritual road, but we still feel that we have not much strength in the spiritual life. We hope that you remember us in your prayer, and also hope you will give us the material assistance as much as you can. In order that the kingdom of God will be soon come on the earth and the peace of the whole world will be presented.

Truly yours,

"Committee on Chinese Mission Workers,  
Wang Shao T'ang,  
Dzao Ben Hsi,  
Mrs. Mao Gin T'ang,  
Ho Tien Cheng,  
Wang Gin Shan, etc."

In 1923 another mission in China, founded and conducted by Missionary Kuhlman was offered to the General Conference. That mission district contains 500,000 inhabitants. With regret this offer could not be accepted as the financial conditions were such at the time that the Board had been forced to discontinue aid to the Java Mission.

## REPORT OF THE FOREIGN MISSION BOARD

1923-1926

Dear Mission Friends:—

We wish to introduce our report with the confession of Paul in Rom. 1,14: "I am a debtor" to the nations). With this confession of indebtedness mission work was born, and all through the centuries this humble feeling of indebtedness has been the main-spring of missions. It is the secret of gratitude, and gratitude is the secret of love—that love of which the same apostle says, "The love of Christ constraineth us."

Wherever missions have flourished, it has been under the double sign of the cross and of indebtedness. Our own missions would have died long ago, had it not been for this sign, under which our work has prospered. With thankful hearts we can report steady growth, and at times even very remarkable growth in spite of trials and hindrances, even wars and rumors of war. We are

thankful also that none of our workers on the field have died these years, though a few came very near death. But the Lord has graciously spared them. Yes, we are debtors, and may every member of our Conference, both here and at home, make this confession a very personal one as Paul did. He could have said, "We are debtors", but how much better to say, "I am a debtor!"

Of what does this debt consist? We will all agree that it is first of all a spiritual debt. But when we see how Paul paid his debt, we will also agree that it has a physical element in it, including even dollars and cents. Our Board at least feels that it must include even our present financial debt in this confession, "I am a debtor."

### THE WORKING STAFF ON THE FIELD

Three years ago we reported 64 missionaries on the field, showing an increase of 12 in 3 years. Today we have a total of 61, showing a decrease of three. While four new workers were sent out this term, seven had to leave the field, mostly on account of ill health, namely, from Oklahoma sister Williams, from Arizona Brother and Sister Friesen, from Montana, Brother and Sister Pankratz, from India Brother and Sister Steiner.

The new workers sent out are Bro. P. A. Wenger, Mrs. Mary Y. Burkhard, and Bro. and Sister Harvey Bauman, both doctors,—these were all sent to India. It might seem that India has been specially favored, but as stated above, two workers had to leave the field. Besides, there is a call from India for a dozen more missionaries. China calls for six more workers. Three are scheduled to go to China, namely Dr. C. L. Pannabecker and wife and Sister Mary J. Regier. To India Brother and Sister J. R. Duerksen will go this fall.

While the foreign staff could not be increased, the number of native helpers has more than doubled in three years, growing from 115 to 252. This is a healthy development and points toward the time when the foreign staff will need no increase but only a recruiting for vacancies that occur from time to time.

We have on the whole a splendid staff of missionaries. Let us support them as best we can, making intercession and sacrifices.

## OKLAHOMA

1926

**Cantonment (and Fonda).** Besides these two stations Bro. and Sister Linscheid have also charge of the work with the children in the Government school. Since Sister William's resignation at Fonda three years ago, the work has really been too much for one couple assisted by one native helper, Robert Hamilton, who still needs training himself.

Bro. Linscheid reports: "We are appreciative of the good graces of the Lord in the year that is past. A better interest has been shown on the part of the Indians. There is an increase in the average attendance of the various activities, especially in the Fonda field. There was a total increase in membership for both fields of eleven, and two deaths occurred.

The work in the school has been very satisfactory. While the discipline leaves quite a little room for improvement, the co-operation of the Government employees is excellent, which we appreciate very much.

Mrs. Linscheid's sewing meetings have been well attended. According to present indications the class at Fonda will this year be so large, as to tax Mrs. Linscheid's strength to the utmost, and our funds for this work will also be more than exhausted.

The Cantonment field is at a disadvantage due to the fact that the Indian population has drifted away from it."

This situation has made it necessary to move the church some seven miles north-east to near Longdale. But this church, being the oldest building on the field, needed rebuilding soon anyway, so it was decided to use the material of this church for a new church at Longdale.

The membership here is 92 including Fonda.

**Hammon.** Bro. H. J. Kliever reports: "In the main our work went on the same as formerly. The return of Mrs. Kliever from her 10 weeks' stay in Kansas for recreation, the three days' camp-meetings with them during their Christmas gathering were occasions of special interest.

The prayer meetings were all conducted by some of the native

Christians. Their talks and prayers seemed to indicate a healthy development in their Christian life and experience."

Bro. and Sister Kliewer have been on the field over 25 years, and the failing health of Mrs. Kliewer made a furlough and a change of climate for them necessary, which was accordingly granted.

The membership of the native Church is 39.

**Canton.** Bro. Neufeld writes: "Looking back we must say the Lord has been near and helped through all difficulties. When we were permitted to return from the hospital after my sickness, we found the Indians waiting for us, and at first the work went very well. But during summer they scattered so that the work was mostly uphill. But at present the work is again better. So we praise the Lord and hope to go on!"

During the absence of the Kliewers from Hammon, Bro. Neufeld will take care of the work with the assistance of a native helper, Homer Hart. The membership at Canton is 75.

**Clinton.** Bro. Ediger reports: "This has been a very busy year. Of course, our building program made it more so than it would have been otherwise. But the work here simply is growing, and from the present outlook promises to do so more in the next few years.

John Heap-of-Birds (native helper) is living at Deer Creek (out-station about 25 miles away), and we are trying to work him in there as much as possible. John is a Bible student. We still hope he will be the permanent man for Deer Creek. On the Sundays when I go to Deer Creek, a native Christian and Mrs. Ediger have charge of the meetings at Clinton.

The Deer Creek field was discussed at our recent workers' conference. The workers advise that a tabernacle should be built at Deer Creek not later than next fall. The district is so long that it is very difficult to find a suitable place for a church or tabernacle.

The membership of the Church is 59.

## ARIZONA

1926

**Oraibi.** This is our oldest station in Arizona and has a vigor-

ous little church with a heroic spirit in its fight against heathenism. Bro. Friesen's recent report of some conversions, the most outstanding of which was that of Qoyawayma, shows what battles of prayer and personal work are being fought here.

We are sorry to report that Bro. and Sister Friesen find the altitude here too high for their health, so they had to resign. The station is being supervised by Bro. Duerksen from Hotevilla, and Fred Johnson is stationed here as native helper.

Sister Schmidt still has charge of the little orphanage here.

The membership of the church is 31.

**Hotevilla.** Bro. Duerksen reports that he is still keeping up the street preaching four times a week, two in each of the villages, and finds that people hear more of it than outward appearance would indicate. After years of apparently total barrenness, just recently a family has come out for more instruction in God's Word. The first sign of a real hunger after righteousness which encourages the missionary, as well as those who have prayed much for the work. May we all increase our prayers!

**Moen Copi (Tuba City P. O.).** Bro. Frey reports: "Street preaching with the knowledge that people are really listening, gives us much joy, and the weather has simply been fine nearly every Sunday night.

Bible Class work at Tuba is very promising—probably the best in years. Opposition at the Tuba Chapel preaching by those who were prejudiced, is relenting, and those who seemed so bitter at first are beginning to nod assent."

The question of moving the orphanage from Oraibi to Tuba or Moen Ave is still pending until the government has decided upon the place to build it.

The number of baptized at Moen Copi is 8.

## MONTANA

1926

**Lame Deer.** This is the headquarter for the Cheyenne translation work which has been carried on here quite intensely for a considerable time, so that the main portions of the Old Testament have been finished, and this year, work has been started with the



New Testament. At present the gospels are being translated and printed right at the station with the assistance of two native helpers, one typist and one printer. Bro. Petter has been at it early and late, and when one thinks of the aggressive plans now under way by the Catholics on the Montana field, the printed word will after all, have to be a bulwark against all opposition.

Native helpers are being trained more and more by practical work in the church. One of the best, Vohokass, died recently. It seems an irreparable loss, but who knows how many other voluntary helpers may be aroused through his life and peaceful death to follow in his footsteps? (See some testimonies regarding him in the last "Mission Quarterly".) Another good helper is Ernest, the printer at the Multigraph machine. Bro. Petter writes:

"God be praised for his precious word which will now be in the hands of our Cheyenne Christians! It cannot return unto Him void. We know this from His promises and from our experiences in Christ's vineyard here in the Cheyenne mission field. And because of this we rejoice in anticipation of what still can and will be accomplished by the power of God to save the Cheyenne and many tribes and add them to the Church and body of our Saviour, Jesus Christ."

The membership of the Lame Deer Church is 140.

**Busby (and Upper Rosebud).** Bro. Habegger writes: "The last quarter was marked with good attendance at services, a willingness on the part of the Christians to share in the work of the Lord, and eagerness to learn to read Cheyenne, and take part in whatever program was to be executed to the glory of God. We do not wish to have you get the idea that things are ideal, but how much better when the Christians are making real effort, and showing enthusiasm for God's word than to feel that they do everything from coercion.

Ben Limpy who was baptized a year ago has made wonderful strides in reading Cheyenne. He has been reading a page or a little more each Sunday, and it is our hope that he will soon be able to read enough for a whole service. He understands a simple English but has command of an extraordinary Cheyenne vocabulary. He is 35 years old."

The membership here is 78.

**Birney.** Since Bro. and Sister Pankratz left about July first, having resigned from the work, this station has been attached to Lame Deer as an out-station with Bro. Petter in charge of the work. A native helper from Lame Deer, Frank Littlewolf, will be stationed here.

The Catholics have become unusually aggressive of late, and a station like this will feel it keenly.

The membership here is 38.

**Ashland.** Since Bro. Kliewer's resignation three years ago, Bro. Valdo Petter has temporarily served as his successor. While he is handicapped by weak health, he has the advantage of being able to speak Cheyenne, having learned it from childhood. We hope for both, his recovery and his decision to remain in the Cheyenne field. He is assisted by the native helper Yellowfox.

Here are two church members.

## CHINA

1926

**The Field as a Whole.** On this field of over 3000 square miles and two million population we have now (1926) 18 missionaries, i. e. four single ladies and seven couples. They have asked repeatedly for more workers, at least six more, but we have been unable to send them on account of lack of funds. No new workers have been sent the last three years. Three are scheduled to go this fall, namely Dr. Chas. Lloyd Pannabecker, New Carlisle, O., and his wife Mrs. Lelia Estella Roth Pannabecker, Gibson City, Ill., and Sister Marie J. Regier, Whitewater, Kansas. Had it not been for the special efforts and gifts, no new workers could have been sent out this fall. About \$8000.00 special gifts have been secured, half in cash and half in notes, to make their going possible. Good mission friends have assumed Dr. Pannabecker's debt of about \$3500.00.

Five Stations are on the field, two of which have only native workers with schools and churches.

**The Kai Chow suburb** station is the oldest and best equipped. It has three good dwelling houses, two boarding schools, one for boys and one for girls, one High School, one Bible School, and a

dispensary. A larger dispensary or small hospital, if you wish, is now in the process of building. The money will be taken from the \$8000.00 so far collected for a hospital, because it is impossible at present to build a large hospital and man it as it should be. Two sisters, Elizabeth Goertz and Talitha Neufeld were stationed here until recently, when sister Neufeld was sent to Tamingfu. Three couples, Browns, Pannabeckers, and Dr. Lohrentzs are also here, Pannabeckers taking the place of Kaufmans, since they left on furlough.

The Kai Chow City station was built by Bro. and Sister Goering in the city proper, i. e. inside the walls. A house, a church and a school have been built. Sister Agnes Fast, now on furlough, is stationed here also.

Tamingfu is being built up also to a fully equipped station. It has two good dwelling houses and a large church is being built now. Then the money is ready for a girls' and a boys' boarding school, for which Bro. Kaufman has collected some \$8000.00.

The two couples Boehrs and Voths with the sisters Sprunger and Neufeld are here.

The other two stations Tung Ming Hsien and Chang Yuan Hsien have churches and schools but only native workers, and are so to say outstations to Kai Chow, while Nanlo and Tsingfeng are outstations to Tamingfu, at these two places no churches have as yet been built, although Nanlo is badly in need of one.

Three branches of mission work are particularly emphasized—evangelistic, educational, and medical. The Lord has prospered all of them, and all have really only one aim, that is to save souls.

When we think of the turmoil and upheavals in China during the last three years, political, social, and commercial, it is but natural that also the educational and religious work is very much affected. In fact it is mostly the student movement in China that has caused the spirit of nationalism to wake up as never before with the slogan "China for the Chinese," working itself out in an anti-foreign, anti-capitalistic and anti-Christian movement. The largest hospital in Peking has recently been closed by the Government.

This spirit of national independence seems to stir up also de-

sire for independent churches. Our missionaries have recently tried to meet this desire by drafting a new constitution, in which provision is made for a native council which is to co-operate with the missionary staff and assume certain responsibilities aiming at partial independence. For the present they will have to feel their way somewhat slowly. Six of the seven native churches are already partially independent, which shows real growth and progress.

Regarding the progress in the work, the following resume was sent us recently by the chairman of the workers' Conference in China:

**1. Evangelistic Work.** There are 27 preaching places, 7 organized congregations, 31 Sunday schools with 2500 pupils, 41 evangelistic employees, 2 of whom have a college preparation and 5 a High School preparation. The present church membership is 604, and candidates for baptism 226. This branch of the work costs us \$4200.00 annually.

**2. Educational Work.** There are 60 schools in all, 41 for boys and 19 for girls. Two are high schools and one a Bible school. Four are boarding schools. The total number of pupils is 1767, and the number of teachers 77.

This branch of the work costs us \$10,000.00 annually, a small part of which is paid by the Chinese in school fees, about \$250.00.

**3. Medical Work.** Dr. Lohrentz and sister Goertz have treated 7540 patients during the last year, 4180 of whom were surgical cases and 3352 medical cases. The budget for this per year is about \$1000.00, of which about \$250.00 are covered by fees.

**4. Property Values.** The six dwelling houses cost about \$30,000.00, the four churches about \$13,000.00 (with the one now building in Tamingfu it will be \$20,000.00) school buildings \$20,000.00, medical buildings \$500.00, but it will soon be \$8000.00 or so when the new building is finished. General buildings \$11,000.00, and 108 acres of land, \$7800.00. Then there are about \$8000.00 specified for boarding schools in Tamingfu.

This makes a total value of about \$114,000.00.

These figures show that while we have held back expansion from the home end by sending no new workers in three years, the

work has grown on the field and expanded remarkably. We rejoice over this growth in spite of the increased cost.

It may be a good place here to say that there is much room for special support for the above native helpers. 23 evangelists are unsupported, whose salaries vary from \$45.00 to \$210.00 per year. 6 Bible women at \$25.00 to \$55.00, 60 teachers at \$40.00 to \$200.00. We will send a card of registry to any one willing to pledge a support or part of a support signing the card. The missionary will from time to time send a brief report about the progress.

## INDIA

1923-1926

**General Observations.** This field contains about 4000 square miles with nearly 2000 villages and 600,000 population. The five main stations Champa, Janjgir, Korba, Mauhadei and Basna cover the field fairly well except in the north, where one more station may be needed.

This is a hopeful observation, because it shows that the expensive building operations in the past will not go on indefinitely. When we consider that during the last three years over \$100,000.00 have been put into buildings, we should not get discouraged about the present condition of the treasury, even though our obligations exceed the limit set by the Conference. The very fact that to-day we have not as many missionaries employed as we had three years ago, shows how careful we have been about expansion.

While we have sent out three new workers since the last Session seven workers had to leave the work permanently, mostly on account of weakened health, namely: From India Bro. and Sister Steiner, from Arizona Bro. and Sister Friesen, from Montana Bro. and Sister Pankratz, and from Oklahoma Sister Williams. The new workers sent to India are Mrs. Mary Y. Burkhard who is supported by some churches in India, formerly of the Old Mennonites. She had served one term on their mission field in India, and entered our work well prepared. We are thankful for this help. The other two are Bro. and Sister Bauman, both doctors, the first ones in our India mission. This fall Bro. and Sister J. R.



Duerksen from Goessel, Kansas, are scheduled to go to India. This would not have been possible without a special gift of \$4000.00 part of which was to pay for their expenses. You have read the call from India for 12 more workers, and will understand that we could not very well hold back our candidates any longer, especially since they had been on our waiting list for years.

The work here as in China is divided into three departments: Evangelistic, educational and medical with a small beginning of the industrial.

## THE FIVE STATIONS

1926

**Janjgir.** Here Bro. and Sister P. W. Penner and Sister Kuehny have charge of the work, the latter mostly in the Girls' boarding school. The new church so much needed for years is nearing completion. The native Christians have brought real sacrifices to help build the church.

At the main station Bro. and Sister Isaac have charge, and the Leper Asylum with the annex for untainted children of lepers is in charge of Bro. and sister P. A. Penner. Sister Lehman and Doctors Bauman are also here, i. e. at present Baumans are still in the hills at Landour studying language. Bro. Isaac is superintending the building up of the medical station. Two smaller buildings have been completed and Miss Lehman's bungalow here is almost finished, in which she as head nurse will stay. The hospital will be built in sections as funds permit. The well has reached a depth of 35 feet, of which the last 18 feet have been blasted in solid rock. It is 14 feet in diameter.

The Asylum now has 500 inmates.

**Korba.** Bro. and Sister Suckau assisted by Mrs. Burkhard have had charge of this station. Mrs. Burkhard was transferred recently to the new station at Basna. The new workers Bro. and sister Duerksen are to be stationed at Korba. Bro. Suckau recently had a narrow escape of death from heart trouble. The Lord has spared him for which we are all thankful.

The Korba church has undertaken to support eleven children of poor parents. Formerly these were supported by friends in America.

**Mauhadei.** During the furlough of Bro. and sister Wiens Bro. and sister Thiessen have charge of this place assisted by sister Martha Burkhalter, who looks after the medical work.

The schoolboys here have made over 20,000 bricks this year. One and one half acres of land have been bought on which to teach the boys some truck farming.

On March 4th Bro. P. A. Wenger was married here to Mrs. Adah Burkhard. They have since been transferred to Basna, but are now in the hills for language study.

### A RESUME OF THE WORK

The Secretary of the India Workers' Conference recently sent an extract of the different reports by the workers to their conference, and we take from it the following resume:

**Evangelistic.** The majority of the 600,000 inhabitants of this field belong to the lower caste. There are 6 organized churches, including the leper church at Champa, which is, of course, separate from the one for non-lepers. The total membership is 1108. The 702 unbaptized children, 68 unbaptized orphans, and 63 outsiders number 1668. Of these 128 were added last year, 5 died, and 11 were suspended or deserted.

Besides the 8 male and 12 female missionaries on the field there are the following native helpers: 31 evangelists, 30 Bible women, who have been in 1162 villages and 3626 homes last year. (The house visits have been made by the Bible women alone, and a number of villages have been counted twice.) 3180 meetings were conducted, 8 Bibles, 37 Testaments, 1069 portions of Scriptures, 992 tracts were sold. The Hindu as a rule reads aloud, so that many thousands who have not heard the preaching will hear the Word read.

There are 17 outstations besides the 5 main stations.

**Educational.** 40 male and 12 female teachers operate the 15 primary schools with 823 pupils, and two middle schools with 179 students. The former come almost exclusively out of non-Christian homes, while the latter are mostly from Christian homes or are orphans. 80 young people study in other mission schools or receive an education in some Government school.

**Medical.** Three males and two females have been employed almost exclusively for this work in addition to the host of other helpers. At the 5 dispensaries 16,161 patients received medical aid besides several thousand whose names were never entered. In connection with this physical help the gospel is preached. The leper home cared for 500 inmates, 303 of whom are Christians.

The five churches operated 24 Sunday Schools with 1238 pupils. The C. E. registered 232 members; Temperance 100, Women's Temperance 20.

Tithing is beginning quite nobly. On the average the Christians paid 1.14. The monthly dues summed up to 466.55 Sunday offerings 316.56, special offerings 276.81—total 1059 rupees. Three rupees make one dollar.

The orphanage for boys has 104 pupils of which 64 are boarders; that for girls has 110 pupils of whom 90 are boarders. The Leper Home cared for 23 inmates, and the girls' division for 20. 16 widows are being cared for, 15 of whom are Christians.

From the above reports from the five fields it can readily be seen that the work has grown even without an increase of the number of missionaries. It will continue to grow, and we will have to grow with the work. The great question before us today is, how can we keep up with the increasing demands?

Our present debt for which we pay interest is some \$24,000.00 and in addition we have obligations now overdue in the form of unpaid orders for missionaries' salaries, budgets etc., amounting to \$12,000.00, which makes a total obligation of \$36,000.00. While the Conference has permitted loans to the limit of \$35,000.00, the Foreign Mission Board's share of this would hardly be more than \$27,000.00.

While these obligations loom up large before our eyes, they look much smaller when we figure them per member of the Conference, which would be \$1.50. If we could only reach every member of our Conference with a warm appeal for prayerful and sacrificial support, this debt would be paid in one day. But how can this effective appeal be made?

One should think that the "Mission Quarterly", which is sent into every home of the Conference, would do this, but evidently not

all read it sufficiently, to warm up over the great blessings and the great needs of the work.

### What About the Executive Secretary

for which a request was made at the last session of this Conference? The request was granted to the Home and Foreign Mission Boards. On Febr. 6, 1924 representatives of both boards met in a joint meeting in Bluffton, Ohio, to outline the work, and if possible, to appoint an Executive Secretary. The outline was drafted and submitted to the two boards. On Feb. 20th this plan was approved by the Foreign Mission Board tentatively with a few changes, and three names were suggested for the place. A report of this action was sent to the Home Board. In reply the Home Mission Board stated that the majority did not favor putting this plan into operation at this time. The plan was not quite satisfactory nor the men suggested for the place, and they preferred to continue the way they had done their work until they could be relieved of their financial problems. Since then no further steps have been taken in the matter.

### MISSION SUPPORT

We thank the Lord and all mission friends for the faithful and increasing support of the work. We hope and believe that hand in hand with financial support also the spiritual support in the form of interest and prayer is growing. The more prayer, the more gifts, is the experience of missions all over.

The treasurer's reports of the last three years show the following figures.

The income in 1923 was \$107,000.00.

The income in 1924 was \$115,000.00.

The income in 1925 was \$126,000.00.

When the board decides upon the budget for the ensuing year, we usually base our calculations as much as possible upon the income of the previous year. While this is not an absolutely safe guide because of rich and poor harvests, large special gifts in one year which do not come every year, etc., it is perhaps the best we can do. The question now is, how can we make up for any miscalculation upon the said basis? Just now we have a heavy debt, so that we cannot pay in time our missionaries' salaries, and

budgets, including the salaries of our 252 native helpers. This has happened before, and our missionaries have repeatedly complained of deferred payments. Have we overreached our strength or have we failed to utilize all our possibilities? The workers on the field have never intimated that we should retrench, they always urge faith that funds will be coming forth. Have we the faith that we can go on as we have been going? The average monthly debt for the last three years has been some \$8000.00. During the summer months at this time the debt is usually largest. It has never been as large as now. This cannot be due so much to any large expansion in the work, because the number of missionaries is actually less than three years ago. It must be due partly to the natural growth of the work. There is particularly the heavy building program which we had on our hands. The 12 new workers sent out during the previous term had to be provided with dwelling houses. Several churches and schools had to be built, causing a building expenditure in three years of over \$100,000.00. Just now the hospital fund is being pushed, which also affects the general treasury. Then we have the three colleges in the midst of a campaign for large funds. What can we do now to bridge over this time of heavy demands from all sides? The board does not believe that the Conference would advocate a retrenchment in any way on account of one to two dollars debt for every member of the Conference. The German Baptists with 33,000 members have a three dollar debt for every member. They also feel restless about it, and so should we perhaps, however, without being discouraged. To bring home the urgency of the matter, we quote here from a recent private letter from India: "We are indeed in a pinch because of lack of funds. The financial burden threatens to overshadow all other burdens. . . . All our teachers and preachers live from hand to mouth, and if we cannot give them their allowance at the end of each month, there is trouble. We tell them that they will surely get their allowance. 'Yes', they say, 'we believe that, but that promise does not fill our stomachs.' And it is true."

This situation will account for most of the recommendations we lay before this Conference. Stewardship has more to do with the Kingdom of God than most Christians believe, and the churches



are beginning to wake up to this fact as they are waking up to the peace problem. The peace problem cannot be solved before the problem of stewardship is solved. In Christ's parables no one is so much warned against beating his fellowmen as the stewards.

### RECOMMENDATIONS

1. Recommended, that all special gifts from now on may, in case of emergency, be used by the Board temporarily for other purposes where most needed in the work.

2. Recommended, that during times of financial stringency all regular furloughs that are not very urgent may be postponed.

3. Recommended, that every church create a "Christian Stewardship Committee," using this term in its wider sense, including all gifts, talents and opportunities latent or available in our churches.

4. Recommended, that the pastors of the congregations assist the said committees in planning and carrying out a program of education in Christian stewardship. Where necessary, the Board upon request will be ready to lend any assistance.

In conclusion we wish once more to thank all mission friends for their faithfulness with which they have stood by the cause and the Board. We make special mention of the Women's Mission Societies, the C. E. Societies, and the special supporters.

We also appreciate the different efforts to put into pamphlet form mission literature regarding our fields, and to arrange for mission exhibits at conference, conventions, etc.

May the Lord continue to bless the work in all its phases!

In the Name of the Board,

P. H. Richert, Secretary.



BETHEL MENNONITE CHURCH  
PERKASIE, PA.  
GENERAL CONFERENCE MET HERE IN 1920.

## CHAPTER X

### HOME MISSION 1914 to 1926

Home Missionary work has, in its gradual development, assumed four forms of service. These are: City Mission; Church Extension within the territory of the Conference churches; Circuit and Itinerant Ministry; Church-building Aid.

The activities within these fields of service during the past twelve years (1914-1926), will be recounted in this Chapter.

#### CITY MISSION

Los Angeles, Calif. This Mission was founded in 1909 and is the first and oldest of the Conference City Missions. A summary survey covering the first eight years of its existence enumerates the following: "2500 meetings were held; 116 persons converted; 1000 families visited, some of them several times. To 250 families clothing was given, 2500 garments being donated; 2500 tracts and 400 Gospels and 200 New Testaments were distributed. Besides the regular workers in the Mission 32 volunteer workers assisted in the Sunday school and 14 in the sewing classes.

Three years ago (1909) the work here was being done by Superintendent E. F. Grubb and Susie M. Franz. After about three years of faithful service the latter, because of failing health resigned. His place was taken by Ina Feighner, a first-fruit of the Los Angeles Mission.

In the earlier period of this Mission street missions were systematically conducted. It was later seen that such meetings were not adapted for that neighborhood, as it was a densely settled residence district. Street meetings were therefore discontinued. As fewer workers were needed after this in this field Missionary

F. J. Isaac and wife, who had been active in the work since 1914, were transferred to an Itinerary field, as reported at another place.

At a session of the Board in 1916, after careful and prayerful deliberation on the matter, it became clear to the Board members that at the present stage of the efforts in City Mission work, Church Extension seemed more appropriate to the General Conference situation than the so-called rescue mission. It was therefore resolved that General Conference City Missions shall henceforth concentrate their efforts toward reaching the unconverted and unchurched in their respective districts, but at the same time to direct definite efforts toward finding and gathering any members of the Mennonite denomination, and as soon as possible these are to be organized into a church. When this plan was put into operation in Los Angeles it was soon discovered that many Mennonite families had become permanent residents there and that their number was steadily increasing. Moreover, there came from these urgent and persistent appeals for spiritual ministry and care. However, in order to render this service the missionary must necessarily be able to serve in both the English and the German language, — in the Mission in English, in the meetings for our brethren in German. This necessitated a change in workers. After eight years of diligent and successful labor as superintendent Brother E. F. Grubb at a special session of the Board in 1917, resigned, and Brother M. M. Horsch took over the work. Sister Ina Feighner continued as assistant in the Mission.

In 1914 a debt of \$3000.00 rested on the Los Angeles Mission property. The generous support of the Mission friends made it possible to pay the last \$1000.00 on this debt on July 1, 1917. Yea, more than that! A new chapel could be built and other improvements made, at a total cost of almost \$1000.00; all of which was paid and the growing work in Los Angeles was now free from debt. The Lord has rested His blessing on the work.

**Chicago City Mission.** This Mission was opened on March 5, 1913 in a rented business building, in the same district in which the Central Illinois Conference Mission is located. In the earlier activities the two missions cooperated freely. Before long it was found that while some advantages accrued from such cooperation,

there were also some disadvantages resulting therefrom which made it appear desirable to relocate the Mission to some other part of the city. This was done in May, 1915. A section of the city where no churches had been built was found in the southern section of the city, near Englewood station. A store building was rented, and Brother W. W. Miller as Superintendent and Sister Catherine Niswander as assistant entered upon the work in this entirely new field. This of course was equal to an entirely new beginning among strange people. At best only a slow progress could be expected under these circumstances. For this very reason it is especially encouraging to note that the Lord has blest the efforts so that now in 1917, after but two years of labor there, the Chicago Mission had gained a promising footing. Besides the workers named above, the work received the assistance of twelve voluntary workers. During the past year the average attendance at the services was 32; at Bible study meetings 10; at Christian Endeavor meetings 29. The Sunday School enrollment was 122, — mostly younger children. On Children's Day the hall was filled to overflowing, and many were outside that wished to get in. The Sunday School is self-supporting —; collections in the last quarter amounted to \$55.22. C. A. Lehman, son of J. F. Lehman, exceptionally well qualified for the task, was the Superintendent of the Sunday School. The work was hampered and retarded through insufficient room, as the hall is too small to receive all that would attend regularly. As early as 1915 this lack of room was realized, and efforts were made to secure the funds for the erection of a suitable building. Superintendent Miller was detailed to solicit for this purpose, and the need was announced through the Conference papers. In response about \$10,000.00 have been contributed, of which part was applied to the purchase of two corner lots at a good location; the remainder was left in the treasury. The plan included the erection of a brick building for a church with seating capacity for 200, a basement under the entire building, a large part of which was to be used for Sunday School purposes.

**Altoona Pennsylvania Mission.** A new mission field was opened for home mission work at Altoona, Pa. A mission had begun here several years ago. Recently it had been in the care of the Eastern



District Conference, while locally the work was in charge of Brother Jacob Snyder whose home was at Roaring Springs, 17 miles away. In May, 1916 the Eastern District Conference offered to turn the Altoona Mission over to the General Conference. After prolonged deliberation and study an agreement was reached in 1917 for the proposed transfer of this Mission. This Mission is conducted in rented quarters. It offers room for 60 persons. Sunday School and services are held each Sunday. Sunday school attendance was about 40, services about 50. This was (1917) in reality an organized Mission church with 44 members, whom Jacob Snyder served as pastor. Requirements for this Mission were: 1. A Mission home, which with lots and building would cost perhaps \$3000.-00; 2. One worker to begin with would suffice.

**Hutchinson, Kansas.** Another new City Mission field which offered itself in 1917 was located at Hutchinson, Kansas. This city (then about 20,000 population) is centrally located for a large part of the extensive Mennonite settlement in Kansas. This Mission was begun in 1913 by H. P. Krehbiel under the Home Mission Committee of the Western District Conference. On June 3, 1917 the Western District Home Mission Committee offered this Mission to the Home Mission Board of the General Conference, which offer after mature deliberation was accepted. The actual transfer was now (Fall of 1917) awaiting the deciding action of the General Conference.

## CHURCH EXTENSION

### SASKATCHEWAN

The principal mission work in Canada was up to this time (1917) centered in Saskatchewan. This is a large field, the doors were open, and, the Lord be praised, the services were visibly blest.

**Waldheim and Great Deer.** Formerly Waldheim and Langham constituted a field jointly. Langham has now become independent, Great Deer has since been joined with Waldheim. For some time N. F. Toews labored here; he was followed by J. C. Peters. For about eighteen months J. M. Franz served here. He was followed by J. D. Buller. He, as did Franz before him, served with signal blessings. The results tell of the fruits of all the work done here.

In 1914 the Waldheim church had 66 members, now (1917) 94. The two Sunday Schools had 160 members. A live Women's Missionary Society, also a Young People's meeting with 42 members flourished. For various purposes this church has contributed in three years a total of \$1305.93.

The Great Deer church had 31 members in 1914, by 1917 there were 58; the Sunday School numbers 80, and the Young People's meeting 30 members. The total contributions amounted to \$391.10.

**Hague.** Several churches and settlements are reached from Hague. Since late in 1915 N. W. Bahnman was stationed here. He received support in part from the Home Mission treasury and in part from the churches and settlement groups. He also served on occasional fixed dates at Aberdeen, Warman, and at Patience Lake. These are located at considerable distances from each other. As the distances must be covered by team these trips in winter time mean much hardship and suffering. But Bahnman braved the harshness of northern colds and preached in winter as well as in summer. The churches about Hague have grown stronger. Yet the call for increased ministration continued vigorous here, and indeed more laborers were needed.

**Drake.** The field at Drake remained in charge of M. M. Lehman until in 1915 when he resigned, to continue his studies in college. They conducted Sunday School among themselves and had services. The prospect was that they would unite with the Nordstern church.

### *ALBERTA AND BRITISH COLUMBIA*

The settlements in these provinces were still small and located at a great distance from the older settlements. Not as much could be done for them as was desired. In 1915 J. C. Peters was for a short time at Didsbury, Alberta. Four persons were converted and the Lord's Supper was celebrated, 33 persons participating. Later he was in British Columbia, where he ministered to the brethren at Renata. In the spring of 1917 C. F. Sawatzky made several trips to Didsbury, Alberta. During the second visit he gave catechetical instruction to 15 persons, and these were baptized by David Toews who had also come to administer baptism and presided at the celebration of the Lord's Supper, in which 58 persons participated.

## MANITOBA

This is the oldest and by far the largest Mennonite settlement in western Canada. By the schools which were in operation there, particularly the school founded and conducted by H. H. Ewert at Gretna, much deep-going home missionary work was done. Considerable attention has also been given by our Board to this field and some work could be done there. Plans are now (1917) in the making which aim at joint evangelization work by the Mission Committee of the Canadian Conference and the Home Mission Board of the General Conference.

The entire Canadian field was (1917) under the supervision of David Toews, as a member of the Home Mission Board of the General Conference. In recent years he has traveled much in the interest of the mission cause and has labored in many places with blessed results. During the summer of 1915 W. S. Gottshall labored for one month in Saskatchewan and preached in many churches. In the same year M. M. Horsch visited all churches in these provinces which were open to him. Again in 1917 he spent several weeks there among the churches in Manitoba. In 1916 M. J. Galle was active for several months in western Canada. From February 1915 to July 1916 John M. Franz labored in the Great Deer district. All these ministrations were richly blest of the Lord and still bear a beautiful fruitage.

## ITINERARY MISSION AND TRAVELING MINISTRY

This branch of the Home Mission work received special attention during the last three years (1914-1917). In accord with resolution of the General Conference the Home Mission Board, in conjunction with the Foreign Mission Board, engaged M. M. Horsch to visit all Conference churches in the interest of our Missions. This service proved to have a spiritually stimulating effect. Then in the years 1916 and 1917 under the auspices of the Home Mission Board W. W. Miller of the Chicago Mission, visited the churches of the Middle, Eastern and Western District Conferences. He presented the cause of City Missions, and solicited funds for the erection of a church in Chicago. Mission interest was noticeably stimulated by his sermons, talks and by personal contacts.

Itinerate ministry was recently taken up in a somewhat changed form. Under this plan a definite, limited district was assigned to a worker. Within this limited region he is to have a free hand. All families or single persons of the Mennonite persuasion are to be looked up. He is to study the field, arrange for meetings where possible, and as soon as that can be done regular meetings are to be arranged for on fixed dates, the intention being to organize such groups into churches.

The first attempt under this plan was made at Woodlake, California. This little group was without minister. An arrangement was made with the brethren residing there under which the Home Mission Board assumed about one-half of the compensation of the minister, and was then entitled to one-half of his time. In October 1906 F. J. Isaac was stationed at Woodlake under the prearrangements made. Besides serving the church he searched through all that territory far out for many miles. He found that at Porterville a small group of Mennonites had settled. However, no connection had been established with each other, many did not even know of the presence of each other in that neighborhood. Isaac was able to establish contact for them between each other and conducted a service with a few of these isolated people. Interest was awakened for another visit by him, and a day was set for another meeting. This meeting was held, other meetings followed, and very soon the work developed sufficiently that regular monthly meetings could be held, and now take place regularly. The meeting in April was attended by 14 persons, that in May by 20, in June by 27, and July by 25. The result attained by the Itinerant Mission at Porterville demonstrated the value of this form of missionary activity and justifies all the efforts and the costs occasioned thereby.

In addition to the work at Porterville Isaac repeatedly visited Bakersfield. The prospects were not so promising there. However, it is probable that the efforts will prove not to have been altogether in vain. Other sections that Isaac visited are: Woodville, Dinuba, Fairmead, Winton, Denair, Tulare, Delano, and Lerdo. Dinuba has now come under the care of the Reedley church. The

ten month Itinerary work has proven itself well worthwhile, and encourages further activities in that direction.

## CHURCH BUILDING AID

1914—1917

In this line of service the applications for aid were not numerous. Although within the Conference territory much new building and enlargements of churches was undertaken, the churches were able to cover the costs out of their own treasury.

During the last Conference term (1914-1917) Drake, Sask., was granted a loan of \$100.00. To Great Deer, Sask., a loan of \$300.00 was granted. The church at Allentown, Pa., has repaid a loan of \$500.00. Under the aggressive church extension campaign it appeared probable that this branch of service would again be freely approached for aid. A meeting house is often the first requirement toward doing successful Christian work in a new settlement.

## ORPHAN CARE

In the year 1915 the Home Mission Board received an offer from the Leisy Orphan Aid Society (Wm. Galle, Moundridge, Kansas, Sec'y.) to pay annually for five years, the sum of \$200.00 to the Board under the condition that this money be used for providing care of orphan children in accordance with the provisions of the Leisy bequest. This offer was accepted. An arrangement was entered into with Bethel Hospital, Newton, Kansas, under which small children could be placed in this institution, while homes are being found for such children. The Leisy Orphan Society had already made three such payments, making a total of \$600.00 and accrued interest now (1917) in the treasury of the Board. Several applications for children are on file, however, no children have thus far been found.

Note: After some discussion of the Orphan question the following resolution was adopted by the Conference (1917 session):

Resolved: That the control of Orphan support is delegated to the Board of Home Mission.



## EDUCATION OR TRAINING OF WORKERS

That persons who have received special training for Home Mission work are able to work more successfully than they could without such preparation is generally conceded. On this account the Board has sought to encourage those who wish to enter this field to secure such training, and consistently offer some support to such students while in school. P. P. Toews received some support while attending Moody Bible Institute.

As an appropriate preparation for feminine Mission workers a course of several years in a Deaconess hospital is deemed desirable and therefore recommended. This should be followed by a special course in a Bible school. An understanding has been arrived at with Bethel Deaconess Hospital, that young women who aim to prepare for Home Mission work can enter here for such training. Sister Lena Smith of Pawnee Rock intends to enter upon such a course in Bethel Hospital in September 1917. (She is now (1938) a head nurse in Bethel Hospital.)

## THE BOARD

For two years the six members of the Board worked together in this missionary task, when the Lord stretched forth His hand and took Brother J. W. Schantz to himself. The departed brother was a useful member on the Board. It was a privilege to work together with him.

During the three year period the Board met only once. That meeting was held in Chicago in the Moody Bible Institute during the summer of 1916.

## FINANCES

In the three year period (1914—1917) just closed, expenses increased because of rising prices. However, the income also increased. The debts of former times are all paid as are also all other costs and expenditures. The resolution to contract no debts is being adhered to. The total receipts for the three years amount to \$34,000.00—an increase of \$14,000.00 over the preceding three year period. While the principle of no debts is adhered to the Board feels that the Home Mission work should be further ex-

panded in various directions, especially should evangelization work be increased. We have the faith that if work were expanded in the directions indicated the necessary funds in support thereof would be cheerfully given.

### RECOMMENDATIONS

(At 1917 Conference Session)

The Board recommends:

1. The founding of an Institution for orphan support.
2. That because of the increasing work the Board meet at least once each year.
3. As requests are repeatedly made for edification and evangelization meetings, we recommend that this Conference take this matter under advisement and give instructions as to how to satisfy such applications.
4. That Conference should give clear instructions concerning the spiritual nurture of the young men requisitioned for military service.

The Home Mission Board.

H. P. Krehbiel, Sec'y.,

### EXCERPTS FROM COMBINED REPORT OF THE HOME AND FOREIGN MISSION BOARDS

For some time both Mission Boards had sensed that it would be conducive to the promotion of our missionary efforts, if our churches were better acquainted with the work on the various fields both of Foreign and Home Mission. For it became evident that in some localities the people were very poorly informed on these mission activities. It was felt that this need could be best met if a traveling missionary minister would be sent into the field and into all General Conference churches and communities. He should be a man well informed on the work and needs of the Foreign and Home mission fields. He should visit all churches, preach missionary sermons and give talks on missionary work, thereby to stimulate interest in the whole mission cause.

This plan was submitted to the General Conference session at Meno, Okla., in 1914. By a resolution the plan was adopted by the Conference, and the two Boards were instructed to co-operate in the realization of the proposed plan.

The two Boards met in joint session before the Conference was closed and extended a call to Brother M. M. Horsch. It was agreed that the chairman and the secretary of each Board should constitute an Executive Committee of four members, and that the chairman of the Foreign Mission Board should serve as chairman and the chairman of the Home Mission Board should serve as the secretary of this Executive Committee.

The call to this special work was accepted by Brother Horsch and on April 1, 1915, he entered upon this work, which continued for two years and three months accompanied as we believe by signal blessings. He visited all the Conference churches in the United States and Canada, as also some churches not allied with the Conference.

He made five long, strenuous tours, besides a number of shorter trips. Everywhere he preached, gave missionary talks and at several places conducted Bible courses. His tours and trips were fixed by the Executive Committee. They were as follows: 1. In the spring and summer of 1915 the churches of the Northern Conference, Manitoba, Saskatchewan, and on the homeward journey the churches of the Pacific Conference were visited.

2. In the fall and winter he visited the churches of the Middle and Eastern District Conferences.

3. The third tour began in Oklahoma in the spring of 1916. Here he visited churches until harvest time. He then proceeded to Manitoba until harvest began here, when he returned to Oklahoma. But because of the excessive heat he was compelled to pause for recuperation.

4. Later in the year he came back to the Western Conference in Kansas and Nebraska where he completed his fourth tour.

5. As certain conditions seemed to make this advisable, the Executive Committee decided to ask Brother Horsch as his fifth tour to again visit Pennsylvania. From this tour he returned in June 1917, thus completing his fifth and last long tour, and so finished his greatly blessed special work on behalf of the Conference Missions. He thereafter entered the Home Mission work as superintendent of the Los Angeles City Mission.

Brother Horsch was peculiarly fitted for the special service

he has rendered to the cause of missions. He had been for a number of years engaged as Missionary among the Indians in Oklahoma. He was at this time a member of the Home Mission Board. From everywhere come reports that he has rendered valuable constructive service to the missionary cause.

At the joint session of the Mission Boards a resolution was adopted setting forth:

1. That in joint session it is thought that for the present sufficient joint travelling missionary work has been done, and that for the present we recommend that this form of work be discontinued, that however, the official relation of the two Boards shall continue for the promotion of the common interest.

We suggest Home and Foreign Mission interests can be promoted by the joint utilization of Foreign Missionaries who are at home on furlough, as also of available workers in evangelization at home.

2. It was resolved to select a joint committee, which shall prepare a basis on which to call and assign duties to workers. The Executive Committees of the Boards shall constitute this Joint Committee.

The report was signed by the secretary of the Executive Committee — W. S. Gottshall.

## REPORT OF THE HOME MISSION BOARD FOR 1917-1920

Dear Mission Friends:

"Compel them to come in, that my house may be filled." Luke 14:23. This specific command of our Master, Jesus Christ, as set forth by Him in the parable of the Great Supper, had been gaining increasing significance in the prosecution of the Home Mission work during the triennial period just closed. The Lord's business is urgent. The number who dwell in the byways is large, and the cities contain great sinks of depravity, while the after-effects of the war seriously aggravate the situation. The conditions demand aggressive efforts by the Lord's messengers. Your Home Mission Board has endeavored to do as much as possible with the means at its command. However, the field, the opportunity is so large

— far beyond the means at hand. But this is the Lord's work. All that He asks of us is that we be faithful in the task entrusted to us, and he will add the blessing. To Him be praise for the blessings He has added to the Home Missionary efforts put forth during the triennium closing today.

Your Home Mission Board has sought to carry forward and expand the work along the lines laid down in former years, namely, City Mission, Church Extension, Itinerancy, Jewish Mission, Orphan Care.



SALEM MENNONITE CHURCH, FREEMAN, S. DAK.  
CONFERENCE HELD HERE IN 1923.  
MEETINGS HELD IN LARGE TABERNACLE.

### CITY MISSION

Permanently settled missionary work is now (1920) being carried on in four cities: Los Angeles, Cal., Chicago, Ill., Altoona, Pa., Hutchinson, Kansas.



**Los Angeles.** This is our first and oldest City Mission, having been founded eleven years ago. Three years ago this mission was under the charge of M. M. Horsch. In 1918 he was succeeded by P. W. Penner, returned missionary to India, who with his wife is in active leadership of this work at the present time. H. D. Voth and wife were called to this mission in 1917 and are now stationed there. Ina Feighner was succeeded in 1919 by Anna G. Stauffer, who because of failing health, after a valiant struggle, was recently compelled to resign. Shall we not remember her in our prayers.

As was reported three years ago, the method of work in this mission was changed from "Rescue Mission" to Church Extension, while at the same time personal work by home-visiting among the unchurched and unsaved was continued. This changed plan was adhered to and has met with sufficiently encouraging results to warrant continuing the same in the future. In consequence of the church extension efforts it was possible early in May, 1918, to organize a church with 34 members, which number has since been increased to fifty.

Each Sunday separate services are conducted in both the German and the English languages. In addition to the Mennonite members and visitors of these services, others from the surrounding community who have been reached by the missionaries, attend particularly the English services and Sunday school. Many volunteer workers, some from the Mennonites in the city, others students at Torrey Institute are rendering very effective assistance in the church and the mission.

Besides the church services other activities are maintained as follows: Sunday school enrollment 113, average attendance 83; Street Meetings, attendance 4-28; Junior C. E., attendance 15; Children's Meetings, attendance 20; Boys' Bible Class (11 to 13 years of age) attendance 5; German Cottage Prayer Meetings, attendance 8 to 40; German Sewing Society, attendance 19; English Mother's Meetings, attendance 16; English Thursday Prayer Meetings, attendance 10 to 45; Choir, attendance 12; Mary-Martha Circle, attendance 8; Women's Bible Class, attendance 5 to 16;

Children's Sewing Class, attendance 15; Old Clothes, etc., given away, 65.

At present there are 11 volunteer workers. During the last three years 27 persons were converted.

The Los Angeles Mission is still housed at 168 South Ave. 19, in the same building as it was three years ago, namely the house originally on the place, in which the offices and Sunday school rooms are on the first floor, the second story being occupied by Missionary H. D. Voth and family, and the chapel which was built six years ago. Early in the present year, because of the enormous rise in rents and the scarcity of houses, it became necessary to purchase a house for a workers' home, at present to be occupied by Missionary P. W. Penner; purchase price \$3,000.00, of which \$1,000.00 is paid. The remainder comes due in semi-annual installments. This workers' home is located at 154 South Ave. 20, only a block distant from the mission.

**Chicago.** Three years ago meetings in the Chicago mission were still held in a rented hall. In 1918 a substantial and commodious church was erected, corner Laflin and 73rd St., at a total cost, including the lots, of about thirteen thousand dollars. Here the work has been gaining a stronger hold upon the surrounding community. For about two years W. W. Miller continued in charge of the work, when he was succeeded by W. S. Shelly, who remained until June of the present year (1920). At present no superintendent is in charge, but arrangements have been made according to which W. W. Miller will return to this mission on October first next. During these years Sister Catherine Niswander has stood ably and faithfully by the work. Very valuable support was given at all times by C. A. Lehman, the superintendent of the Sunday school. The Sunday school and Christian Endeavor are in a flourishing condition.

The housing problem became acute in the spring of 1919; so serious did this condition become that it was impossible to lease a house for our missionary. The only solution which offered itself was that of purchasing a house. This was done in May 1919, by buying a two-story building for \$4,800.00, located within one block

of the church and offering accommodations for two missionary families. Both the church and the workers' home are paid.

The present membership of the Sunday school is 212; Senior C. E. 18; Intermediate C. E. 16; Junior C. E. 29; Sunday evening service average attendance 34; Wednesday evening about 10; membership Women's missionary society 11; Volunteer workers 10; Sunday school teachers 19; average offering of the Sunday school for the second quarter 1920 was \$15.94; average offering during the summer months at Sunday evening service \$3.45.

During the summer months of the present year J. F. Balzer preached on Sunday mornings and evenings and assisted in Sunday school, conducted the mid-week Bible study and prayer services, and shared in other activities. Also G. A. Lehman and a number of students from Bluffton College who were spending the summer in Chicago assisted in the work. Sister Niswander says, "They were all faithful helpers; God knew we needed help and here He has sent all these helpers. Praise His name."

**Altoona.** The Altoona Mission came under the care of the Home Mission Board three years ago this summer (1917). At that time the mission was conducted in a small unpretentious house. The report to the last conference set forth (1) that a church home was needed, to cost with building site about three thousand dollars. (2) That one worker — a sister would suffice. In the spring of 1918 a building site (2 lots) was purchased for \$1,200.00. A little chapel costing about \$1,000 was erected. Since then a workers' home (2204 11th Ave.) was built with accommodations for two families, at a cost of over \$5,000.00. Now the building of a church is under consideration.

The Mennonite congregation which meets in this mission is presided over by Jacob Snyder. In 1918 Elizabeth Foth accepted a call to this field, and until the summer of 1919 was the only active mission worker. Then Martha Franz accepted a call to this field, and has since shared the responsibilities of the missionary activities. Beginning with a small attendance there has been a steady increase until now the small chapel will not accommodate the people desiring to share in the blessings.

The church membership is 56; Sunday school enrollment 105;

Christian Endeavor 46; Junior League 40; Bible Study 15 to 25. Besides these there are held Cottage Prayer meetings and Midweek Prayer Meetings. Fifty-five families have been aided with clothing. L. L. Shaw is assistant superintendent. The workers there write, "There are more children to be gathered in, but there is no one to teach them, Will you please join in praying that God may send consecrated teachers to teach these dear little lambs?"

**Hutchinson.** The transfer of this mission field from the Western District Conference to the Home Mission Board was made (1917) soon after the session of the last General Conference. At that time H. T. Unruh had only recently been placed in charge of this field, and he has been the leader of the same since then. This mission has made steady progress and has taken good root in the surrounding city district. Then too, a number of Mennonite families have been attracted by the fact that a Mennonite church is located here, and some have bought houses near the church. Twenty-five persons are adherents and attendants at this church at present.

The enrollment in the Sunday school is 87; Christian Endeavor 27; Midweek Prayer meeting is attended by from three to fifteen; five persons were converted during the last three years; six volunteer workers assist in carrying forward the work.

A year ago the housing problem also became acute in Hutchinson. The house occupied by Missionary Unruh was about to be sold, no house could be rented nearer than a mile from the church, and that not a satisfactory place. As the five-room house occupied by Unruh could be purchased for the reasonable sum of \$1,600.00, it was thought advisable to purchase the same, so that there would be no uncertainty as to whether our missionary would have a place to live.

For several years the Adventist church located in this section of the city was available for our mission work. However, the unavoidable conflicts arising from different congregations occupying the same building made it necessary to provide other quarters. A new church was finished and dedicated in March of this year, this building is of wood, has a good basement for Sunday school,

and costs about \$7,000.00. It will provide room for church service and Sunday school for years to come.

## CHURCH EXTENSION AND ITINERANCY

Because of their intimate relation to each other church extension and itinerancy will be treated under one head.

### SASKATCHEWAN

There is still a great field of opportunity for church extension and itinerant ministry in Saskatchewan and the special efforts in this territory have been continued.

**1. Waldheim and Great Deer.** J. D. Buller has remained in charge of these churches and communities until July 1st of this year (1920), when he resigned. He has done efficient and faithful work. A successor has not been found thus far. Besides having these churches to care for, Buller visited many other churches, bringing them the gospel.

**2. Hague.** For some years N. W. Bahnman was active in this vicinity. Later he removed to Osler, and Hague was supplied otherwise. Because of the rigor of the winter and also of failing health, Bahnman felt compelled to discontinue the itinerant ministry. Other workers for this field are now being sought.

**3. Drake.** This field was formerly under the care of the Home Mission Board, but several years ago the happy arrangement could be made by which this group was merged with the North Star church.

**Alberta and British Columbia.** Thus far no itinerant field could be permanently established in these provinces. An effort was made to give spiritual aid to those of the Mennonite faith scattered in small groups throughout this wide expanding territory. David Toews and C. F. Sawatsky and Gerhard Buhler have repeatedly made extensive visits there.

**Manitoba.** In this province itinerant work has been done by Gerhard Buhler and P. P. Tschetter. The latter visited many churches in 1919, much interest being awakened. He has just recently again been doing work in this territory.



## ITINERANCY

During the past three-year period (1917-20) this form of activity has been continued. By a joint arrangement with the Canadian Conference Mission Board, Gerhard Buhler was placed on the pay roll of our Home Mission Board for part of his support, in amount \$400.00, while his activity was directed by the Canadian Mission Board.

**Yale, South Dakota.** In 1918 P. P. Tschetter was employed as an itinerant minister, his assignment being particularly northern territory. He spent a large part of the year 1919 in Manitoba and Saskatchewan, visiting the churches and doing evangelistic work, particular attention being paid to the somewhat isolated and neglected groups. His work there was signally blest. In that year he also visited many churches in Kansas and Nebraska. In the spring of 1920 he went to South Dakota and after some study of that territory located at Yale. Here he has sought to gather those without church home, in which effort he has met with some success. From this point as a center he is to study the field and supply needy groups, and he is also to make occasional extended tours into Canada.

**Woodlake, Cal.** The field at Woodlake was supplied for some time by F. J. Isaac. When he resigned J. J. Engbrecht became his successor. The latter was compelled by the failing health of his aged parents to return to his home in South Dakota. Woodlake has since been carrying on its work without aid from our Board.

**Lake Charles, La.** During recent years a colony of Mennonites has been locating in the vicinity of Lake Charles, La. In June 1919 H. P. Krehbiel visited those brethren, dedicated their new church which they had just completed, held a series of services, baptized two persons and administered the Lord's Supper. In June of the present year Albert Claassen was sent to this field for a longer period of labor. He spent three weeks there, preaching many times. As a result of his labors eleven persons accepted Christ and were baptized, two others were received by letter. Claassen also assisted the brethren there in forming a church organization.

**Mechanics Grove, Pa.** For some time the attention of the Board

had been directed to Lancaster county, Pa. Jacob Snyder had done some work there and a small group were looking for ministerial care. As there are many in that region that are unchurched it was thought advisable to station a worker there. This was done in November 1919, when S. S. Amstutz was located at Mechanics Grove. Amstutz reports that on July 25 forty persons attended the Sunday service while the average attendance is about twenty. The average attendance at Sunday school is fourteen, during the summer indications, however, being that attendance will increase in the fall. He has also been going to Oakshade, 4½ miles distant, preaching there and assisting in the Sunday school. Here is a field where some good can be done, but it will probably require patient persistence in slowly gaining results.

**Wheatland, Wyoming.** A small settlement of Mennonites was formed here several years ago. As they have no minister of their own, arrangements were made with H. U. Schmidt of Vona, Colo., about 125 miles away, to visit these people every three months, and to spend about two weeks with them each time. He has served there in this manner to the edification of the brethren. Several times he has administered the Lord's Supper, has given catechetical instruction to applicants for baptism and has served with baptism. Such periodical service appears also to be a method of religious work attended with blessings.

### EVANGELISTIC WORK

There has been some demand for evangelistic work. To meet this demand in a measure W. S. Shelly was secured for the year 1919 to do evangelistic work in communities in the eastern half of the United States. Shelly labored in various communities and held protracted meetings in some of our churches, all with attendant blessing.

### CHURCH BUILDING

During this triennium no calls were made for aid in church building. The churches were able to care for themselves during these prosperous times.

However, it was found urgently necessary to provide places

of worship in our city missions. Accordingly a brick church was built in Chicago at a cost of about \$12,000.00 and dedicated in September 1918. Another church was built of wood in Hutchinson, Kansas, at a cost of about \$7,000.00, and dedicated in March 1920. A temporary chapel was built in Altoona, Pa., at a cost of about \$1,500.00. As this building no longer meets the needs of the mission it has been decided to build a church as soon as the amount now in the treasury is sufficiently increased to pay for the same. There is now urgent need in Los Angeles for an appropriate church building provided with adequate working rooms in order that the work may be conducted with the greatest effectiveness. Besides building these churches, workers' homes were purchased in Los Angeles, Hutchinson and Chicago, and a workers' home was built in Altoona.

### ORPHANS

Although caring for orphans is a new line of endeavor, something could be done in this direction. During the year 1919 five orphan children were brought from Pennsylvania to Newton, Kansas, where they were cared for for some time in Bethel Hospital. In the course of a few months all these children, four girls and one boy, were adopted into Mennonite homes. The children as well as the foster parents are happy for the fact. At present one child is under the auspices of this department, awaiting the opening of a Mennonite home for it. The expenses of this work are covered from the money supplied for this purpose by the Leisy Orphan Aid Society.

### FINANCIAL

In the report of Conference in 1917 the following statement was made: "With the expansion of the missionary activities, the salary increases of the workers because of the high cost of living, increased support was given by the mission friends." This can again be said. All obligations could be met, although the number of workers as well as the pay has increased, two large new churches were built and four workers' homes bought or built. The total receipts for the three-year period amounted to \$61,762.33, of which amount about \$24,000.00 was paid out for buildings.

Among the receipts of the three-year term is a bequest from Herman Suderman of Newton, Kansas, received in 1919, of \$3,500.00 which is given specifically "for a permanent fund, only the annual interest from which is to be used for the purpose of distributing Bibles and Testaments."

### JEWISH MISSIONS

In the 1917 session of General Conference the following resolution was adopted: "That the question of a Jewish mission in this country be referred to the Home Mission Board, for the purpose of looking into this matter and report to the next session of the Conference."

In carrying out this instruction, the Board met with experiences in which it believed itself divinely led, in becoming acquainted with Dorothy E. Goodman, a Jewish Christian, and a member of the Defenceless Mennonite church. As Miss Goodman was already in mission work among the Jews, it was quite natural to study this great problem of a Jewish mission with and through her. This brought on a touch with the leaders of the Defenceless Mennonites, who, when they learned that Jewish mission work was contemplated, at once interested themselves, and soon proposed cooperation in such work. A session was arranged, to which also representatives of the Central Illinois Conference came. The outcome was that it was felt that these three bodies should cooperate in Jewish mission work. Accordingly an understanding was reached by which a joint committee for Jewish mission was created, composed of the three executive officers of the General Conference Home Mission Board, W. S. Gottshall, H. P. Krehbiel, and J. E. Amstutz; and J. K. Gerig for the Defenseless Mennonites; and Joseph King for the Central Illinois Conference. Sister Goodman was employed, and to begin with was sent to visit churches of the different conferences. This she did with manifest attending blessings. However, while traveling in Kansas she was taken seriously ill, necessitating the discontinuance of this work. In the spring of 1919 the plan was suggested of doing preliminary work toward establishing definitely a Jewish mission. At a meeting of the Joint Committee Israel I. Saxe, a Jewish Christian, was engaged for one

year, ending January 1, 1921. Also sister Elizabeth Hirschler, a trained nurse and deaconess was engaged for one year, with the purpose of placing her in charge of a dispensary. A densely settled Jewish district was selected, and our workers went to work. An attempt was made to secure a suitable building. But Jewish shrewdness soon discovered that a mission was to be located in this neighborhood. They determined not to permit this and actually succeeded in thwarting every effort to lease a building. Then an effort was made to buy a building, but though a well adapted three-story building could have been bought for the small sum of \$12,500.00, this opportunity was allowed to slip by untaken. There is a wonderful opportunity in Chicago to bring the gospel of Jesus Christ to God's ancient people. The Lord has led us wonderfully. He has led us to a great field and He has given us a strong group of workers. It rests with the Conference to give new impetus to this great missionary opportunity among the Jews, brought practically to our door.

#### SPIRITUAL CARE OF DRAFTED MEN.

In resolution No. 24 the Conference of 1917 delegated to the Home Mission Board the spiritual care of our men drafted into service. The Board sought to prepare for this duty by dividing the territory among the members of the Board. Various concentration camps were repeatedly visited and in some of them arrangements could be made for holding religious meetings with our men, besides meeting the men personally and bringing them spiritual comfort, encouragement and advice. The larger number of our men sentenced to Disciplinary Barracks at Leavenworth, Kansas were visited often and separate meetings were granted by Commandant Rice. The testimony of our men is that they have been greatly helped and supported by these activities and the attention given them during these fiery trials through which they have passed.

#### BOARD SESSIONS

The Home Mission Board met in annual session as follows: At Bluffton, Ohio, in July 1918; at Moody Institute in Chicago, Ill., in July 1919; in the Workers' Home in Altoona, Pa., in August 1920.



## PROBLEM OF MISSION WORKERS.

As the Home Mission work expands there naturally arises an increased demand for workers, which is still further augmented through the changes which necessarily take place among the workers with the progress of time. Your Home Mission Board finds that persons who are prepared to take up work in this field are difficult to find. It is a source of regret that such prepared workers are so sparsely forthcoming from our colleges. Though special inquiry was made this year not one such person was available from these institutions. In recent years some of our workers have come from other institutions and several direct from their Home churches.

## STATISTICS

- 1.) 13 missionary workers on the Home Mission payroll.
- 2.) 33 volunteer workers in the City Missions.
- 3.) Enrollment in city mission Sunday schools 517.
- 4.) Mission property: 4 churches; 4 workers' homes; value approximately \$45,000.00.
- 5.) Total receipts in three years about \$63,000.00.
- 6.) No deficit.

With gratitude to our Lord and Master that He has used our imperfect efforts in the advancement of His cause, we herewith submit this report to Conference, in the hope that in the discussion of the Home Mission cause increased interest may be awakened in this vital activity in the perpetuation and deepening of the spiritual Kingdom of our Savior Jesus Christ.

## RECOMMENDATIONS

1. As in the judgment of the Home Mission Board there is work enough in carrying on official correspondence and looking after the needs of the field to occupy the entire time of one person, and further because it is believed that the entire Home Mission enterprise would be greatly strengthened thereby, we recommend that the Home Mission Board be authorized by Conference to place some suitable person in general charge of the entire Home Mission work as Field Secretary.

2. In the opinion of the Home Mission Board it will be of advantage to the conduct of the work if the treasurer of the Board be relieved from the duty of investing and looking after permanent funds, only the income from which may be used for meeting current expenses of the Mission work. Therefore, we recommend: That Conference create the office of Custodian, in whose hands shall be placed all moneys given as permanent funds, only the income from which may be used for specified purposes.

3. We recommend that a Jewish mission be authorized and approved as one department of Home Mission work, and that the Conference approve of such a mission being carried on jointly with the mission boards of other Mennonite Conferences.

H. P. Krehbiel, Secretary.

The recommendations offered by the Home Mission Board were disposed of as follows:

Recommendation No. 1, proposing the office of Field Secretary for the Home Mission Board, was postponed for discussion when the report of the Committee of Five is presented.

Recommendation No. 2, concerning the creation of the office of custodian was referred to the Board of Trustees.

Recommendation No. 3, proposing the founding of a Jewish Mission, was approved and adopted.

It reads: We recommend that a Jewish Mission be authorized and approved as one department of Home Mission work, and that Conference approve of such mission be carried on jointly with the Mission Boards of other Mennonite Conferences.

## REPORT OF THE BOARD OF HOME MISSIONS (1923)

Brethren and Friends of the cause of Missions:—Another period of three years has been added to the great unrecallable past. During this period your Home Mission Board has tried as far as possible to continue the work committed to its direction and to do so in accordance with the Conference instructions. There have been distressing financial limitations, due in large measure to the all-absorbing demands upon the interest of our people to relieve the suffering of brethren across the waters.



FIRST MENNONITE CHURCH. BERNE, IND.  
GEN. CONFERENCE MET HERE IN 1926.

“Give ye them to eat”, said Jesus to the disciples, with a feeling of compassion for the famishing multitude. Feeding the hungry with the food He gave into their hands was made their mission at that particular time, taking precedence, for the moment, over their other mission of preaching the Gospel. Such a turn in the Lord’s work for His people has in a measure characterized our situation during the past three years. “Give ye them to eat” the Lord has been saying to us in view of the starving multitudes in Europe, especially in Russia. We have cause to praise God for His grace and His material supplies by which our people have been enabled to respond so effectively to the call for help, so that thousands could be saved from starvation through our gifts. This too has been a great missionary work over which we all rejoice. It will therefore not be interpreted as though spoken in the spirit of complaint when in giving our report we refer to this extraordinary demand from an unusual direction as the probable explanation of the shortage in the funds with which we of the Mission Boards had to contend during this period, forbidding the thought

of expansion and leaving the choice to lie between cutting down expenses or running into debt.

But in time of rising prices and mounting cost of living necessities it is not easy to find where expenses can be lowered, especially where almost the whole of the expenses represent wages and living accommodations of the workers, who are already underpaid as compared with workers in most or all other lines. Your Home Mission Board can speak of the workers in this field in praise of their patience and long suffering, while waiting for long overdue remittances in times of an empty treasury. On the other hand we wish to express grateful acknowledgement of the response by our people to our appeals for help in keeping the work afloat. That the deficit in our report today is no larger than it is, is due to the slow but gratifying return towards the normal influx of contributions.

When in 1920 after the last Conference the Board came to organize itself for the work of the ensuing triennium, it was decided to call the present Corresponding Secretary to their assistance to serve in this capacity. As most of the work between Conference sessions is done by correspondence, it is easily understood that this position is not a sinecure.

Only one annual meeting was held during this period, the one in 1921 having been omitted in order to save expenses, and the one this year being held in connection with this Conference with the same thought in mind.

Taking up the different phases of work with which this Board is intrusted, we will report first on that of

### JEWISH MISSION

The Conference in 1920 authorized and approved the carrying on of Mission for the Jews as one department of Home Mission Work, and further approved the working together, to this end, with the mission boards of other Mennonite conferences.

An effort was made to continue the work in Chicago as it had been started in cooperation with the Defenceless Conference. However, of the three workers employed only Bro. Israel Saxe was found willing to continue under the previous arrangement. Dorothy

Goodman had married and could no longer give her whole time to the work. And Sister Hirschler had gone to Germany and the time of her return was uncertain. It was learned, moreover, that she wished to go back to her Deaconess work from which she had come to this mission. Bro. J. K. Gerig, the representative of the Defenceless conference, was unwilling to continue the work with Saxe in charge. To these difficulties was added the other one of securing a suitable building and furnishing it for successful work as an independent mission.

Under these discouraging circumstances it seemed a providential leading to come, almost as by accident, in touch with leaders of the well equipped Chicago Hebrew Mission and receive from them an offer to have our work linked up with theirs, Bro. Saxe and other workers supported by us, to be recognized as our missionaries on their staff of workers, and our Conference to be represented by one of our men on the Board of Directors of the Mission. This arrangement was entered into and Bro. Saxe accepted the appointment, though under strong protest, he holding that it would be much better for us to have our own mission. Nevertheless, he worked faithfully and efficiently, being highly appreciated by the Mission as one of their strongest workers. With their ready consent he visited three of our District Conferences and some of our congregations, winning the love and confidence of our people. He feels himself fully at one with us in doctrine and practice, and had a desire to come into the Mennonite church and accept ordination to the ministry.

At the end of the year the arrangement was renewed under a definitely defined agreement and a substantial advancement in Bro. Saxe's salary. Moreover an additional worker was called and the Supt. of the Mission was planning for him to be given work in a new center of Jewish population in the city. Owing, however, to the growing scarcity of funds in our treasury, Bro. M. M. Lehman, who had accepted the call, proposed to the Board that he continue his work of teaching for another term before entering the mission, to which the Board agreed.

At the annual meeting of the Board in July 1922, which was held in Chicago, the whole matter was gone over thoroughly with



Mr. Saxe, resulting in the decision of the Board to withdraw from the Chicago Hebrew Mission at the expiration of our agreement, and start again an independent work with Saxe in charge. The proposed plan afterwards fell thru when Bro. Saxe declined the Board's offer in the matter of remuneration. He continues with the Hebrew Mission, but his support from our treasury ceased with the beginning of the present year. The fund for this work shows a large deficit.

### CITY MISSIONS

The four city missions have continued their work and become more firmly established. Three years ago there was in only one of them an organized congregation, viz., in Los Angeles. Since then Chicago, Altoona, and Hutchinson, in the order named, have all moved up to this stage in their steady development. The congregations in Los Angeles and Hutchinson are composed largely of Mennonites and persons out of Mennonite families. The members in Chicago and Altoona are more largely such as were won from the unchurched and unconverted non-Mennonite population around the Mission. In either case, whether providing a church home with its ministry of grace to scattered Mennonites and Mennonite families, or reaching out for the unsaved of all classes and winning them for Christ and the church, the mission is in line with the Master's commission, and is serving a great need with results that reach into eternity. The Lord is no respecter of persons and all souls are precious to Him.

**Los Angeles.** There has been a complete change of workers here since last Conference. Sister Anna Stauffer found herself physically unable to continue in the work. Sister Ellen Schertz, of the Old Mennonite conference, was found willing temporarily to take the place and filled it well, thus permitting Sister Lavina Burkhalter, who had been called and accepted, to pursue some studies in the Bible Institute in preparation for the work. When at the end of six months Miss Schertz had to leave for her work elsewhere, Miss Burkhalter took up the work in full.

When Rev. and Mrs. P. W. Penner finally received their permit to return to their field in India, this Mission was left without

a head. The Board in anticipation of this event had asked Rev. and Mrs. J. B. Baer to take over the work, temporarily at least, when Penners would leave, and they consented to help out this way; but when the time came a severe attack of sickness prevented them. Bro. D. H. Hess of the Upland Sanatorium came to the rescue, but soon found the lower altitude and the strain of the work too much for him and had to give up, though for a while longer he continued to go there over Sundays for the preaching services.

Bro. H. D. Voth stood faithfully by the work, and together with Bro. D. G. Dyck, the Deacon of the congregation and with the help of the brethren H. B. Dirks, C. N. Hiebert, and others of the Bible Institute, they acceptably bridged over the interval till the Board succeeded in finding a man to fit the difficult position with its dual responsibility as Superintendent of the Mission and Pastor of the growing congregation. Bro. Albert Claassen, then studying and teaching in the Mennonite school at Hesston, Kan., accepted the call and at the close of his school work in the summer of 1922 moved to Los Angeles and took up the work. About the same time Bro. Voth, who had served in the Mission as assistant and S. S. Superintendent since 1917, felt impelled to lay down the work, but was induced to continue for a while till the new workers could get the work well in hand. Br. Dirks was called for part time service while he continued his studies in the Institute, and now since the completion of the term has accepted full work in the Mission.

For some time the workers here have felt that the rapid change going on in the population of the district was making their work increasingly difficult and might in time make it advisable to move to another locality. Some of our people visiting or temporarily residing in Los Angeles have been noticing the same and advising the Board to consider a removal, more particularly from the point of the congregation, because of the difficulty experienced in the effort to gather the Mennonites residing in the widely separated parts of the city for services at this place, and also because by reason of the nature of the district it could not be considered a likely place for Mennonites moving into the city to locate.

The Board finally instructed the workers to counsel with the members of the church and other local people interested in the

Mission as to the advisability of removing and as to a suitable place to remove to. Weeks and months were devoted to efforts to find in this way a solution for the puzzling problem. At the invitation of the Board and the workers, Bro. M. M. Horsch of Upland, who for several years was Supt. of the Mission and under whom the gathering of the scattered Mennonites into a congregation in connection with the Mission was started, as also Bro. J. W. Regier, Bro. Christian Wirkler, and other local friends of the Mission familiar with the whole situation, came to their aid in the search for the best solution of the matter. Their consultations culminated in a meeting on May 23rd where the question from its various angles was thoroughly gone over and different locations which had been viewed were considered.

They came to a unanimous decision favoring the securing of an option on a lot in a newly opened section in the part of the city toward the harbor called the Greater Goodyear Park. This was done and both the corner lot and the one next to it, at 79th and Stanford streets, have been bought for the sum of \$4400. The Council of Superintendents for the churches of the city has allotted this neighborhood to our church. The door, therefore, is open for our Mission to go in there. But there are problems connected with the removal that remain to be worked out. The Board, however, feels that the obligations assumed do not constitute a risk as the lots, should they in the end not be used for the purpose, would be easily salable at or above the price for which they have been secured.

The property at the present location, including the Superintendent's home at 154 S. Ave. 20, has not been fully paid for. It has an estimated value of \$9500. The first payment on the location, \$1100, was made by means of a loan secured from a California bank on a note payable on demand with interest at 7%. The balance is to be paid in six semi-annual installments also with interest at 7%.

In order to save our treasury the rent and other expenses incident to maintaining a separate home for her use, Miss Burkhalter was readily willing, indeed herself offered, to divide the living rooms in the Old Mission building with Mr. and Mrs. Dirks. Some

repairs were made in order to make this comfortably possible. Both Sister Burkhalter and Bro. Dirks are at this Conference and will gladly give any desired further details about the work. Property value at present station, estimated \$13,000. Members of congregation 55; Sunday school enrollment, 98.

**Chicago.** In September, 1921 Bro. and Sister Miller moved back to Chicago and resumed their work in the Mission. There was rejoicing on all sides at their return. Sister Niswander had stuck loyally and faithfully to her post, and with the loyal assistance of Bro. C. A. Lehman had kept the work going with the least possible loss during the interval since the departure of Bro. W. S. Shelly. Now working together as in years before, the loose ends were soon picked up and under the blessing of God the work prospered.

The time now came when it was thought well to form the persons holding to the Mission into an organization. This was done in December 1921 with the assistance of the President of the Board. Nine were received by letter, six by the right hand of Christian fellowship, and seven by baptism, making a membership of twenty-two (22). "Thirteen of these" Bro. Miller wrote, "had never known anything about our Mennonite faith and doctrine till they came here. They took to it kindly." The number has since increased to thirty-five.

Owing to ill health on the part of Sister Miller, they again found it necessary to lay down the work of the Mission. They left Chicago in April but Bro. Miller, by going back and forth continued to serve as Supt. and Pastor till his successor could come and take up the work. Br. M. M. Lehman, yielding for the time his cherished thought for Jewish Mission work, accepted the call of the Board and at the close of his school work came to Chicago to relieve Bro. Miller. On June 3rd a large congregation gathered for a service of farewell to the one and the formal installation of the other.

Members, 35; Sunday school enrollment, 240. Total Sunday school offerings in 3 years, \$4237.00.

**Altoona.** The contract for the erection of the church had been given out at the time of the last conference in 1920. The Workers



Home had been built but not finished. The direction of the operations was left in the hands of the local member of the Board and the workers. Likewise the addition of extras, some changes, and the furnishing was decided by them. For much of these extras special gifts were solicited and received, most of which, however, passed through our treasury. The total amount of the orders issued for these building purposes was \$16149. The church was dedicated on Feb. 27, 1922.

Thus far the Board had employed only lady workers for this mission, viz., Sisters Elizabeth Foth and Martha Franz. The preaching services were supplied by Bro. Jacob Snyder and such local preachers as he and the Sisters could find available from time to time. The need of a regular pastor for the little flock that was being gathered was felt by the workers and all concerned. This need the Board sought to supply by calling an ordained minister as Superintendent of the Mission and pastor, the same as in our other city missions. The choice for this position fell on Bro. G. M. Baergen. He was ordained in his home church in Oklahoma, and entered upon his assigned work in Altoona on October 1921. Around Easter, 1922, the congregation was organized with 48 charter members. Rev. Gottshall was there to help in directing the organization along proper Mennonite channels. Several talks along lines of Mennonite history and doctrines were given in the course of a series of meetings held at the time. Recently the congregation expressed their confidence in Bro. Baergen by requesting the Board to have him ordained as Elder for the full work, as Pastor of the congregation.

In connection with their hospital visitation work in Altoona the Sisters were providentially led to Coupon, a little mining town about nine miles distant, where without their seeking it, the door was opened for them to bring the Word of God to hungry souls. A Sunday School was started and preaching services were arranged in a church building which had been erected by the mining company and in which at the Company's invitation the Methodists had held services for a while but had discontinued them. Different workers interested in the Altoona Mission came to their help, revival serv-



ices were held and souls were saved, a number of whom became members of the Altoona congregation at its organization.

In view of these results and of developments in the situation in Altoona, the Board at its meeting in 1922 resolved as follows: "That we consider it well to make a change in the work in and around Altoona by asking Sister Foth to take up more definite work at Coupon, locating there if possible, by the sanction and cooperation of the company, for the spiritual uplift and salvation of souls; that in order to make this possible she be absolved from her duties and responsibilities in connection with the Mission in the city, while Sister Franz continues in that part of the work as the assistant of the Superintendent." This arrangement the Sisters, for personal reasons, felt that they could not accept and therefore resigned. The Board, having no vacancy elsewhere to which these workers could be acceptably transferred, the resignation was accepted and to the sincere regret of the Board these workers for the time being thus passed out of our employ.

The Board now set about finding another worker for Altoona, and after some time were led to call Sister Elizabeth Unruh who entered the service with the beginning of the present years (1922) and is filling the place very acceptably. For Coupon the Board has found in Sister Elizabeth Braun, as we hope, the Lord's choice for the needy field the door to which He so providentially opened for us. Bro. Samuel Miller, a member of the Roaring Spring church, who lives at Duncanville, and is full of zeal for the Lord's work, has consented to have charge of the preaching and Sunday School there doing also such personal work as his other duties permit.

**Hutchinson.** At this place also the work has advanced from the status of a purely mission station to that of an organized congregation with the Conference Missionary as Pastor. Bro. H. T. Unruh, who was stationed here at the time of the Conference in 1920, resigned in the spring of 1921, desiring as he said to spend some time in further studies in preparation for the work in the ministry. His rather sudden departure left the place vacant for a time, during which time that which had been gathered threatened to disintergrate. Bro. J. J. Plenert, a graduating student of the Los Angeles Bible Institute, accepted the Board's appointment,

and having taken to himself a helpmate, they together entered the work in June and soon had gathered the scattered flock again. The congregation was organized in 1922 and is enjoying a healthy growth. Twenty-seven enrolled members; Sunday school enrollment, 75; Christian Endeavor, 25.

**Mechanic Grove.** The temporary building in which the work at this place was started having come to need repairs, it was thought the time had come to provide a more permanent and also a more attractive place of worship. A church for this mission had been included in the building plans for which the Board had asked special contributions in 1920, a certain sum having been named in the building budget for this purpose. However, the money that came in then was more urgently needed, under the increasingly stringent housing conditions the country over, for providing workers' homes in the different missions, and thus the building of a church here was held up for a while. In 1921, with some prospect of help coming from the Thanksgiving fund being raised in the Eastern District Conference, plans for getting a church were taken up anew. Then an opportunity presented itself for saving something in the building cost by buying a discarded church not far away and using the material thus obtained. In order to take advantage of this, Bro. Amstutz offered to advance the money needed, for a time without interest. In this way with some further material and also labor contributed by the people of the neighborhood, a substantial, neat, well built, nicely furnished and equipped church was erected at a cost of only about \$3600. Some of this was raised locally, but the amount promised by the Board to Bro. Amstutz, viz., \$2000 remains to be paid.

For some time before and during the building operations a gradual waning of the interest in the services by the people of the community was noticed, but it was hoped that with the completion of the new church the tide would turn. This was not realized. The dedication services were well attended and on the surface that day there appeared a lively interest, but when following that they proceeded to organize anew the Sunday School and church there were hardly enough persons found to stand by the work to fill the necessary offices and to serve as teachers. During the weeks and

months that followed Bro. Amstutz and his faithful S. S. Supt., Bro. John Swarr, were unable to stem the ebbing tide in the attendance, till completely discouraged they closed the S. S. and Bro. Amstutz with the close of the year 1922 tendered his resignation to the Board.

A. S. Shelly, who had been chosen Elder in charge, kept the mission from being closed altogether by going there every other Sunday for an evening service, and the Board decided to make another trial at reviving the mission by bringing in another worker. In Bro. and Sister D. J. Unruh the workers were found who were willing to make the effort — willing to go there and sow the seed as they may find hearers in public as well as from house to house, and watering that which is already planted, looking to God to give the increase according to His mercy and grace. They are now on the field and we bespeak for them your prayers, that God's blessing may rest upon them and their work. "They that sow in tears shall reap in joy."

**Mountain Mission.** In the fall of 1920 the attention of the Board was again directed to Bro. Daniel Gerig, who had spent five years in Bethel College and nearly three years in Moody Institute and had now for a year been waiting for the Lord's direction to a field of labor, preferably in home mission work. Bro. Snyder called attention to a very needy and promising field in the mountains not far from Altoona. Bro. Gerig was then in the south as a traveling salesman and doing mission work among the colored people on the side. The Board gave him a call to try out the mountain field. He accepted and arrived to begin his work with the beginning of 1921. He found two preaching places in two valleys separated by a high spur of the mountain range, the one called Upper Poplar Run and the other Smith Corner. At both places some preaching had been done by Bro. Snyder and certain of his helpers. At the first-named place there is a union chapel built by the people of the valley, now given over entirely to our work, while at the other place, Smith Corner, there is a church building which had come into Bro. Snyder's possession and the title to which has now been turned over to the General Conference. Bro. Gerig soon had Sunday

Schools and preaching at both places and pressed the work along all possible lines.

In the summer of 1921 he went to his home in Oregon, received by direction of the Board, at the hands of his Pastor, Bro. Baumgartner, the usual ordination to the ministry, and returning brought with him a helpmate in the person of Sister Anna Braun, who had been a number of years in India under our Foreign Board and thus could bring to her new field the benefit of the experience gained in those years. Together they are pushing the work among these spiritually neglected and backward mountain people with every evidence of God's blessing resting upon their efforts.

On July 9th this year on the occasion of a missionary conference held in Altoona a service was held at Upper Poplar Run at which Bro. Gerig at the appointment of the Board was further ordained as Elder for his charge.

**Thomas County, Kan.** In the spring of 1921 there came to the Board an application from Bro. Gustav Frey, a member and evangelist in the Tabor congregation, Goessel, Kan., who desired to join a small settlement of Mennonites in Thomas County, and serve this isolated group, at their invitation, as teacher of their school and also minister of the Gospel. He needed some assistance beyond what the people there were able to give him and moreover he wanted to do the work under the auspices of a board. Having consulted with the Committee of the District Conference and been told that they were not in position to take this work under their care, the Board voted the needed assistance to Bro. Frey for one year. It was thought that with his work there Brother Frey could do some itinerant work in that section visiting scattered groups in the adjoining parts of Colorado and Wyoming. For this, however, he found no time, being kept fully employed in the one settlement. His report for that year was very encouraging, showing that his work was appreciated by the brethren and blessed of God. The Board was on the point of granting his request for a continuance of the engagement for another year, when by reason of certain difficulties that had arisen he decided to leave the field and go back to school for another year of study. The work at this place is now being cared for in another way.



**Yellow Pine, Ala.** Similar to the above case is that of a small group of Mennonites in Alabama. Several families from Herbert, Sask., together with some Pentecostal people from there took up land in Alabama under a contract with a Canadian company styling itself the United States Land and Cattle Company. In the Mennonite group are the parents and brother of two of our workers, Bro. D. J. Unruh and Sister Elizabeth Unruh.

Bro. Walter Kephart a member and evangelistic worker in the Roaring Spring, Pa. congregation had about the same time gone to a place called Gadsden in the same state but further north. Learning of him the people at Yellow Pine invited him to visit them, which he did, and conducted services for them. The visit fell out to their mutual edification, and they desired him to repeat his visit, while he on his part entertained the thought of casting his lot in with them as a settler and labor among them. But he was financially unable to make the move. The situation was brought to the attention of the Board and we agreed to help him with a grant of \$200 in consideration of the help in spiritual things he could render there.

It has worked out very satisfactorily. They have Sunday School and preaching every Sunday, these being held in their homes. On Easter Sunday they celebrated communion in which all partook of the emblems of the Lord's death and were edified. For a while they had hopes of being able to build for themselves a little church. This would naturally depend on the Company's ability to fulfil their part of the contract, if they would succeed in carrying out their project of turning the pine stumps into profit by distillation of oils, etc. Latest reports are not encouraging in this respect and the outlook for the settlement at this time is rather gloomy. Three of the Mennonite refugee boys from Russia, who are here working for the company have been compelled to leave on account of uncertain pay and are now with farmers in the north.

**Lake Charles, La.** In the early summer of 1921 Bro. Albert Claassen, having given up his work among the Cheyenne Indians, responded to the request of a Mennonite settlement at Lake Charles, La., through our Board, and went there for about four



weeks of services, including catechetical instruction, baptism, and communion. This settlement has in the process of these years become almost dissolved.

### CANADA

Though in the report to Conference three years ago, Bro. N. W. Bahnman was said to have given up the itinerant work in Canada, he afterwards explained that in this he had been misunderstood, and he continued to give his time, at least in part, to the work till the end of September, 1921. His last work was done in Warman and Freeman, following a missionary tour to the churches in Alberta and British Columbia. He closed his work with catechetical instruction and the baptism of a number of young people.

Bro. Gerhard Buhler continued to work under the joint direction and support of the Canadian Board and this Board, until June, 1922. The center of his work then was at Herbert. Since then he is entirely in our employ and is stationed at Waldheim. He reports 15 converts as the result of a series of revival meetings. Fourteen (14) of these were baptized on Pentecost. Also an aftermath of more young people coming out in their regular meetings. A further baptismal service was held on Aug. 12. They have also some preaching in a school house in an out-lying section of the settlement.

Bro. P. P. Tschetter continued his work with Yale, S. Dak., as a center, and extending occasionally into Manitoba, till the end of February, 1921, when he resigned in order to devote his whole time to work among his home people, in response to their request for such full service on his part. With gratitude to God for His blessing on the brother's labors, we welcome their decision to cooperate with the General Conference in our united activities.

The brethren David Toews and C. F. Sawatzky have continued their helpful itinerant Gospel service as occasion offered and their home duties permitted. The former has general oversight over our Gen'l. Conf. mission work across the border. The latter is at present, at the Board's request, doing some stated work with the people at Great Deer. Beginning in May, he instructed a class of young people. Seven (7) were baptized on June 17 by Elder

Toews, and communion was celebrated with twenty-four (24) persons participating. He says, the place needs a minister stationed there on full time.

Two new recruits were secured for the work in Canada. Daniel J. Unruh, just out of the Moody Institute, and J. J. Voth of Bethel College, were appointed in the summer of 1921 and the former entered the work in his allotted field in Alberta and British Columbia in June. The first three months he spent at Renata, B. C., a small settlement located on a small tract of land in the heart of a fruit-growing country and composed of about 20 families, of whom about 12 are Mennonites or of Mennonite descent. There is no minister stationed there to minister to these people in spiritual things, but no lack of propagandists for radicalism, communism, and infidelity. In 1922 he went back for another period of three months, and a shorter stay later.

His other place was at Didsbury in Alberta. Here he labored the last three months of 1921, and after his marriage they made their home here. Their work here was divided between the church, about 12 miles out in the country, and Sunnyslope, a small town about 26 miles away. There are in all about 30 families, some live nearer to Sunnyslope and came to the meetings there. There are many young people whose eagerness to learn and be helped in spiritual things presents a strong appeal for the further stationing of a minister there. Indeed, there is need for two young men or two couples, one for each of the two places, Renata and Didsbury. A worker here must be able to use both languages well, and if he can converse with the people in "Plattdeutsch" so much the better for his influence with them. At Renata it is especially important to have a strong man on full time.

It was only when we found we could not hold Bro. and Sister Unruh for this field in which they have done such good work, that we reluctantly arranged for their removal to their present appointment in Pennsylvania.

Bro. J. J. Voth, after his acceptance for the Canada field in 1921, asked permission to spend another year in preparation for the work. This year he spent at Witmarsum Seminary. At the close of the year he reapplied for work under the Board with a

view to Canada and was accepted. He is stationed at Herbert, Sask., working together with Bro. Wiens, the minister there. In this settlement there are besides the main body in and around Herbert four other groups at Morse, Enz, Copeland, and Friesens. These constitute so many outstations of the congregation, and are from 10 to 30 miles away. In such a field it is easy to see that the work is too much for one minister, especially one who has a farm to work besides, and that the help we are giving him is not superfluous. Two Sunday Schools with three others to be worked up; an average of three preaching services every Sunday; two or three singing classes; prayer meetings, teachers meetings, and a young people's society, — these can keep two men more than busy. Bro. Voth reports an addition of 18 young people received by baptism, and at one of the out-stations 11 persons received by letter, people of other churches having no church home of their own denominations there. Elder John Gerbrandt of Drake was called in on the occasion of baptism to administer the sacred rite.

## ORPHANS

(1920-1923)

During the last three years something could again be done in finding homes for orphan children. Five infants were placed, three boys and two girls, making in all 10 children which have been provided with homes since this form of work was begun. All of these children are in Mennonite homes and are doing very nicely. The foster-parents who have adopted them are happy in the privilege of caring for these little ones. More children could have been placed as there have been applications which could not be supplied.

Within the present year an attempt was made to bring orphan children, of Mennonite extraction, from Russia to the United States, and place them in Mennonite families here. Sufficient money was contributed that passage could be paid for 39 children. For all these and more children Mennonite families had signed agreements to adopt them into their families. These agreements had been sent to Russia together with the money to pay for the passage of the children. It was expected that one or the other of our Relief workers then in Russia would bring these children. This it seemed

would be done, but for unexpected reasons this expectation was disappointed. There still is a slender possibility that something may be done, and correspondence is proceeding in the matter. However, this worthy effort may fail of achievement.

This branch of Home Mission work is deserving of further development.

## OUR HOME MISSION WORK AND OUR SCHOOLS

Whereas it has come to our knowledge that in the minds of some persons there exists the impression that the Home Mission Board is not favorably disposed toward our colleges and the young people coming forth from them, the Board by way of correcting such false impression, adopted the following statement as the expression of the Board's real attitude in the matter:

First, that we recognize and sincerely wish to cultivate the close interrelation that should exist between the work under our charge and the educational institutions in which prospective workers may receive the necessary preparation for the work.

Second, that we realize the need, in this as well as in other phases of church activity, of workers who are not only well equipped intellectually, but also, and as a matter of first importance, well grounded in the faith and spiritually alive in Christ. We therefore earnestly pray that in the merciful providence of God, the young men and women who receive their education in our schools may in this way be spared from the spiritually blighting influence of the materialistic and faith-undermining teaching which is creeping into so many institutions of learning in these days of widespread apostasy from the faith "once delivered unto the saints."

Third, we are earnestly solicitous to find among the student volunteers in our schools those who are willing to be used in the Home field. The number of such has in the past been small as compared with the number volunteering for the Foreign field. Workers intellectually and spiritually well qualified are increasingly called for in the congregations of our Conference as well as for the work in our Mission stations. To this essential equipment belongs a head and heart familiarity with the word of God, and



we bespeak for our schools an increasing emphasis on thorough-going Bible study.

For the Home Mission Board,

H. P. Krehbiel, Sec'y.

A. S. Shelly, Corr. Sec'y.

With regard to the Jewish Mission the Conference adopted the following resolution.

Resolved: That the Board of Home Missions be instructed to do no independent Jewish mission work. However, a Jewish mission treasury shall be maintained to receive unsolicited gifts for Jewish work, which gifts shall be distributed by the Board at their discretion.

## TRIENNIAL REPORT OF HOME MISSIONS

(1923-1926)

It is with feelings of profound gratitude to God for His abundant blessings, and a deep sense of the responsibility which the work entrusted to our direction lays upon us, that the Board for Home Missions of the General Conference presents a brief review of the work of the three years that have passed. The Lord had again translated into actual realization His promises, "Lo, I am with you always" and "My power is made perfect in weakness." The glory shall be all His own; the blessing has been and shall be to us as a Board and Conference, and to our faithful workers on the field together with the many souls reached through their witnessing for Him.

At the time of our last triennial report to Conference three years ago the work under the Board's direction embraced the following phases and spheres of activity:

The City Mission and congregation in Los Angeles, Calif., located at 168 S. Ave. 19, with Rev. and Mrs. Albert Claassen, Bro. H. B. Dirks, and Sister Lavina Burkhalter as workers. A change of location had been proposed and was approved by Conference. The congregation numbered 50 members and was holding its own, but the Sunday School and other phases of the Mission were losing in numbers by reason of the rapid change going on in the population of the district.



In Chicago the Mission with Rev. and Mrs. M. M. Lehman and Sister Catherine Niswander as paid workers and an active congregation of 35 members were maintaining the good work and showing normal growth and progress.

In Altoona, Pa. Mission the workers were Rev. and Mrs. G. M. Baergen with Sister Elizabeth Unruh assistant in the city, and Elizabeth Braun in charge of the work up on the mountain at the mining village of Coupon, supported by Bro. S. P. Miller.

In Hutchinson, Kan., Rev. and Mrs. J. J. Plenert were getting the work well organized, the congregation numbering 27, with a Sunday School of three times that number and an active C. E. society.

At Mechanic Grove, Pa., Rev. and Mrs. D. J. Unruh had but shortly before taken charge, having come there from the Canada field. Here a neat little church had been built but not fully paid for and the work nigh to dissolution.

At Upper Poplar Run and Smith Corner in the mountains of Pennsylvania Rev. and Mrs. Daniel Gerig were cultivating their hard field with but little apparent fruit for their labor, but undismayed holding aloft the banner of the cross and the standards of the Lord Jesus.

In Canada the Board had at that time but two regular workers, viz., Rev. Gerhard Buhler stationed with the Zoar congregation at Waldheim, and Rev. J. J. Voth at Herbert, Sask.

In 1923 the first immigrants from Russia had reached Canada, and the Board sensing their need of spiritual encouragement in their very trying situation as fugitives from dreadful suffering and persecution, and as strangers in a strange land, saw in their need a call for our help which should not be allowed to fall on deaf ears. The Conference approved our proposal to go to their assistance by helping them to help themselves through the ministry of capable men among their own number.

Mission work among the Jews in the name of the Conference having gone by default and the funds for this work showing at the time a big deficit, Conference instructed the Board not to reopen an independent Mennonite Jewish mission, but to keep open the

fund for voluntary gifts which the Board should distribute at their discretion.

The orphan work had likewise come to a stand-still, a slender possibility, however, of doing something in the way of bringing over children who had become orphaned through the Russian famine and persecution.

Having taken a look back at the situation as it was three years ago, let us now pass in review the developments during the years since.

**Los Angeles.** While continuing to push the work at their established place with unabated vigor, the workers here naturally turned their attention strongly to the project of relocation, the same having been endorsed by Conference. The place for a new location having after long and prayerful consideration been selected and an option on the desired ground secured before the meeting of Conference, the matter was now taken up in earnest and the necessary steps followed one another apace. Plans for the new church and workers quarters were submitted by competent architects, modified to bring them within the compass of what was thought a possible financial venture for our people, then given into the hands of a competent Mennonite builder who generously offered his service at a sacrifice below current rates for such work. Under his skillful direction and by his own faithful personal work, assisted by interested local workers, the new station pressed to completion, and before the end of 1924 was ready for occupation.

The service of dedication was held on Sunday, Nov. 2nd, and then there began a new work in and for a new community. The congregation that had been gathered and organized at the other place and which had received some additions to its membership in anticipation of the removal, came along to the new location, but of the rest of the constituency but little could be transferred. A new Sunday School and a new company of church attendants had to be found.

How this worked out is shown by the following figures given by Sister Burkhalter: "For 1923 our average attendance in Sunday School was 85; for 1924 up to the removal it was 97. In the new place on the first Sunday after dedication the attendance was

127; the average for November and December, 154; for 1925, 170; and for 1926 to July 1st, 199, with a present enrollment of 255. Of the children in attendance 40 come from Mennonite parents and 140 from non-Mennonite families. Of the 22 teachers in the S. S. 5 come from the student body of the Bible Institute. The congregation furnishes the rest, which speaks well for the quality of its membership. Sunday School was continued at the old place for two months after the removal with an average attendance of 16. With the close of 1924 it was discontinued.

"To the congregation there were added 28 in 1924, 25 in 1925, and 13 in 1926. Of these 12 were received by baptism, 12 from churches of other Mennonite conferences, and 15 from other denominations." This shows that in the new location our Mission is appreciated by the community and that the removal was no mistake but is blessed of the Lord.

Financially the building of the new location was made possible by the liberal contributions that came from the Sunday Schools and churches and individual givers throughout the Conference, and a number of timely loans offered by the workers and by friends of the cause, also some loans obtained on the credit of our Superintendent and members of the Board. The paying of most of these loans has been made possible by the sale of the workers' home at the old station and by a number of bequests which brought funds into our treasury available for the purpose. The main mission property at the former place, including the old mission building and the Chapel remains to be sold when a buyer for the same can be found.

The total cost of the new station amounts to \$25,768.95.

The language of the Mission, it being the only church in the district allotted to us by the local church federation, must necessarily be English. However, some of the older members still require a German part in the Sunday services. These two characteristics of the Mission make especially exacting demands upon the time and strength of the workers.

**Hutchinson.** In this Mission the needs of the growing Sunday School called for the fitting up of the basement of the church for the use of the school. The Worker's Home also was not well ar-

ranged to afford the Mission family a comfortable home. Certain repairs which had to be made, the building of an addition of several rooms, the installing of a furnace and a bathroom, altogether entailed the expending of a little over \$1700 on the property of this Mission. The enlargement of the residence was planned by and for Brother and Sister Plenert but was carried out under their successors.

Brother Plenert desiring to pursue further studies asked to be relieved and they left with the beginning of the school year in the Summer of 1925. This was deeply regretted by the congregation which they had organized and served very acceptably. Bro. T. A. van der Smissen, son of our Bundesbote editor, with his wife were chosen to succeed them. The young brother's ordination was given him at the hands of his father in a service at the meeting of the Middle District conference in Summerfield, Ill., his native congregation, and they entered upon their duties in September. They are devoted servants of the Lord and they labored conscientiously and faithfully for the upbuilding of the work to which they were called. For personal reasons which the Board could not but accept as valid, the dear brother was moved to resign and will at the end of a year's service lay down the work. The Board is now looking for the Lord's choice of workers to step into the vacancy.

**Smith Corner.** In this Mission in the Pennsylvania mountains there was also need of a proper home for the missionaries. Brother and Sister Gerig had patiently and uncomplainingly shifted in rented houses which were not much more than mere shacks. The church property at Smith Corner had ground adjoining the church which afforded a fine location for a home. Here a neat and convenient bungalow has been built toward the cost of which a little over \$1000 has been appropriated out of our funds. The balance is being paid in monthly dues to a Building and Loan Association.

Mrs. Gerig's sister, Marie Braun, has been making her home with them and very effectively assisted them in the Mission especially with the children and young people. During the winter she taught a public school close by. Since last October the other sister, Elizabeth, is also with them and now fills the place of a paid assistant worker in this needy field.



**Mechanic Grove, Pa.** The money due on the church at this place as per last report, has also been paid with the assistance of the Home Mission Committee of the Eastern District, which contributed over a fourth of the amount. Brother and Sister Unruh have labored faithfully and not without seeing blessed fruits of their labors. From threatened dissolution the work has been recovered, the congregation reorganized and a number added. This place and another small congregation at Bowmansville profited by the enforced breaking up of the little settlement at Yellow Pine in Alabama mentioned in our last report. Brother Unruh's parents with their young people, and an older brother with his family came to Lancaster county and their coming with a heart for the work has strengthened the fellowship at both places. Bro. Unruh has been given the ordination as Elder in full charge of the work here.

**Altoona, Pa.** The Mission at this place has passed through another testing time. In January, 1924, Sister Unruh left the Mission to join hands in wedlock with Bro. John Penner, one of the Russian refugees. The following summer Bro. Baergen also resigned and with the close of August left the service. The Board not having any one to put in his place was compelled to resort to what was thought to be a shifting arrangement. Bro. L. H. Glass, a local evangelist, who had at times assisted in the public services of the Mission was found willing to undertake to keep the services going until a man for the place could be found. Sister Elizabeth Braun at Coupon was asked to come down to Altoona to assist Bro. Glass, leaving Bro. Miller alone to the services on the mountain.

Bro. Glass took hold of the work so energetically and labored so acceptably and was found moreover, so fully in accord with Menonite teaching and practice that the Board soon ceased looking for another and in time offered Bro. Glass the position of Superintendent and Pastor of the congregation. He received the ordination as Minister in June, 1925, and last Sunday, Aug. 15th as Elder in full charge of the work which is prospering under his ministry. He seems to have the gift of getting the members of the congregation to take active part in the work, making, as he felt, a paid



assistant unnecessary. Sister Braun instead of going back to Coupon upon her resignation at Altoona, went to her sisters at Smith Corner, and is now, as already mentioned, serving as Assistant worker in the Mountain Mission. Bro. Miller's poor health compelled him to relinquish the work at Coupon and for a while the preaching services went by default though the Sunday School continued by the people there. The preaching has now been resumed by a young man, Bro. Philip J. Metzger a member of the Evangelical Church who is found willing to work with us and is ready to transfer his allegiance to our Church.

**Chicago.** This Mission has had no striking changes in this conference period. Aside from some necessary repairs and several municipal assessments for streets and alleys near our property, there have been only the ordinary running expenses. Neither has there been any change in the working force. The Lehmans, Superintendent of the mission and Superintendent of the Sunday School, together with Sister Niswander have continued faithfully at their posts and have had encouraging success in their evangelistic ministry in the community. Students of the Moody Institute continue to co-operate with the Mission by attending its services and helping in the work.

### CANADA

In the fall of 1924 Bro. J. J. Voth, stationed at Herbert, Sask., was granted a leave for a year to follow a call to the Mennonite school in Rosthern. A year later this leave was extended indefinitely and he has practically left the Mission service, having since accepted a call to Bethel College, Newton, Kan.

Bro. Gerhard Buhler has continued his work under the Board at Waldheim. He serves the Zoar congregation as Pastor and does some itinerant mission work besides. The Zoar people found it necessary to enlarge their church by reason of the increasing attendance at the services.

Bro. C. F. Sawatzky of Laird has now for three years paid regular visits to the pastorless flock at Great Deer, preaching, giving instruction to the young people, and doing pastoral visiting in the homes. He also visits occasionally other small settlements such as

Spies, Maymont, Meadow Lake, and also Didsbury, Alberta, where Bro. Isaac Epp, one of the immigrant ministers was serving with the Board's help for a while till he moved to a farm in Saskatchewan. He has since passed in death. Bro. Sawatsky's growing work in his home congregation compels him to ask to be relieved of making those long trips to Great Deer, if they can be supplied in some other way.

Beginning with October, 1923, the Board appropriated \$210 monthly to assist a number of ministers among the immigrants from Russia, in order to make it possible for them to devote part of their time to the ministering in spiritual things to their people scattered here and there. The distribution of the money was left in the hands of Bro. David Toews and his assistants, as they would find the men capable and willing for the work. In August, 1924, the appropriation was increased to \$250 a month and has since been continued at this figure. The ministering Brethren have made report of their work and have repeatedly given expression to their gratitude for this timely and effective assistance. They have wide areas to cover and many scattered groups to reach, for which arduous work the allowance coming to each is small indeed, while most or all of them have had to wrestle with the problem of paying off the debts incurred for transportation from Russia. Some of the larger groups have organized themselves into congregations with stationed ministers. One of these, perhaps others more, let us hope, will be represented in the Conference.

### *MEXICO*

It has been the Board's desire to render assistance to the immigrants in Mexico similar to that given in Canada. Conditions there, however, have made it difficult to find a way to put the desire into effect. A small beginning has been made with the settlement San Juan at Irapuato. What can be done further depends on developments in the making at the time of this writing.

Alsen, N. D. During the last half of 1925 Bro. N. F. Toews, who for many years was a Home Missionary of the General Conference, and who was now serving the Swiss congregation at Alsen, N. Dak., was assisted by the Board to devote part of his time to doing

itinerant mission work among smaller scattered groups of Mennonites in those parts. This arrangement was working out well until near the close of the year Bro. Toews was disabled by a paralytic stroke and though recovering in part from its effects, found it necessary to resign both as mission worker and as pastor. The congregation and the Board decided to continue the cooperation and have called Bro. Edward Duerksen for the combined work. He began his labors in this field with the beginning of August, having first received the required ordination in his home congregation Alexanderwohl, Kan. One of the groups assisted by Bro. Toews at Arena, N. Dak., was encouraged to acquire for themselves a house of worship for which the Board granted them a loan out of the church building fund.

A loan from the same fund was also granted to the congregation at Waldheim, Sask. However, a prosperous season, beyond anticipation, enabled them soon to return the money which had been sent them.

### ORPHANS (1923-1926)

Though no longer a member of the Board, Bro. H. P. Krehbiel was requested to continue the direction of this phase of work entrusted to the Board. He makes report to the Board as follows:

"In the report to the last General Conference it was stated that there still was a slender possibility that orphan children might be brought from Russia. However, an extensive exodus of Mennonites from Russia to Canada set in soon after the conference session, many of the unfortunate Russian orphan children were brought along to Canada and are there being cared for by relatives and friends. It may not be amiss to be on the lookout for opportunities to aid orphan children in the further migrations of Mennonites from Russia.

"During the last triennium only one child could be assisted to a home. This child had been brought from Russia by recent immigrants, where she had lost both parents in the famine. She was adopted as their own child by her foster-parents and is well taken care of.

“There are now eleven children under the auspices of the Home Mission Board for the General Conference. They are all very happily placed and are rapidly developing under the wholesome Christian nurture of godly homes. The foster-parents are happy in the privilege of having these children with them and in every case there is an affectionate relation established between the children and the families in which they have found homes. The giving of aid to such unfortunate children is well worth being continued by the Conference.

“I have made it a point to visit at the homes wherever I could once a year or oftener. It gives me great pleasure to see the promising development of the children and to observe their spiritual growth under the fine care in these Christian homes.”

#### NEW CALLS FOR HELP

One such call has come to the Board in the interest of a settlement at Newport, Wash. The question was referred to Bro. Baumgartner of the Board for investigation in consultation with Bro. P. R. Aeschliman who had been in touch with this settlement. The Board will be guided by their report.

Another call comes from Portland, Ore., by way of the Pacific Conference for the opening of a mission in that city where Menonite families in increasing number are making their home, who should form the nucleus for the gathering of a congregation in time. This request will be considered at the Board meeting.

#### MISSION QUARTERLY

In accordance with the direction given at the last Conference, we cooperated with the Foreign Board in the publication of the Mission Quarterly. This being distributed in all our congregations, it has kept our people tolerably well informed of the progress of the work during the years. Whether this service is sufficiently appreciated to warrant its continuance may find expression in the action of Conference at this session.

In preparing our annual budgets we took into consideration the expenses of the previous year and adding something for prospective new work.



The official and audited financial report of the Treasurer will be ready for distribution in printed form at the Conference. The following classification of the sources from which our funds have been kept replenished is made from the figures of Bro. Amstutz's monthly acknowledgements in the church papers. It is easily possible that these figures may not be complete in every detail, but they give a general insight into how the Lord is leading our people to remember this cause with their gifts.

Receipts for the work in general have come from the following sources: From Churches, Sunday Schools, and other bodies, \$39,-236.13; from individuals, \$1,919.68; General Conference offering, \$180.00; Eastern Conference Home Mission Committee, \$552.00; from bequest of Daniel Ruth, \$2400; bequest of J. Detweiler, \$1000; bequest of Anna Voth, \$18,713.78; bequest of Wm. Hamm, \$300; bequest of Mr. and Mrs. Wm. Andreas, \$1000; bequest of Christine Hirschler, \$100; bequest of B. F. Welty, \$1181.19; bequest of I. A. Sommer, \$368.40; bequest of Jacob Nachtigal, \$100; Interest and dividends, \$1460.49; Liberty Bonds sold, \$731.83; money refunded, \$947.61. Total, \$70,191.01.

Receipts for specified purposes: For city missions' \$1533.86; for Jewish mission, \$94.94; for the Los Angeles Building Fund, \$5215.59; for the Hutchinson building, \$429.28; for immigrant help, \$1.35. Total \$7275.02.

The following classification of the uses to which the money was put is based on the record of the vouchers as kept by the Secretary:

Paid out on vouchers No. 182 issued June 15, 1923 to No. 705 issued June 17, 1926: For salaries of workers, \$40,191.84; on account of rent for workers' homes, \$934.00; for auto mileage, \$1144.-59; other traveling expenses of workers, \$633.36; allowances for children, 379.17; to unfortunate workers toward hospital bills, \$250.00; Interest on loans, \$1040.68; Fire insurance premiums, \$527.05; Repairs on properties, \$657.68; Taxes, \$239.32; towards furnishing of workers' homes, \$392.20; Running expense budgets, \$2926.30; Vacation Bible Schools, \$185.00; New Buildings: Los Angeles, \$14,938.49. (Some of the expenses in building the new station were handled locally and did not pass through the treasury.)



Hutchinson, \$1627.43; Smith Corner, \$1059.15; Debt on Mechanic Grove church, \$2000; Board meetings, \$640.66; other traveling expenses of Board members, \$253.16; Time remuneration in evangelistic work, \$100.50; Delegate to Missions Council Meeting, \$33.75; Postage and other incidentals, \$121.22; Corresponding Secretary, \$700; Mission Quarterly, \$424.03; Inheritance tax, \$20.73; Building Fund Loans, \$800. Total, \$72,220.13.

The item of Running Expense Budgets includes \$1315.63 for the Los Angeles Mission. To offset this there is credit in the receipts of \$2832.61 received from the Los Angeles church. In this matter of giving to our treasury they stand alone among our city missions.

### THE FIELD SECRETARY

Having been authorized by the Conference to employ a Field Secretary C. E. Krehbiel was engaged by the Executive Committee to serve in that capacity. In the midst of this activity he was drafted into service for distributing relief in Russia. After a year he returned and was soon afterwards asked to again take up the work of Field Secretary which he did. Both these services were rendered during the 1920—1923 Conference term. The interesting report of the work done as Field Secretary follows:

### REPORT OF THE FIELD SECRETARY

C. E. Krehbiel (1923)

To The General Conference:

Since I learned but a few days ago that it was desired that I report directly to the Conference, instead of having the Executive Committee which engaged me do so as might be more proper, my report will take a somewhat different form.

To begin with, a word about the plan of work. It was the purpose to remain with a church two or three days on the average, to serve with one, two or three addresses and to gather information concerning organization and the status of the Church, the Sunday school, the Young People's society, the Ladies' Missionary society etc. on a special blank form. The ministers were requested to recommend five or more books suitable to be read in Mennonite cir-

cles. The Executive Committee had hoped that all the churches might be visited in the past triennium. This could well have been done. But as the Emergency Relief Commission requested me to go to Russia for six months and as members of the Executive Committee concurred that it was most imperative to help the sufferers there I went. In this connection it was also mentioned that several other brethren were just now visiting the churches.—The six months expanded to over thirteen months before I was again at home and ever since Russia has taken precedence.

My first report to the Executive Committee of June 11, 1921 covered 18 churches and groups and the five mission stations in Oklahoma.—The second report dated Dec. 8, 1921 covered the churches of the Northern district conference, 11 churches in Kansas and those in Colorado, Wyoming and Nebraska.

After that I visited churches in Kansas till I left for Russia in February 1922 and with that my work as Field secretary was largely broken off. For when I returned in the end of March 1923 many requests from far and wide came to me to visit churches and report on the relief work in Russia. Officers of the Emergency Relief Commission desired that I comply with these requests, and members of the Executive Committee felt it was no more than just to let the churches know how their liberal gifts had found application. It was thot best that I visit the churches of the middle west, the west coast and Canada and report to them on Russian relief or on Conference work as they might wish. In consequence I visited churches in Oklahoma, Kansas, Minnesota, Manitoba, Saskatchewan, Washington, Oregon, and California. Since returning from Russia I spoke 107 times, 86 times on Russia, ten times on Conference activities only, and seven times on both and four times on some Bible passage.

In Kansas and Oklahoma my traveling expenses were \$75.16 and the Emergency Relief Commission paid them. Churches and other gatherings in Kansas and Oklahoma handed me \$77.12. This amount I paid over to Bro. C. F. Claassen, treasurer of the Relief Commission. I always urged churches to send any offerings or gifts directly to the Conference treasurer. Some did this. Others

insisted on giving same to me, and in such cases, as stated, I sent same to Bro. Claassen.

I was outside of the state of Kansas 87 days and spoke 85 times. Last Friday I returned home and it was therefore, unfortunately, impossible for me to collate all information and data collected in Canada and the Pacific Conference.—Some of these churches took an offering and, tho I protested, handed me directly \$64.34, for which sum I am handing the treasurer Bro. Claassen my check.

Thus far I have not been able to visit the churches in the Eastern, the Middle districts and some in Kansas.

**Aims.** 1. One aim is to make each church a stronger but not a self-sufficient member of the church of Christ.

2. Another aim is to urge each individual church to co-operate thru the love of Christ in spirit, thot and deed in a) Christian education; b) Home and Foreign Mission; and c) Relief work.

For this reason the General Conference has created five standing boards: for Home Mission; for Foreign Mission; for Publication; for Education; and for Relief.

**Hints and Suggestions.** 1. The fact that of 41 churches visited seven were without any ministers and sixteen had no resident pastor should not only be a subject for thought but should be a cause for action. This condition cannot be changed at once, but the suggestion to such churches that each church aim to have a resident pastor might be advisable.

2. We have many numerically and materially weak churches. That makes it doubly difficult for them to get a minister out of their own group, and it is altogether beyond their power to call and pay one from without. On the other hand we have churches that are numerically strong and materially well placed who pay their ministers little or nothing. Many in the smaller churches feel that some means of equalizing things should be found here.

3. Concerning the small scattered groups the advise can hardly be given too often: Don't do it! Don't break away thoughtlessly from the mother church. Consider that doubly first. You owe that to yourself and your family. The branch that is torn off from the vine dies!

4. But where isolation has already taken place, it is useless to say, 'I told you so!' Where I found such cases and could feel that advice was welcome I incidentally offered the following five suggestions: a) Elect a 'Leader' (possibly also an assistant) each year and send his name and address to the Conference Statistician and the Bundesbote Kalendar. Authorize this Leader to invite brethren of our denomination to come and minister to you. b) Elect correspondents for both of our church papers, Bundesbote and Mennonite. (But preferably not the Leader, so he will not need continually to write about himself.) c) Keep and read one or both of our church papers in every family. Thus you will become acquainted with your work and that arouses interest, which in turn inspires to help along and to pray for our mutual labors. It also obviates the temptation to neglect your own church and its work and even to injure it directly by sending your support thru other channels into neighboring fields while your own become waste from drouth. The opportunities to do this very thing are numerous in papers, books, Mission etc. d) Take regular offerings for your own Home and Foreign mission and send them to your own Conference Treasurer. It matters little what the sum may be, it is proof positive of the fact that you love your own church and desire occasional ministerial visits. e) Send delegates to the Conference. Notify the Conference Chairman. Let them listen and see to it that they afterwards report to the home church.

5. In order to enhance the united labors for the Master "we need more of the spirit of Christ and less of rancor and selfishness," as one brother expressed himself. Let us pray for it!—We must cultivate faithfulness more. I was told that not only Nazarenes and Adventists, but even Mormons gained members out of our ranks. So-called 'Union Churches' offer a good opportunity for this. I also saw a number of Adventist books in Mennonite homes. Some paid good prices for them without knowing they were Adventist literature. Possibly our Book Concern catalogues could be distributed more generally in order to put the desired literature into the hands of our church members.

6. In order to make it possible to reach those who live in iso-

lated sections I am preparing lists of the names and sending them to our publishers.

7. Where such isolated small groups had regular services or Sunday school I made it a point to hunt them up irrespective of how large an attendance there might possibly be at a meeting, and I have tried to present the Conference work to a group of seven in a private home just as conscientiously as to an audience of 700 in a commodious church.

That not a few have remembered me and this work in their prayers and otherwise has encouraged and strengthened me, and the fact that I was everywhere heartily welcomed, assured me not only of your personal good will but of your love for our Master's cause and made me profoundly grateful. C. E. Krehbiel.

## CHAPTER XI

### PUBLICATION

1914 to 1926

The report of the Publication Board for 1914 to 1917 is brief. The same persons were employed as in 1914. They were—manager J. F. Lehman with a salary for the year of \$1500.00; Editor of Bundesbote and Kinderbote C. v. d. Smissen, annual salary \$800.00—additional for the year 1917—\$100.00; Editor of The Mennonite S. M. Grubb, annual salary \$700.00; Editor of Sunday School Quar-terlies and Calendar S. F. Sprunger, annual salary \$200.00; Col-porter L. A. Beer, serving on a commission basis.

The report emphasizes that the Conference has still not acquired its own printing plant.

They report that the bookstore was hampered during the past three years by the World War because no German books could be imported while the war was in progress.

No new publications by the Conference had been added so the sale was limited to the list of the eight former publications by the Conference.



The fact that the subscription price on the Bundesbote and the Mennonite had been reduced to \$1.00 by the 1914 Conference session was found to work hardship and loss instead of increasing the number of subscribers. The Board advised the restoration of the subscription price to \$1.50 per year. (No action was taken by the Conference on this recommendation.)

## REPORT OF THE PUBLICATION BOARD

for 1917 to 1920

Dear Brethren in the Lord: If we consider the great importance of publications or of the press in these days, we soon come to realize that the publication work of the General Conference entails serious responsibilities, and that these should be faced even more earnestly today than ever before. Our publication work, with all that pertains to it, must still be regarded as a relatively small and insignificant enterprise, and for this reason the Publication Board has only a brief report to make.

At the close of this conference triennium we are glad to report that, while the turmoils of the recent war have hindered our publication work somewhat, yet we have been spared any serious disturbances that might have befallen us, such as heavy losses or death. Our modest work has been permitted to proceed in its peaceful course and this ought to make us truly thankful to our heavenly Father, the Giver of all good and perfect gifts.

### OUR WORKERS

Brother J. F. Lehman, as business manager; Bro. C. van der Smissen, as editor of the Bundesbote, the Kinderbote, and lately also of the Sonntagschullektionen; and Brother S. M. Grubb, as editor of the Mennonite, have continued to serve us faithfully these three years. Brother L. A. Beer has acted, as heretofore, in the capacity of colporteur, mostly in the Central and Middle West states. Brother S. F. Sprunger, for many years the efficient editor of our Sonntagsschullektionen, has been compelled, by advanced age, to lay down his work.

The following has been the schedule of remunerations during the past three years:

General manager -----\$1500.00

Editor of Bundesbote and Kinderbote ----	900.00
Editor of Mennonite -----	700.00
Editing Sonntagsschullektionen and Bundesbotekalender -----	200.00

### OUR PUBLISHING HOUSE

has put out, as already indicated:

The Bundesbote, with 2841 subscribers,

The Mennonite, with 1142 subscribers,

The Kinderbote, with 2482 subscribers,

The Sonntagsschullektionen, with quarterly editions totaling 15,290 copies, and the Bundesbotekalender in the German language. It is matter of gratification that in spite of the rise in the price of the Bundesbote and the Mennonite, three years ago, to \$1.50, we can still report at least a small increase in the number of subscribers.

In addition to the above we take pleasure in referring to the following publications put out by our Book Concern:

Gesangbuch mit Noten,

Mennonite Hymnal,

Festklaenge, a collection of sermons for festive days,

Articles of Faith, by Cornelius Ris, (in German and English),

Manual for Ministers, (in German and English),

Catechism, (in German and English),

To these has been added during the past year:

“The Mennonites, a Brief History” of our denomination, in the English language. The author of this book is Dr. C. H. Smith of Bluffton College. This book is intended for the general reader and will serve equally well as a text-book in more advanced schools and colleges.

A considerable stock of these books and publications is kept by our Mennonite Book Concern, at Berne, Indiana, in a substantial brick building, and is insured for the sum of \$5,000.00 against fire and storm.

### OUR BOOK BUSINESS

forms, so to say, the hub or backbone of our publication work. In spite of the fact that, owing to the war, the importation of books from Germany to the United States was seriously interrupted, our

book business has nevertheless yielded a fair profit, so that the deficits caused by the church papers could be covered and the accounts of the Mennonite Book Concern closed with a neat net profit of \$209.77, as is shown in our financial report.

### A YEAR BOOK

the compilation of which was ordered at the 1917 conference session, has not materialized, and it is to be hoped that the present session will take up this matter for reconsideration.

### RECOMMENDATIONS

We recommend—

1. That the Conference extend to Dr. C. H. Smith, professor of history in Bluffton College, a vote of sincere gratitude for his excellent history, entitled, "The Mennonites, a Brief History", which he so kindly wrote for us, at the request of our Education Board, and which is not only invaluable today, but which will prove a splendid monument to our denomination in days to come.

2. That the Conference go on record as urging that Dr. Smith's history be placed in every Mennonite home in the land.

3. That the Conference take some action which will result in making Dr. Smith's history available to as many public and college libraries in our land as possible.

4. That the Conference authorize the publication of tracts that shall have for their object to make clear to the world how the Mennonites interpret certain vital truths of the Holy Scriptures. But, inasmuch as the publishing of such literature will entail considerable expense we urge that the first Sunday of November, in each year, be designated as "Publication Sunday"; that on this Sunday our publication work be warmly remembered by the pastors or leaders of our various churches, and that a collection be then taken.

5. That the Conference endorse the movement inaugurated at the last session of the All-Mennonite Conference, that the different bodies of Mennonites in America unite in the publication of a good paper for young people.

In addition we hope that the discussion of the timely subjects which will be taken up by the papers on the work of publication will lead to further practical action by the Conference.

With the hope and prayer that our publication work may steadily grow to its full size and importance, this report is respectfully submitted.

The Publication Board.

## REPORT OF THE BOARD OF PUBLICATION

1920-1923

Dear Brethren in the Lord:—

By way of introduction it may be said that this report will in some respects be similar to its precursor in 1920. We, the Publication Board, were privileged to observe with satisfaction the progress of the work of publication. The trusted workers who for many years have acted in the capacity of Business Manager, Editors and Assistants and are generally known, have again served faithfully for another three-year-period. As will be seen from the financial report there is a total net gain of \$2319.73. The total value of all property and stock that is owned by the Mennonite Book Concern now amounts to \$22,573.36.

The number of subscribers of our church papers has increased somewhat. The Bundesbote now has 3002 subscribers, including 161 new ones. The Mennonite has 1426 subscribers, including 284 new ones. The Kinderbote has 2532 subscribers, including 50 new ones; and the "Lektionshefte" have had a sale of 16,086 copies, 796 more than heretofore. Of these publications only the "Lektionshefte" have paid for themselves. Their account at the close of the triennium shows a gain of \$1350.72. The other three papers are loaded down with a deficit. The deficit for the Bundesbote is \$88.68, that for the Mennonite \$2972.99, and that of the Kinderbote \$638.75, making a total deficit of \$3700.42. This was covered by the gains accruing from the Lektionshefte and the book business. Yes, and the book business has been managed so profitably that not only this deficit, but also in part the outlay needed for salaries, taxes, rents, insurance could be met. We must, therefore, again designate the book business as the back-bone of our Book Concern.

There were printed 2200 copies of the reports of the last session of the General Conference, i.e. 1200 in German and 1000 in English. The costs of this work amounted to \$656.00. The churches

have bought 1400 copies of these reports, 800 are still in stock and apparently find no use.

During the last three years new editions were printed of the following: "Gesangbuch mit Noten", German and English Catechism, the Handbook for Ministers, and the Church Record (English and German). Other publications except the Bundesbotekalender there were none.

The resolution by the last Conference that Mennonite literature showing the world who we are be printed and disseminated found its response in gifts from the churches amounting to more than \$1100.00. Only \$84.00 has been used for that purpose. The Board has discussed this matter—the spreading of our literature—several times by correspondence, but real action has not made headway so far. The only thing that was accomplished was to send a number of copies of Dr. Smith's history, "The Mennonite", and Dr. Langenwalter's "Christ's Headship" to various libraries and colleges in the land free of charge. The Board is still facing this task.

Nor has the resolution of the last Conference which directed the Publication Board to issue a Year-Book been carried out, and that for the reason that the Board of Education has failed to prepare the manuscript as it had also been directed to do.

As may be noted from the minutes of the last Conference session, our Conference has warmly received and endorsed the suggestion of the All-Mennonite Convention looking toward the publication of an English paper for the Young Folks. But the matter has rested with that. It seems as though the matter is making no progress, because nobody knows who is to take charge of the work or who is to consider the publication of such a paper as his special task. We would therefore recommend that the Conference take further action concerning this subject.

But since the Convention of Young Peoples' Societies has again called attention to the need of religious reading matter for our youth, and has by resolution expressed the wish that in each number of the Mennonite one page be especially devoted to the interest of the young people, and since the Convention has promised to furnish the reading material, the Publication Board has expressed



its willingness to take steps to comply with this wish, i. e. at least until the time when the publication of the English Young Peoples' paper becomes a reality.

Another need has arisen, namely in the publication of suitable literature and helps for our Sunday Schools, which is said to be very urgent. We would like to direct the attention of the Conference to this matter, since we have been explicitly requested by the Western District Conference to do so. We may add, also, that the Committee on Schools and Education of the said Conference has already done some preparatory work in that direction. A definite conference resolution on this subject is solicited.

There is a still further need among our English speaking congregations to which we would direct the attention of this Conference, namely a suitable, new English hymnal. We recommend that this important matter be discussed and that some action looking toward the preparation and publication of such a hymnal be taken.

In order to dispel any possible misunderstanding, we wish to state that item three in the program of this Board which raises the question of the advisability of transferring our Book Concern and the printing of the German publications to the west has not been suggested or brought forward by the Publication Board.

When now, as we take a retrospective view, we are prompted to thank the Lord our God for His gracious help and blessings, we are also constrained humbly to ask Him to bestow these same favors on our publication work in the future, that it may continue to grow and prosper. May the Lord grant it!

The Board of Publication,  
per Wm. J. Ewert, Secretary.

## REPORT OF THE BOARD OF PUBLICATION

1923-1926

Greetings in the Master's Name;

Dear Brethren:—

Another three years are in the past. During this time the Publication Board has had no meeting, but all the work that has been accomplished has been done thru correspondence. Our workers who for many years have answered so faithfully in the

capacity of Business Managers, Editors, and Assistants, and who are generally known, have again served faithfully during this period.

During the last triennium there were published new editions of the following books,—2000 copies of “Gesangbuch mit Noten,” 1000 English Catechisms, 1000 German Catechisms, 100 Ordination Certificates, 1000 Church Letters.

There were printed 1600 copies of the “Last General Conference Reports” and of these there are still 1025 copies left. It costs practically 30 cts. per copy to print them, thus leaving a debt of about \$350 which should not be if all reports had been sold by our churches to its members. This deficit will necessarily be charged against the Publication Fund which now stands at \$1119.50 in the printed reports.

Subscriptions to our various Publications stand as follows, Bundesbote, 2758—a loss of 244 in the three years. Mennonite, 1649—a gain of 223 in the three years. Lektionshefte, 15106. Bundesbotekalendar 2800 printed annually. Mennonite Year Book 1500 printed annually.

### OUR PUBLICATIONS

1) According to resolutions No. 33 of last conference session, page 5 of the “Mennonite” has temporarily been made “The Young People’s Page,”—and in order to gain more room a smaller type has been used here. The Sunday School and Christian Endeavor Committee has furnished the copy for this page without remuneration.

2) The advertisements in our church papers, “The Mennonite” and “Bundesbote” have been reduced to one-half page, the other half page being used in a smaller type for church news.

3) In the German Sunday School Quarterlies the printed page has been enlarged and otherwise space conserved in such a way that there now is room for one-fifth more reading matter (about 150 words) with each lesson; question numbers are set in black type to distinguish from Bible references; and all this without extra cost.

4) In the Bundesbotekalender the “Daily Readings for the Sunday School Lessons and the Christian Endeavor Topics” have

been added, so it will hereafter not be necessary to purchase separate pamphlets with the Christian Endeavor Topics. Other changes especially concerning the Kalendar, the Zodiac and the Signs, are under consideration. We believe these changes have been received as improvements by the constituency.

5) We have distributed free copies of the "Bundesbote" to the new immigrants in Canada for a given time.

#### NEW PUBLICATIONS

1) Upon request of the Western District Conference the little German book, "Geleitworte" by Rev. C. H. Wedel, has been translated in the English language under the title "Words to Young Christians,"—and we heartily recommend it as an appropriate gift-book at Baptism. Dr. Theodore Wedel, son of Rev. C. H. Wedel, made the translation. The book will be ready in the near future.

2) Six thousand copies of the "Prayer Cycle" pamphlet in both languages were printed for free distribution.

3) Five thousand folders "A Plea for the Abolition of War" by the President of our Conference Rev. H. J. Krehbiel, were printed for free distribution. We have the promise for the manuscript of another tract in the near future.

Pursuant to General Conference resolution No. 36, 1923, we requested the Board of Education to supply copy, to begin with, for the "First Year German Graded S. S. Lessons". Our Board was willing to spend \$400 as an experiment on this matter, but nothing has come of it. As the report of the Board of Education will likely further explain, they named a committee of three which reported adversely on the whole project. We then requested, that this committee recommend existing German Graded Lessons to our churches to examine and use in order that thus our needs might better be ascertained. Possibly the Board of Education is ready to make such recommendations in its report at this session? Several persons were asked to prepare manuscript for the First Year, but they could not consent to do so.

The Mennonite Year Book—Referring to resolution No. 32 of 1923, we have taken over the publication of the "Mennonite Year Book" of the Eastern District Conference, and the committee of

that conference has kindly continued to furnish the copy upon our request till this session of the General Conference. Additional space is to be given for our other district conferences.

The New English Mennonite Hymnal, which was prepared by a committee of seven G. A. Lehman, A. D. Schmutz, W. H. Hohmann, H. J. Krehbiel, S. M. Rosenberger, D. J. Brandt, C. E. Krehbiel and with J. F. Lehman as Business Manager is in the hands of the printers at this time, and the Board hopes that all of the conference churches that use an English Hymnal will feel impelled to make this the "Hymnal" for their church services. We hope it will be ready within a few months.

Dr. C. H. Smith is preparing a manuscript for a book on "Immigration of Russian Mennonites to America from 1874-1884," and he proposes to give us the copy for publication. He also has a manuscript in preparation for a book on "Immigration to Pennsylvania in the 18th Century" to be published by the Pennsylvania German Society, and our Board has made tentative arrangements with him for the distribution of this book also. As Dr. Smith's book, "The Mennonites", which he wrote for our Conference, is out of print, we are urging him to prepare copy for an enlarged revised edition for us, which he has consented to do as soon as possible.

The Canadian Conference had "Der Mitarbeiter" as its official organ, and annually had a deficit to face. Last year that conference decided to discontinue that publication as its official organ and instructed its publication committee to make other provisions for its publication interests. When our Board learned of this, the chairman took up the matter with their committee and offered the "Bundesbote" as medium and requested a closer co-operation with our Board in gaining readers for the "Bundesbote". We now have word that at its sessions last month the Canadian Conference has designated the "Bundesbote" as its official organ, and the Canadian committee is actively aiding in introducing the "Bundesbote".

### RECOMMENDATIONS

1) The Board feels that there is a need for a revised edition of the English Catechism, and recommends that the conference

create a committee to prepare such copy to be presented at the next session of the Conference.

2) We recommend that the General Conference publish the forthcoming book of Bro. C. H. Smith on "Immigration of Russian Mennonites to America from 1874-1884", if our Board finds matter submitted satisfactory and can make mutually satisfactory arrangements with the author.

3) The Pacific District Conference in session at Reedley, California, 1925, presented the following recommendation to the Publication Board,—“Resolved, that the Pacific District Conference recommends to the Publication Board of the General Conference that it, out of the page of the “Sower”, create a “Young People’s Paper” which will be adapted to the needs of the Intermediate and Junior ages of our Sunday School and Christian Endeavor.” The Publication Board submits this recommendation to the Conference for consideration.

4) We herewith also submit the following questions,—

Would the General Conference favor an encouragement in the spreading of Mennonite Principles in the following manner,—

1) That the Publication Board devote \$200 towards the “Mennonitische Lexikon”.

2) And an equal amount towards the “Gedenkschrift” in case of a deficit, taking these amounts from the Publication Fund?

Thankfully we lift up our hearts to the Lord our God for His kindness and wonderful help and blessings. We pray that His favors may continue to abide in the future growth of our Publication.

The Board of Publication,

by M. J. Galle, Secretary.



## CHAPTER XII

### EDUCATION

#### 1914—1926

The members of the Board of Education, during the Conference term 1914 to 1917 had made a thorough study of the prevailing educational condition in the churches of the Conference. The somewhat voluminous report contains much valuable information for the historian who aims to study the development of education among the group of Mennonite churches adhering to the General Conference. Chairman of this Board was at this time the eminent Mennonite schoolman H. H. Ewert and J. H. Langenwalter the secretary. The chairman in his opening remarks spoke with great emphasis and convincingly on the opportunities our people have for rendering important service on the field of Christian nurture and education. This talk was so impressive that it was immediately resolved to request Brother Ewert to set these thoughts down in writing and have them published in our church papers. This he has done.

These different phases of Christian education were then discussed at length. The outcome was that a resolution was passed to assign to each member of the Board one special phase of Christian education. To J. K. Penner was assigned Christian Education in the Family. To H. H. Ewert was assigned Christian Education in Elementary Schools; to D. H. Richert the Middle Schools; to J. H. Langenwalter Sunday Schools and Young Peoples Societies; to S. K. Mosiman Education of Teachers of Religion in Public Schools; to S. M. Grubb was assigned the preparation of a list of books suitable for use in Young Peoples Societies.

Each of the members made a special study of the particular phase of Christian education and presented the result of his study to the Board, these separate reports being then assembled in a composite report to the Conference.

## REPORT OF THE BOARD OF EDUCATION

for 1917 to 1920

The report of the Board of Education can be but brief; for owing to the general unrest and the unsettled conditions during the past three years the Board has found it practically impossible to initiate any new movement or prosecute any formerly attempted enterprise in the field of religious education. It has held no meetings, and but very little correspondence has been carried on between its members. One tangible service it has rendered to Mennonite interests has been to give its sanction to the publication of a new Mennonite history for use in our colleges and academies. This book has been written by Prof. C. Henry Smith of Bluffton College and is published by the Mennonite Book Concern.

The Board has felt that it should make the most thorough investigation of educational conditions, needs and opportunities within the churches of our General Conference, before it came before this body with any recommendations, or before it entered upon any distinct line of work.

For this purpose it sent out an exhaustive questionnaire to the churches before the last session of the Conference and also one of a more limited scale before the meeting of the present Conference.

Owing to lack of time and the incompleteness of the returns the Board could not tabulate the reports and was not in a position to give the Conference much of definite information. It has in the meantime studied these reports and it asks for permission to refer again to them and present to the Conference some of the most interesting and instructive details. But in giving these we desire the Conference to remember that only about one-half of the congregations had sent in their reports. We hope though that even from this incomplete survey we may draw some valuable conclusions.

First as regards higher education.

The 55 congregations reporting found 159 college graduates among their members, of whom 54 had graduated from a Mennonite college, 55 from colleges of other denominations, and 50 from state colleges or universities. Of these 21, or a little over 13% had left our denomination. It is really surprising to observe that

the smallest number of defections is found among the graduates from state institutions. Of this class only three have turned from our church, while we lost 7 from the graduates of the colleges of our own denomination, and 11 from the graduates of colleges of other denominations.

While this number of defections is not just alarming, it is nevertheless large enough to set us thinking of what may be the cause of our losses and how they may be lessened. On the other hand the showing that nearly 87% of the college graduates have remained true to our church and that most of them serve in churches and schools should be an encouragement to all friends of higher education and should set at rest the fear that higher education only serves to estrange the young people from our faith.

The reports of our colleges covering the last three years are of similar tenor. Nearly one-third of the graduates serve or intend to serve as missionaries; fully one-half of them serve as teachers in high schools and some of them as preachers.

Both of our colleges, Bluffton as well as Bethel, make special provision in their courses for the teaching of religion. They report that from 76-82% of the students are devoting some of their time to this subject. The same is to be said of the students of Freeman College. This is as it should be. Mere Christian sentiment, or a mere friendly disposition toward Christian truths is not sufficient. We must put our rising generation in possession of these truths. We must see to it that as their mental powers expand, they become also firmly established in faith and have their inner life enriched by the experience of religion. No student should think that he can get the right preparation for life without spending from two to three hours per week throughout the whole of his course in the study of some religious subject.

Men and women in our colleges are sought after so much that they are constantly tempted to go out to work before they have completed their studies.

We welcome most heartily the action of the Board of Foreign Missions in sending a representative to the colleges each year for the purpose of becoming personally acquainted with students, as well as faculty, and to acquaint them with the work of the board.

We believe that every board should take advantage of this opportunity. Our young people have a right to know first hand what our church boards are doing and they cannot be blamed if they go where they are best informed, especially in these days when there are not enough prepared young people to meet all of the calls from the churches, the boards, and from the schools.

Secondly, as to High Schools:

The reports of three years ago show that the membership of the 55 churches reporting contained 607 high school graduates. Of these 44 held positions in high schools. Allowing 26 for those churches that had not reported there would be 70 high school teachers in all of the churches composing the Conference. To these should be added about 60 whom our colleges have turned out during the last three years, which, with an allowance of ten for withdrawals, would give a sum total of 120 high school teachers from our small denomination, or rather from only a branch of our small denomination. This is a most creditable showing and should fill us with a deep feeling of gratitude. In order that these 120 teachers become a real blessing to mankind we should pray that they may become filled with a true missionary spirit and give the children more than mere worldly knowledge. They should see in their position an opportunity for exerting some wholesome Christian influence upon the pupils in their charge. It should not be impossible for many of them to persuade some, or perhaps all, of their pupils to remain a half hour after school to receive some religious instruction.

What has been said just now has reference to public high schools. There exist also in some of our congregations some advanced private schools whose purpose is to continue and supplement the work of the elementary school by teaching religion and German. Of these schools Prof. D. H. Richert reports as follows:

"Out of the eight schools of this type that were in existence before the war four have closed their doors. The chief reason for closing up these schools was the unsettled conditions that the war brought about. Whether these schools will be brought to life again, time only will tell."

"As for the remaining four schools, the tendency has been to-

ward changing from the German language to the English as a medium of instruction, so that in some schools about half of the instruction is carried on in the English language.”

“The chief subjects of instruction are Bible, including Church History, Bible Stories, History of Biblical Times, German Grammar and Reading, English and Composition, General Science.”

“The tendency has been to make these schools as far as possible of high school grade, because in high schools the teaching of German is not prohibited by law, while in the elementary schools it is forbidden to teach German. A further result that we anticipate is that these schools will change their program from a six months’ basis to that of a nine months’ basis.

“Because of this tendency to make the English language the main medium of instruction, the committee of the Western Conference has been on the lookout for suitable text books in the line of religious education, that may be used for the present until our own church is ready to supply the needs in this field. Prof. G. A. Haury of Bethel College, at the request of the committee on education of the Western District Conference, has translated for use in schools Prof. C. H. Wedel’s “Sketches from Church History”.

“The plan with reference to these schools is to coordinate them more by means of a more uniform course of study. But this has not as yet been done, but the committee of the Western District Conference intends to work toward that end, possibly something along this line will be done this fall before those schools open.”

We saw that the General Conference congregations furnish probably more than their quota of high school teachers. How is it about teachers for elementary schools? According to the reports of three years ago there were in 55 congregations 3,168 children of school age. Allowing on the average 30 pupils to a teacher it would require 105 teachers to teach these. The number of teachers reported was 114, so here too, we furnish our quota of teachers. But we should do better. At this rate we would have just enough teachers for our children if they all lived in solidly Mennonite Districts. But most of them live in districts with a mixed population and are therefore distributed over far more than 105 school districts. Now if we wanted all of our children to receive their in-



struction from a teacher of our faith, we should furnish nearly twice as many teachers for elementary schools. And at this we should aim, provided our teachers are such as take a live interest in the welfare of the souls of the children. As we suggested when speaking of high school teachers, an endeavor should be made to provide for the children daily instruction in religion. It is a most deplorable thing that so many children in our country grow up without any religious training. We are fast becoming a heathen nation. Can't we Mennonites institute a reform? It should be possible to find a way by which teaching of the public school might be supplemented by religious teaching under the charge of churches or private associations.

Up till recently a number of congregations have given religious instruction, as well as some elementary instruction in German, in private schools. These were conducted for two or three months after the public school had closed. As the language of instruction in these was the German, hostility on the part of the English speaking population arose against them during the war, and some were suspended while others carried on the work in English. It seems hard to keep up the interest for these schools after the teaching of German has been dropped. This is true only of some communities.

The main agency in our churches for giving religious instruction is the Sunday school which is attended by practically all the children and young people of our denomination.

A great means of building up a church is Catechetical Instruction. This gives the young people a good grounding in the faith and enables them to give an account of the hope that is in them. This institution is a feature in all of our churches with perhaps two or three exceptions. From three to six months, and in some cases even longer periods, are devoted to this preparation of our young people for membership in the kingdom of God.

One more factor in the Christian Education of our children remains to be touched upon and that is the family. The work done here cannot be represented by statistics. The results cannot be counted, or weighed, or measured. It is immeasurably important, and yet it figures but little in general discussions on education. No doubt much of the results we credit to schools and colleges is due

to the influence of Christian home training. Where this influence is bad it is almost impossible for any Christianizing agency to effect a change in the life of the individual. Our churches should take the greatest interest in the home training of the children and give the parents all possible assistance, encouragement and direction in this most holy work.

God has signally blessed the efforts of our congregations to bring their children into the fold of Christ. Those that remain outside of the Church are comparatively few. We will not claim that all those who have joined the church are converted, but it is of some satisfaction to us to observe that they have at least not put themselves outside of the pale of Christian influence. The statistics of the 55 congregations show that of all the persons reared in their midst and having passed the age of 21 years only 120, which is about two for each congregation, have failed to join the church, and that only 90 have changed their church allegiance.

But we should be far from feeling satisfied with what we, as a denomination, have accomplished. Almost every separate field we look into reveals some neglects, some deficiencies. We should have more men, called of God, giving themselves to the ministry; we should have more teachers whom the love of Christ would constrain to give their best to the pupils, and many of our parents should have a deeper sense of their duty toward their children.

The Board of Education sees the possibility of making itself useful in stimulating some of the latent energies of our church, in encouraging practical efforts put forth in the cause of education and in initiating new movements, such as the changing conditions may call for; but in order to accomplish anything in these directions it should be put in a position to employ and send out suitable men to arouse greater interest in education and give helpful suggestions to such as want to become more efficient in their work. The members of the board cannot themselves undertake much of this work, as they are all engaged in callings that require the full amount of their energy. Will the General Conference put the means into the hands of this Board that will enable it to engage workers?

We recommend:

1. A brief session of prayer at this session of Conference for the welfare and increase in number of Christian homes; for the welfare of our children and young people; our Sunday schools and Young People's Meetings; all of our schools and their teachers and for the full realization of what it means to raise up a generation which knoweth God.

2. The appointment of a field worker for the purpose of presenting the work for which this Board has been called into being and of helping our people to carry them out most advantageously.

3. That the conference accept, with regrets, the resignation of Brother J. K. Penner and that we gratefully acknowledge his services.

Respectfully submitted,

The Board of Education.

## REPORT OF THE BOARD OF EDUCATION

1920-1923

Greetings in the Master's Name:

The Board of Education has held but one meeting since the Conference at Perkasio Park. That meeting was held with only four members present and was largely for organization and for the planning of the work in general. It was sincerely hoped at that time that a further meeting could be held before long, especially since three of the members were newly elected. Circumstances have prevented a meeting and all of the work had to be done by mail, which is particularly unsatisfactory when so much preliminary work remains to be done, and in view of the fact that the educational work among our people is developing very rapidly on the one hand and has not been thoroughly planned on the other because of the complexity of the situation which we have to meet.

This will explain why some of the things suggested at the last General Conference have not been carried out. This Board has made no financial appeal for its work because of the needs in Europe and the conditions in this country which added to the difficulty of raising money for our work.

At its meeting the Board made the following division of its work: 1. The Department of Christian Education in Public Schools.

2. The Department of Mennonite Literature. 3. The Department of Preparatory Schools. 4. The Department of the Home. 5. The Department of Parochial Schools. 6. Sunday Schools and Christian Endeavors.

Each member of the Board was assigned to one of these special departments and either has done some work or encouraged others to do something along this line. In our correspondence these six departments have been emphasized from time to time and suggestions have been made where it was deemed advisable that the work of these departments be promoted not only among our own people but in larger circles also.

Christian Education in the Public Schools is a question which is now before the general public and more can be done by personal suggestions than by the presentation of definite resolutions or perhaps even by the writing of papers in regard to the subject.

Concerning the Department of Mennonite Literature there were many opportunities of suggesting the use of literature already in existence and of encouraging the production of more. Hundreds of books written by Mennonites have been distributed to the colleges and universities in the United States. Some of these books reached other than school groups also. Men have been encouraged to do research work for the writing of books on Mennonite History and Doctrine. Our schools have had opportunities in this respect which are not to be overlooked.

The Department of Preparatory Schools furnished occasion for a questionnaire to be sent out to schools. The results were as follows:

Questionnaires were sent out to each one of the six preparatory schools, four of which sent replies. The following facts were gathered from these reports:

1. The school term varies in length from four months to seven.

2. Total number of students enrolled in these four schools during the past year was one hundred sixty six.

3. On the average about thirty-one percent of the graduates from these schools enter higher institutions of learning. In one case it was reported that the percentage was over fifty.

4. It seems to be a universal desire on the part of the students of these preparatory schools that their work be accredited somewhere in some higher institution. One school reports that their local high school allows four units credit for a six months term. In this connection it should be noted that in a few cases the pastor or some minister of the church teaches a Bible Class for high school students, the respective high schools allowing credit for this in proportion to the work done. One such Bible class had an enrollment of twenty-seven students.

5. All of these preparatory schools teach Bible, History, German, and either Church History or Mennonite History. Three of these schools also teach English and General History. Two of them teach in addition Algebra and General Science.

6. Three schools report that the prospects for the future are good. One school's report is that unless their school be brought up to the standard of other schools it will not be able to hold its ground, for the young people of that community will attend the high school only, and thus lose the opportunities offered in the preparatory school in the line of religious instruction.

The Department of the Home was the occasion of the writing of several articles in our papers and for the definite discussion of the value of the Christian home as an institution,—in at least one of our district conferences. The Board does not take credit for all of the work that was done in the General Conference in this department any more than it does in any of its other departments, and yet the fact that one member of our Conference has specifically and prayerfully committed himself in his thinking to the value of the Christian home for three years has borne fruits in more ways than can be reported in writing.

The Department of Parochial Schools also led to the sending out of questionnaires. Like all questionnaires these met with only partial response. A report of the results obtained was given in the Mennonite and in the Bundesbote of March 23, 1922 and 23. We are still grappling with the question in our churches as to whether these schools can be kept up because of finances, the right kind of teachers, the language question, the length of the public schools, the distances which are involved in many cases, and above all the



active interest in the Christian education of the young children in some quarters.

The present movement of the daily vacation Bible school among protestant churches in general is also helping some of our own churches and in many cases our churches have been able to stimulate the growth of the daily vacation Bible school and especially to put the emphasis on religious teaching of such schools.

The Department of Sunday Schools and Christian Endeavors found expression largely through the activities of the respective member of the Board who is also a member of the committee of Sunday Schools and Christian Endeavor, and who has been doing some excellent work as was shown in the program delivered yesterday.

The proposed year book has not been published, largely for the following reasons: In the first place the discussion at the General Conference at Perkasio showed that there was a great divergence of opinion as to what and how much such a book should contain. Then came the question of whether it should be published in one or both languages which necessarily entailed the matter of finance. Then too, upon investigation it was found that frequently publications are put forth and then left uncalled for at our Book Concern. Another difficulty was the lack of time on the part of the secretary to gather all of the material that should go into a booklet of this kind. It was our plan to make it but a small pamphlet containing many concise facts. Attempts were made immediately after the last conference to get these facts, but only busy men have the facts and these were too busy to report.

At this time of reconstruction it may not be amiss to go into the history of the growth of the educational work of the General Conference since 1905. At that time an appeal was made to the General Conference that a part of its sessions should be set aside for reports from the various districts in regard to educational activities. This report makes most interesting reading. After a general discussion of the school problem the following resolutions were adopted:

"That the General Conference expresses its satisfaction with the discussion of the school and educational matters and recognizes with thanks the special efforts the different brethren have already made in this field and what is being done, and prays God's richest blessings upon their work and efforts.

"That out of gratitude for what God has already done in our churches, in the school and educational work, henceforth the colleges and school work shall find a place on the program of the General Conference and that herewith the General Conference appoints the last Sunday in August to be generally observed by all the congregations of the General Conference as a day of prayer for colleges."

The Conference at Beatrice in 1908 listened to two well prepared papers about the educational work among Mennonites and its possibilities and passed a resolution appointing a committee of five to consider the question of education and offer recommendations before the next session of Conference. In 1911 this committee made an exhaustive report on the basis of a questionnaire covering a wide range of educational possibilities among the Mennonites and made the following recommendations:

"In order to develop this important branch of our Conference activities effectively, this Committee recommends that the Conference create a Board of Schools and Education. This Board is to consist of six members and to be elected by the Conference the same as other Boards.

"The duties of this Board may be: 1. To find ways by means of which Christian education of our Mennonite youth may be more generally advanced in the future than this has been done in the past.

2. To examine the courses of study of existing Preparatory Schools and to endeavor to so strengthen their work, that the efficiency of these schools in their service for our people may be enhanced.

3. To investigate the college work which is carried on in our schools and strive to so arrange it that this work may meet the needs of our young people as far as possible, and to try to develop it in such a way that it shall bring honor to our educational system.

4. To make preparations for the most efficient training of our prospective workers in the church and on the mission fields."

The establishment of the Board which was recommended in 1911 was perfected at Meno, Oklahoma in 1914, at which time the constitution was amended so that a Board of Education could be created. This Board was born at the beginning of the war and has been compelled because of the emergency that this world catastrophe produced to do its work more quietly and less aggressively than would have been the case otherwise. Appeal after appeal came for the already established work and especially for the new work produced by the horrors of the war, and while we were not unmindful of the needs of our youth we modestly waited until times should change sufficiently that the work of education might come into its own. This does not mean that nothing was done. Individuals of the Board as well as the group as a whole have been definitely planning, investigating, suggesting, and praying that the work so well begun among us and so necessary for the carrying out of our mission in the world should be correctly developed.

A retrospect of the history of this branch of our work reveals definite results which are more far reaching than any table could show. The fact that we now have a visitor of our colleges from the Missionary Board is due, largely, to the agitation that our young people in the schools have a right to become acquainted with the working members of our Conference.

The quiet, definite work has led to greater emphasis on the knowledge of the history of the church among our youth. It has also led to closer relationship between the schools and the churches and a clearer conception of the opportunities and the duties of the schools within the pale of the General Conference.

There has been a stimulating of educational interest among the churches and the youth which has been definitely and prayerfully fostered by our Board of Education.

The rapid growth of schools and the general recognition of their value would have come in part without this Board and yet we take satisfaction in the courage which came from our faith in our heavenly Father to help in this direction also when we were

hindered from doing the larger work that seemed so pressingly necessary at times and we take this occasion to offer our modest gratitude to Him for the opportunities which He so frequently opened unexpectedly.

As we look forward to the work which remains to be done we feel that a greater emphasis of needs and methods must be made in the future. The other work of the Conference should be done, but the work of education should not be left undone. We need to learn from others without aping them in methods which would not fit in our conditions and we need to continue to get a correct estimate of the work which is being done in our schools.

The papers which are to follow this report will emphasize these phases of the work which needs our prayerful attention more definitely in the future than it has received in the past by the Conference as a whole.

Respectfully submitted,

J. H. Langenwalter, Secretary.

## REPORT OF THE BOARD OF EDUCATION

1923-1926

Dear Friends and Fellow Workers:

The experiences of your Board during the last three years remind one, in some ways, of the experiences of Peter in the following passage: "So when they had dined, Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, yea Lord, Thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith unto him again a second time, Simon, son of Jonas, lovest Thou me? He saith unto Him, yea Lord: Thou knowest that I love Thee. He saith unto him, Feed my sheep. He saith unto him a third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto Him, Lord, Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep."

The persistence of the Lord may seem to be almost inexorable at times but the more one learns to love those whom He loves, the more one realizes that it is sympathy, and not a lack of it, when

He holds one to work which otherwise would seem discouraging enough.

Your Board met once during the triennium, December 27, 1923, or less than four months after the session of the General Conference at Freeman, S. D. At that time all members were present and there was much enthusiasm for the work to be done. Much has been accomplished of that which was planned, e. g.:

1) The request that the Board of Education furnish MSS for graded lessons for our Sunday Schools, beginning with the primary department was subjected to thorough discussion. In order to give this discussion value materials were secured from a number of publishing houses in Chicago. An attempt was also made to find out whether any of the denominations had been able to deal satisfactorily with the problem which confronted us. It was found that none of the denominations had met the situation successfully, especially in the German.

Not willing to allow the matter to rest there, we appointed the Brethren, P. R. Schroeder, E. J. Hirschler and J. F. Lehman to continue the search for the desired material. Their report is as follows:

This committee, appointed by the Board of Education to present a plan for graded lessons for children, recommend that Bible Stories, Book I. in the English, and Biblische Geschichten, Buch I, in the German, for the primary grades; Bible Stories, Book II, in the English, and Biblische Geschichten, Buch II, in the German, for Junior grades, and Bible stories with Questions and Helps, in English and Zahns Biblische Geschichten, in German for the Intermediate grades, being a series of three English and three German text books, published by the Central Publishing House, Cleveland, Ohio, with combined material for nine years teaching, be favorably considered by our Sunday Schools, for the ages indicated.

2) The united campaign for our educational institutions, Bluffton College, Bethel College and the School at Freeman, which had been endorsed by the last Conference was carefully reviewed and committed to the heads of the three institutions. These were to produce the desired literature and submit copies thereof to the



Board before publication. The Presidents of Bluffton and Bethel Colleges met for this purpose in March 1924 for about four days to do the preliminary work. This was submitted to the President of Freeman and to a number of members of their Board of Directors. Then, after weeks of correspondence and another brief meeting at Newton, the pamphlet called United Campaign for Christian Education was printed in the summer of 1924 and sent out by the three schools to their various constituents.

The value of this work, not only for the schools, but also for the churches can probably never be reduced to mere words. If any one has not received a copy of this pamphlet he or she should send to the school in which they are most interested and request a copy.

While the discussion at Freeman concerned itself mostly with the three institutions mentioned, it was thought best to include Witmarsum Seminary also, hence the space devoted to this institution in the pamphlet.

This work may not have met the expectations of those who have felt that our schools ought to be under full and direct control of the Conference, but it certainly has had the desirable effect of establishing a better understanding between the schools and their supporters and of bringing not only their needs but also the services which they have rendered and can render, before the constituents of them all.

3) It was resolved that every member of the Board submit a digest of the work of his department for publication in the Year Book. These digests will be found in the 1925 edition of the Mennonite Year Book and Almanac.

4) Plans were laid to promote the further production and distribution of the Mennonite literature of permanent value.

5) The furtherance of the peace movement was specifically committed to Brother D. H. Richert. On this work he reports as follows:

“At the last meeting of the Board the special work assigned to the writer was the work along the line of the Peace Movement. He has tried to do this in the following ways:

1) He has given about 25 talks along the line of Peace and

War question before Sunday School classes, Churches, Y. M. C. A. groups and student groups, both College and High School.

2) He has distributed and assisted in the distribution of Peace Literature such as is published by Kirby Page, Libby and others.

3) He has written about a dozen articles in our Church papers and the daily press on subjects pertaining to this question.

"The writer would suggest that the General Conference in some way connect up with the men that are now in the field lecturing against the R. O. T. C. in our schools and colleges. Our Conference should back them up financially and otherwise so that their work may be carried on more extensively. Maybe other men could be induced to take up that kind of work . . . . Why not let the Continuation Committee of the Pacifist Churches together with the General Conference Committee on Peace be delegated to handle this work?"

Other members of the Board have likewise done more than they probably would have but for the challenge which we gave to each other at the Chicago meeting.

6) The following Sunday School Standard was adopted and referred to the Executive Committee of the General Conference for final ratification:

**A Sunday School Standard for the Sunday Schools of the  
General Conference of the Mennonite Church of N. A.**

(Figures in Parenthesis indicate the number of points awarded when the school includes the service as a part of its program.)

A School including all ten points (100%) is a Standard School.

I. (5) A Cradle Roll; (5) A working Home Department.

II. (5) Organized Class or Classes in the Young People's Department; (5) Organized Class or Classes in the Adult Department.

III. (10) A Teacher Training Class or student pursuing regular courses in Teacher Training.

IV. (5) Graded Organization in the following Departments: Children's Division. Ages 4-12 (or 11); Young People's Division. Ages 13 (or 12) -24; Adult Division. Ages 25 up; Including regular promotions. (5) Graded Instruction adapted to pupils of each age.

V. (5) Regular Missionary Instruction from platform and in

classes; (5) Regular Missionary Offerings. (Weekly, Monthly, or Quarterly).

VI. (5) Regular Temperance Instruction; (5) Regular Peace Instruction.

VII. (10) Definite Decision for Christ urged through Catechetical Class or other methods.

VIII. (5) Workers' Conference Regularly Held (Monthly or Quarterly); A meeting of the officers and teachers to consider the problems of the school; (5) Regular Memory Work of vital Scripture passages and undying songs.

IX. (2) A definite written Enrollment for each Scholar; (5) The Average Attendance not less than 70% of the Total Enrollment.

X. (5) A Yearly Report to the District Conferences and one to the Board of Education of the General Conference; (5) A Yearly Offering for the Sunday School Work of the Conference, one-half to go to the District Conference Sunday School Committees, and the other half to the Board of Education of the Gen. Conference.

7) It was resolved to approve the suggestion of the Field Secretary and others concerning a reading course for ministers and the Brethren S. K. Mosiman, P. R. Schroeder and J. E. Amstutz were appointed to produce the desired list. They have now submitted a tentative list of more than 150 books on the following topics: Sunday School, Preaching, Evangelistic Work, Missionary, The Home, Devotional, Bible Study, including Prophecy, Commentaries, and general books on Bible Study, Defense of Faith, Sermons, Christian Doctrine, Present Day Problems, Stewardship and Church History.

This committee expects to meet again, prepare a final list of books and present it to the Publication Board for publication.

8) The Secretary was requested to send out a questionnaire to all churches of the Conference asking the following questions:

1) How many pupils between the ages of 6 and 14 have you in your schools?

2) How many of these use the English language in their class work?

3) How many use the German language in their class work?

4) In case our Church should produce graded lesson helps for the primary department how many copies of these helps would you use in your Sunday School?

5) How many such helps would you use if we cannot publish them but would recommend them as a Board from material published by other church boards?

The replies to these questionnaires were so meager that we had practically no encouragement to go ahead in the face of the cost involved. There was no following up of this work because of the prolonged illness of the writer soon after the questionnaires were sent out, otherwise better results might have been obtained. For the same reason the work of Mennonite literature, which was also committed to the Secretary, was not promoted as definitely as was planned.

9) The special study of the problems of the Home was committed to Brother Rosenberger, who reports as follows: "A series of articles has appeared in the Mennonite on Home education. Another series is contemplated, and may appear soon. I am contemplating the preparation of a manual on Home instruction in teachings of the Bible, our Church principles, etc.

10) Brother Mosiman was requested to prepare and present plans for student aid. Probably owing to his leave of absence, which he is spending in Europe, no report has been submitted.

11) Brother P. R. Schroeder was requested to head the Teacher Training Department. Much progress has been made in this work as the following summary of his reports shows:

### TEACHER TRAINING REPORT

Report of the Department of Teacher Training of the Board of Education of the General Conference of the Mennonite Church of North America for the General Conference Term ending August 10th, 1926.

1. Material supplied by the Mennonite Book Concern: 500 Credit Unit forms. 500 Examination Instructions. 500 Oliver's Text examination questions, Part 1. 500 Oliver's Text examination questions, Part 2. 500 Oliver's Text examination questions, Part

3. 500 Oliver's Text examination questions, Part 4. 500 Oliver's Text Examination questions, Part 5. 500 envelopes with return, size 9. 100 envelopes, size 6. 200 elementary certificates of graduation. 100 Standard diplomas of graduation, completing 12 units. 200 Standard certificates for completing 8 units. 200 Standard certificates for completing 4 units. 25 Text Books for inspection and reference. 100 certificate and diploma seals. 1 cast iron stamping press for seals.

2. Material purchased through the Teacher Training treasury: 4 sets examination questions for Moninger's text, Elementary. 5 sets examination questions for "Thoroughly Furnished," standard text. 1 set examination questions for Stalker's "Life of Christ," standard text. 1 set examination questions for "Conquests of the Cross," standard text. 9 sets examination questions for Evangelical Course, standard text. 1 set examination questions for Oliver's Elementary text.

3. Credit units granted: 309 standard units teacher training credit were granted to 80 persons. 255 elementary units teacher training credit were granted to 67 persons.

4. Sunday Schools reached: 10 Sunday Schools made use of the General Conference teacher training department.

5. Examination papers: 236 units of teacher training credit were granted on examination papers that had been graded by other organizations. 328 units of teacher training credit were granted on examination papers graded by the General Conference department of teacher training.

6. Certificates and diplomas: 43 certificates, bearing the signatures of the president and the Secretary of the Board of Education and of the director of the department of teacher training were issued. These certificates entitled to graduation from the elementary course.

Fourteen diplomas bearing the signature of the above mentioned president, and director, were issued to persons entitled to graduate from the standard three year course.

## RECOMMENDATIONS

I. It is recommended to the General Conference Board of Education that the right to grade examination



papers for their own teacher training classes, be granted to such teachers who are themselves either college graduates, or approved graduates of the elementary course, if they are teaching such a course, and of the standard course if they are teaching such a one.

II. In consideration of the advantage of having our own uniform teacher training courses, it is recommended, (a) that Oliver's text "Preparation for Teaching" be accepted as the General Conference guide for an elementary course, and (b) that a committee of three be appointed to select evangelical, biblical text book material for a two or three year course intended especially to meet the needs of the Mennonite Church in preparing its future leaders in the spreading of the Gospel and in the deepening of the spiritual life, through the Sunday School, (c) that we continue to grant credit to classes in the Conference that find it more practical to continue the study of such texts of other denominations that are approved by the Council of Religious Education.

Director of Teacher Training.

At a recent meeting of the Middle District Conference the following resolution was passed: "Resolved, that the Committee on Education examine the Bible texts of the International lessons in order to find out whether lessons can be found which can be utilized as peace material once in a quarter, and that these be published in our Church papers or in loose leaves a month before the time of the lesson. This resolution is to be given over by the Committee on Education of the Middle District Conference to the Board of Education of the General Conference.

There has been no time for your Board to act on this matter and it is therefore referred to the Conference for such action or suggestion as may seem advisable.

This Board has hoped for several sessions that the time would come when there would be someone employed permanently and definitely for the purpose of furthering the educational work in its broadest sense among our people. Our missionaries on furlough have done very efficient work but that was rather incidental. Whether we are ready now or not, we need to be looking toward the time when we will have a central office and depository where

records can be made and kept, which will be of permanent use and where some one can be found who can concentrate himself upon our educational problems in a more permanent way. This would also make it possible to keep in touch with and to helpfully assist the various types of educational work in which we are or ought to be definitely interested.

J. H. Langenwalter,  
Sec'y Board of Education.

## CHAPTER XIII

### EMERGENCY RELIEF

1914 to 1926

The brief report of the Emergency Relief Board to the Conference in 1917 sets forth that the awful war in Europe caused much suffering, sorrow and destitution, toward alleviation of which the Relief Commission was able to mediate in behalf of the contributors. The contributors responded freely to the appeals and with generous contributions for the needs.

Appeals for aid came from the Commission for war-sufferers; the Conference of the South German Mennonites for aid to Mennonites in Alsace, France and Galicia in Poland; from H. Unruh of Russia for Mennonites in Russia and Siberia; from H. Ummel, Valandron, Switzerland for refugees there, brought large contributions.

Contributions were received and forwarded as follows:

For the American Red Cross .....	\$ 4793.59
For the German Red Cross .....	4185.74
For the German-Austrian Red Cross .....	38.61
For the Russian Red Cross .....	15.00
For the Thelma Fund—Belgium .....	433.11
For the Christmas-ship for European Orphans .....	248.81

For Syria and Armania -----	812.38
For the Gospel Fund—War Prisoners -----	2.00
For the Syrian Orphanage (Pastor Schneller) -----	666.99
For the Conference Committee—S. German Mennonites	3019.06
For Rev. H. Ummel, Valandron, Switzerland -----	1052.77
For Rev. H. Unruh—for Russia and Siberia -----	1712.98
For Foreign Mission -----	34.53
For Home Mission -----	16.00
For China Mission (Rev. Braun-Bartell) -----	169.00
For Jewish Mission -----	10.10
For W. H. Knauth, Siberia -----	250.00
For Switzerland -----	84.30
For Family Kleinsasser—Canada -----	5.00
For Family Meek -----	19.60
Expenses -----	47.01

Total -----\$17,647.68

During the period covered between the years 1914 and 1917 the United States was really an on-looker while the old world was engulfed in mortal combat. But when the 1917 Conference convened the United States Government had already declared war and was rapidly drafting an army. The awful violence and horror of that war created conditions which taxed the capacity of the benevolent to the utmost, and gave the Emergency Relief Commission occasion for rendering aid that taxed heavily the ability to give. And for years this war-created distress continued, in fact has not even now ended 20 years after the close of the war. The triennial reports by the Emergency Relief Commission to Conference give some insight into the distress the World War created and the activities of the Conference toward rendering aid to Mennonite and many other sufferers from the direful holocaust.

## REPORT OF THE EMERGENCY RELIEF COMMISSION

1917 to 1920

Since it is demanded, that the reports should be given in English we herewith submit the same, in an abridged form.

Since the last Conference in 1917, we went through a very

exciting period, of war, suffering and distress. Our Lord and Master says, Matt. 25:40: To take pity upon the sufferers, and to bring relief to them is not only a command of our Master, but is also our duty. Paul writes to the Galatians 6:9-10. If then, these calls, passed our minds in numerous and various forms and quick succession, should we not feel with sufferers, sympathize with them, and help them?

Almost all of the large denominations of our country, the Methodist, the Lutherans, the Quakers, and especially the latter have identified themselves with reconstruction work. Reconstruction work, in case of necessity should be recommended by our Conference, to this end, we should have a uniform confession of our church, against military service, so as to give our young men who are drafted a better opportunity to do non-combatant service. When our country entered into war against the Central Powers, contributions for the members of our faith ceased.

In the beginning, the doors to Russia were still open, so that contributions could still be sent to the members of our faith, but finally this was no longer possible. In spite of this, however, we have not failed to bring relief to the stricken countries of Switzerland, Armenia and Syria, as the financial report shows.

Early in January, 1919 a general call was extended through our church papers not only to remember members of our faith, but all those who were suffering. Immediately following this a meeting of the Executive Committee was called, to plan for more extended work. This meeting was held February 1, 1919, at Newton, Kansas. It was decided that reconstruction work should be taken up, and if possible to use some of our young men, to do this work; who were in the camps, or later should be drafted into military service.

Dr. Wilbur K. Thomas, Executive Secretary of the American Friends Service Committee offered to meet with us in joint session, which then took place March 21, 1919, at Newton, Kan. After hearing of the reconstruction work which the Friends were doing in France, we believed it to be our duty to take up similar work with a unit which we hoped to be able to form.

Therefore, the call in our papers for men and money.

Thanking our heavenly Father, that we now might be permitted to do more than heretofore, we looked to the future with hope, believing that we may extend a real help to the sufferers. The officers of the General Conference approved of this plan, and set aside June 15, 1919, as a day for special prayer for this work.

Since our people, however, did not see reconstruction work in the same light, and the money contributed at that time was insufficient, the Commission could not take up this work.

The conditions became such in Europe, that relief work could again be taken up in Germany, through our own people and to their benefit.

We had hopes soon to be able to extend relief to Austria, Galicia, Poland and South Russia, but were only able to help the underfed children in Austria and Germany. The Russian refugees in Germany were also remembered.

In answer to the appeal of our missionaries in India, to extend a call for funds through our church papers to bring relief to the famine-stricken districts of India, the treasury received ample funds.

For a long time the Commission hoped to be able to send a representative of our Conference to Europe, to organize relief work and to help in distribution of clothes, etc. Bro. H. H. Regier of Mountain Lake, Minn., was the man selected for this task. Bro. Regier, Bro. Franklin Moyer and the secretary met with the American Friends Service Committee in January, 1920, in order to consult Mr. Thomas in regard to Bro. Regier's work. Mr. Thomas welcomed the project and expressed the hope that the Mennonites of America might take up relief work in Ukrainia as soon as possible.

We regret to state that up to the present time, this could not be done. All efforts to secure a passport for Bro. Regier for Europe were of no avail.

Although the Commission had no official session with the Russian brethren, nevertheless, we will include in our report about the arrangements that have been made.

A Central Committee composed of members of the various bodies of Mennonites in America, was partly organized at Elkhart,



Ind., on July 27, 1920. A report of that meeting can be found in Bundesbote, No. 33.

Our help in supporting the great need in Europe and Asia must cover the following countries: Syria, Armenia, Russia, Austria, Poland, Belgium, Germany, Switzerland, Siberia, China and India.

As helpful in our work to distribute money, food and clothes from place to place we mention the American Red Cross, Swiss Red Cross, Friends Service Committee, Russian Red Cross, Christmas Ship and Thelma Fund for Belgian Relief. Dr. Schneller for orphans' home, Y. M. C. A., city mission in Chicago, the brethren Neff, Stauffer, Haendiges for the Mennonites in Germany, the Sunday School Times, Rev. Ummel's orphan home, and for Siberia, the brethren M. B. Fast, A. A. Claassen and W. Knauth, for Russia, Bro. Unruh, etc.

We hereby desire most heartily to thank all individuals, churches, Sunday schools, young people's societies of Christian Endeavor and sewing societies, which have so cheerfully given of their means and clothing for the support of this work. May God richly reward them. He loves a cheerful giver.

According to recent reports, it is evident that the need is still very great in the war-stricken countries and that further support must still be given to the poor sufferers.

If our people will continue to give added support for this worthy cause, much can be done to relieve sufferers in those countries.

We tried to meet the wish of the donors as nearly as possible. Although conscious of many shortcomings, yet we were able to carry out the wish of our Master in a measure at least. We should not only desire to adore and to praise our heavenly Father, that He has so richly blessed us with material means during the last three years, but to bring a sacrifice in order that the poor sufferers in the war-stricken countries might be relieved. We regret to inform this conference that Bro. R. A. Goerz has tendered his resignation as a member of the Commission. Therefore it is the duty of the Conference to act upon his resignation.

Hoping and praying that the Lord may make our people

even more willing to contribute in the future than in the past, and especially for the members of our faith in Russia.

Respectfully submitted,

The Commission.

### RECOMMENDATIONS

1. We request the endorsement and prayers of our Conference, in our efforts to cooperate (to join) in the relief and reconstruction work which is now being planned by the various Mennonite bodies for South Russia, just as soon as the doors open, and to give them such other aid as may become necessary.

2. We recommend that efforts be made by our Conference to give health cards to sick and starving children in the war-stricken countries of Europe, as so many other charity organizations do.

Remark by the Editor:—

A total of about \$90,000.00 was contributed for relief during the period of 1917 to 1920. Of that amount approximately \$45,000.00 went to Germany, Austria and Russia.

The report given below of the Emergency Relief Board for the years 1920 to 1923 tells briefly the story of how and where \$255,817.00, and much flour and clothing, which gifts were contributed by members of the General Conference in the three years mentioned, were applied.

### REPORT OF THE EMERGENCY RELIEF COMMISSION (1923)

Dear Conference:

Permit us to greet you with Psalm 103. Again we appear before you, as Emergency Relief Commission, to render our triennial report, which we owe you.

Even at the first meeting the Emergency Relief Commission held during the Conference session at Perkasio Park, Pa., did we fully realize the magnitude of the work and its responsibility, that presented itself to the Commission. A responsible work first because the appeals from Russia and other countries to the Commission for immediate help multiplied very rapidly and second

in spite of these urgent appeals the way into Russia remained closed. There seemed an impassable barrier between the dear brethren and sisters here in America, ready to send their bread over the waters, and those brothers and sisters, relatives, and friends on the other side, many of whom were facing starvation already.

To us it seemed like standing near the water, seeing humans drown and not able to save them.

The burning question, "Will the way open to our dear ones in Russia before it is too late?" has not only been asked by the Emergency Relief Commission but by many a brother and sister.

Only one way remained open for all of us, and that was to watch and pray, but at the same time keep our eyes open for opportunities that may unexpectedly present themselves, and again we have experienced where men do their part, God is doing his share to open the doors. No doubt, it was God's will that the different shades of the Mennonites in North America in 1920 formed a Central Mennonite Committee that still exists and functions to the present day, in which our General Conference is ably represented by our worthy M. H. Kratz. Thanks to God and this Committee that the way into Russia was eventually opened.

In the hope that God, in the near future, would change conditions in Europe, so that aid might be brought to the suffering, the General Conference at its last session in Pennsylvania passed the following resolutions, "Resolved that we, the General Conference, pledge at least \$5000.00 monthly through our Emergency Relief Commission for relief to our Mennonites in Russia." The Central Committee was notified of this pledge and they made their plans accordingly.

With the Emergency Relief Commission the question repeatedly came, will our General Conference be able to make its pledge good. Whether this question was justified, the Treasurer's Report will show. Even Jesus would have had reasons to say to us, "O ye of little faith etc."

Although means and ways had been provided here, to aid the evermore oppressed brethren and sisters in Russia, this did not clear the way to reach them, and it took patient watching and waiting.

The representatives of the Mennonite Central Committee at Constantinople had tried repeatedly to gain entrance into Southern Russia, with the sad result, that a brother Clayton Kratz sacrificed his life.

In the year 1921 month after month passed by and no way to bring relief to our dear friends, whose conditions got worse day by day.

In an Executive Committee meeting of the Emergency Relief Commission held Nov. 18, 1921 the following resolution was passed, "Inasuch as it is impossible for the Commission to render any aid to our suffering and starving Mennonites in Russia, be it resolved to gather clothing and collect money, to be sent into different parts of Europe, (especially Germany), for the support of the many thousand underfed children, which were being taken care of by different institutions." At the same meeting the following resolution was also passed, "In view of the fact, that the conditions in Russia are getting worse, be it resolved that a special appeal be made for money and clothing for Russia. The clothing to be forwarded to the Relief Unit in Constantinople from where it may be transferred into Russia as soon as the way opens. The money to be held ready until our brethren in Russia could be reached with safety." That the above resolution was not passed any too soon is proven by the fact that already in the following month of December nominal sums could be sent into Russia through the A. R. A. as our first relief to the suffering friends. In the closing days of December the first \$5000.00 of our pledge was remitted to the Central Committee and these remittences could regularly be continued, often in double and triple amounts until suddenly the report came in the Spring of 1923, "We need no more funds for the present."

With the beginning of the Relief Work in Russia it became very evident that such work would have to be supervised by American citizens. The American force in Russia then was inadequate to carry out the great work of relief, so the call came to the Emergency Relief Commission to at least send one representative of the General Conference to Russia. It was then already decided that Prof. P. C. Hiebert, Chairman of the Central Committee

go to Russia and it would be well for our representative to accompany him. This made it necessary for the Emergency Relief Commission to act quickly. In a meeting held Jan. 31, 1922, the Commission after due consideration and prayerful thought, decided on Bro. C. E. Krehbiel and thanks to God, who gave us the right man at the right time. Bro. Krehbiel, after prayerfully considering the call with his family, accepted.

In the fall of the same year another call came to the Commission to send a second representative to Russia. This time the Commission in a meeting Oct. 26, 1922 asked Rev. P. H. Unruh of Alexanderwohl to be our representative, and again God made him willing to leave, for the time being, his congregation, his beloved wife and his dear children to take up the relief work in Russia. Bro. Unruh was still later followed by Bro. Schroeder. The former two have already returned, while the latter is still overseas.

Our representatives in Russia saw the impossibility of supporting the many, many thousands of Mennonites for any length of time with food and money sent over from America, and that reconstruction work must be started over there among the suffering, by making it possible for them to plow and sow their own fields.

Since their number of horses was reduced to almost nothing by the Revolution and by starvation, the repeated request had come from the brethren over there, asking if friends in America would not be willing to provide them with tractors for their field work. The Commission gave this request due consideration and agreed that an appeal be sent out immediately direct to the Pastor of each congregation of the General Conference. The result of this appeal was that within a very short time enough money had been pledged the Commission to purchase 15 Fordson tractors with plows.

This was presented to the members of the Central Committee in session in Chicago, Ill., June 1922. This resulted in the first shipment of 25 Fordson tractors and plows to Odessa, Russia to be used for their fall plowing. Another shipment of 25 tractors and plows followed the first one very shortly. The latter to arrive in Russia before the beginning of spring work.



Dear friends, we as a Commission are unable today to express our feeling of gratitude towards you. Words fail us to thank you for your many gifts of money, clothing, and food which through your Commission was sent across the waters to feed the many hungry and clothe the naked. We are willing to leave it to Him who records all the kind deeds done in His name, who will reward you a thousandfold and give you the life everlasting.

Words fail us to thank you, dear friends, for your kind support of the Emergency Relief Commission by your incessant prayers, by words of encouragement, by your kind deeds etc.

Permit me to give you a short report, yet, on the work we tried to do in Europe.

During the time our entrance into Europe was not permitted, our Commission sent large sums of money and much clothing and flour to such institutions in Europe (especially Germany) that were managed by our Mennonite brethren, who gathered poor orphans and under-nourished children to supply them with nourishing food and thus save their lives and also care for them spiritually.

We think this was a kind and God-like act you were permitted to do for these little ones. Besides the support of these little children, many personal appeals came to the Commission. It was utterly impossible to consider all of them, making it often very difficult for the Commission to decide, which to accept and which to reject. We know we made mistakes in our decisions. They were not made intentionally.

During the time of the Revolution many Russian refugees found their way to Constantinople and other places, and to these Russian friends our first aid was rendered through the Central Committee.

Probably the most difficult problem in Germany for the Commission was the Lechfeld proposition. Here Russian refugees found a home for the time being, but of course had to be supported by their friends in Germany and America.

As conditions in Germany became more and more critical the poor sufferers at Lechfeld were looking to their American friends for their much needed support.

Our dear brethren in Germany highly recommended the support of these refugees.

Our Committee had prayerfully considered this proposition and finally decided to assist the Lechfield refugees to the extent of funds available for that purpose. Even now considerable money is being sent to that place.

We are unable to mention all the details of this great work. Much could yet be said, but let this suffice.

As to the actual result of this work, we will leave it to the brethren C. E. Krehbiel and P. H. Unruh to report to you. They were eye-witnesses of great sufferings, but also of wonderful rescue work.

In closing we wish to express our deepest regret in the early and unexpected loss of our beloved brother and Commission member Franklin K. Moyer, Souderton, Pa.

For the Commission,

John C. Mueller, Secr.

Some joint relief work had been done in cooperation with several other Mennonite bodies with satisfactory results. It was felt as desirable to continue to cooperate in the future. In connection the following was proposed and accepted:

Resolved, (1) that we recommend to the favorable consideration of the Emergency Relief Commission the matter of permanently cooperating with other Mennonite bodies for the purpose of rendering relief or assistance wherever there may be danger or suffering through calamities, disasters, or misfortunes of any kind.

(2) That said Commission be and it hereby is authorized to collaborate with representatives of other Mennonite bodies in determining the form, plan and other matters pertaining to co-operation for said purposes.

(3) That said Commission be and it hereby is authorized to appropriate and use for the purpose of such joint relief such of its available funds as it shall deem necessary.

By this action the way was prepared for the full organization

of the Joint Committee which now is known as the Central Committee.

Long after the close of the World War the misery and unsettling of multitudes of people continued. Many had come to the sad plight that, unless they would receive aid they would perish. This was particularly true in Russia, where the revolution brought about by the ungodly deprived thousands of quiet, industrious selfsupporting Mennonites, Lutherans, Catholics and others of all means of support and caused a famine in which untold thousands perished. Many of these unfortunate people were enabled to escape to other countries from this terror through the aid given them by Mennonites and others from America and other countries, or to be supplied with some money to keep them from perishing by starvation. During the triennium 1923-1926 the Relief Commission could dispense contributions for such aid to the amount of about \$131,000.00. This aid helped many thousands of Mennonites to escape from Communist Russia and find refuge chiefly in Canada, many in the United States, some in Brazil and Paraguay, and a smaller number in Old Mexico.

In order to render more effective aid to the oppressed and persecuted brethren of the faith in Russia and to those who had escaped to other countries, it was resolved at the 1923 session of the Conference:

Resolved, that the Chairman appoint a committee of seven, who, in conjunction with the Canadian representation of immigration of our Russian Brethren, shall place before the Conference a concise plan for a discussion of this matter."

This committee submitted the following:

Report of Special Committee (of seven):

"It is the understanding of your committee that it is the policy of the General Conference to assume no responsibility for financial obligations, past, present, or future, incurred by any body or organization without direct resolution of the Conference.

"But your committee is also convinced that the Conference, as well as the membership in general, desires to continue to help brethren in the faith who are in distress.

"The following resolutions are therefore, submitted for adoption.

(1) That we refer the matter of giving relief and assistance to our brethren who are in distress in Russia, or who have now emigrated or who may hereafter emigrate from Russia to countries other than the United States, to our Emergency Relief Commission.

(2) That said commission consider this matter favorably.

(3) That said commission be authorized to solicit funds or to authorize such solicitation among the membership of our churches.

(4) That all members of our churches are urged, as far as their means permit, to aid in this work, in the lines indicated herein.

(5) That it is requested that all such gifts or loans for this purpose be made through the said Emergency Relief Commission.

(6) That said commission shall exercise such supervision over the raising, distribution, application and possible repayment of such contributions as it shall deem necessary and proper.

(7) That none of these provisions shall imply the assumption of any obligations other than the raising and disbursement of voluntary contributions.

(8) That it is hoped that a satisfactory basis of cooperation with other Mennonite organizations may be found."

The report was received favorably and after some discussion was adopted.

## REPORT OF THE EMERGENCY RELIEF COMMISSION

(1923-1926)

Dear Friends of the Conference:

Let us not be weary in well doing, for in due season we shall reap. Gal. 6:9. This should be our motto in this division of the work of the General Conference.

Again a term of Conference of three years lies in the past and has become history and again it behooves this Commission to render you a report of its work in the past three years. We must confess that the work of your Commission is far from having reached perfection; neither will this report be without fault.

The work of this Commission in the last 3 years was carried on particularly in two directions: (a) Ministering to those of our brethren and sisters in the faith, in Europe and Siberia, who were destitute of food and clothing. (b) Giving aid to the immigrants to countries outside of the United States.

Let us first consider the needs of our brethren and sisters in general.

We were permitted to report to the Conference at its last session in Freeman, S. Dak., that several months previous, the report came to us through the Mennonite Central Committee, (i. e. late in the spring or early in the summer of 1923), that no more money was needed. We then thought the need for food and clothing in Russia was a thing of the past; but already with the coming of the following winter 1923-24 famine again made its appearance, not so much in general but more in smaller communities and with individual families. Your Committee has endeavored to give aid to these localities as well as to individual families to the extent the means would permit. About the same time our brethren and sisters in Siberia were almost suddenly confronted by a severe famine and shortage of the necessary clothing, caused partly by total failure of crops and also by local social conditions. This famine in its severe stage continued for nearly two years, and has not entirely ceased even to the present time. In order to give financial assistance to these unfortunate ones, we made an appeal to our good people through our church papers for money for that purpose. God made you willing to contribute liberally toward that cause, which enabled us to forward regularly nominal sums for the partial relief of those poor people during the time of greatest need. Even now we are sending contributions as they come into our treasury for that purpose.

Many children's homes in Germany were also still in great need for food and clothing. It was the privilege of your Commission to render some aid to these very unfortunate little ones.

Lechfeld, Germany—The detention camp for those of the Russian immigrants who were afflicted with some disease or ailment which required medical attention before they could land in Canada. Some had still been detained and financial assistance



from America was necessary, until recently Bro. David Toews from Canada on his trip through Europe, effected the release of all immigrants except one family and their sick child and another sick boy. The brethren in Germany are trying to liquidate the debt still due the German Government on said property.

Another deed of love and kindness was manifested in your generous contributions of old and new clothing, which amounted to several thousand pounds, and were forwarded to the most needy brethren and sisters in Canada and thereby gladdened their hearts immensely. Have we ever been wanting because of our donations to these needy? No, never! The many letters of thanks show, that it was a great blessing to those that received and was no doubt a greater blessing to those that gave.

About a year ago an appeal for aid came to us from the teachers of our Mennonite schools in Russia. It was from those whose conscience did not permit them to teach according to the standards and principles of the Soviet Government and also those that had been dismissed by the Soviet officers. Being unable to find other employment, they were rapidly facing distress and starvation. We published this appeal in our church papers. To what extent relief could be given them, I am unable to state at this time.

(b) The work among the Immigrants—It was a rather hard task put upon our Commission, when the General Conference in 1923 at their session in Freeman, S. D., put the Immigration problem in charge of this Committee by resolution No. 46. This task was rather unexpected for the Committee.

You will remember, that in 1923 there was in existence an Immigration and Colonization Board and that the brethren Rev. Wm. J. Ewert and H. E. Suderman were members of said Board; that different divisions of Mennonites had representatives on this Board and that this organization was perfected in 1920 about the time when the brethren Unruh, Warkentin, Friesen and Esau were in the U. S. as representatives of our brethren in Russia. We also knew that this Colonization Board had done considerable work in trying to carry out their program.

In view of the above facts, your Committee found it rather hard to decide on the best method of procedure. After due

deliberation on this subject we felt, that the task of assisting our brethren and sisters out of Russia to Canada or Mexico was too much for our small Commission to undertake. Only by united efforts of all groups of Mennonites in America could such a great work be accomplished. About this time already 300 had immigrated into Canada and our brethren there were quite well organized and busy helping the new-comers. Our Committee decided to get in touch immediately with the present Immigration and Colonization Board and invited them to a joint meeting at Newton, Kans. Oct. 1, 1923. The Immigration problem was thoroughly discussed from all angles. Since the Colonization Board was not very well represented it was resolved to hold another joint meeting on Oct. 15, and the Secretary of the Board, Bro. Ewert, was requested to send an invitation to all groups of Mennonites to be represented at said meeting. The invitation to suggest the probability of reorganizing the Colonization Board. To our great joy nearly all the different groups of Mennonites were represented at the meeting held Oct. 15. After a prayerful discussion of the work before us, every one was convinced, that it is just as necessary to help brethren and sisters out of Russia under present circumstances, as it was necessary to feed and clothe them during the time of the famine, and nearly all expressed their willingness to undertake this great work unitedly.

To do this successfully every one agreed that a reorganization was necessary.

Of the different rules and regulations under which the new organization was to function, I shall only mention the following: (a) The members of this Board shall be elected directly by their respective Conferences or be appointed by their Emergency Relief Commission. (b) The members of this Board are to report to their respective Conferences if so desired. (c) Each group of Mennonites is requested, either through their Conference itself or through their Emergency Relief Commission to solicit the necessary funds to carry out the program of the Colonization Board. These funds to go to the respective Treasurers of the Conference who are to forward same to the Treasurer of the Board to be

expended according to the wishes of the donor or the instruction of the Board.

We, your Emergency Relief Commission, felt to act within our limits and the wishes of the General Conference to participate in the reorganization and appointing the representatives of this Conference in the Colonization Board.

And now a word about the result of this work. When we look back over the period of the last three years, we almost feel to apologize that so little was done on our part. We have tried to interest and induce you, dear brethren and sisters, to give your money for the cause of this work, by repeated appeals in our church papers. We have tried to find an appropriate person, who would go into the different communities, and personally present the great need to the different congregations and individual members, and thereby get smaller and larger gifts as donations or loans for the immigrants. An effort was also made to have committees organized in the Congregations to solicit funds. Bro. C. E. Krehbiel visited a number of different communities and was able to interest the people for the immigration work, also greatly assisting in organizing committees in the churches. Where the above plan was applied the best results were obtained. Also through the untiring work of Bro. D. Toews and Bro. Jacob Janzen in the U. S. much has been done to get help to the immigrants.

As you all know by far the greatest number of immigrants went to Canada, at this time nearly 14,000. Only a comparatively small number went to Mexico. Those to Canada came mostly on the credit of the Canadian Pacific Railroad and found there by the sacrificing love of our Canadian brethren and sisters a temporary home until they found a place where they could stay.

As it appears now the immigrants in Canada are happy and satisfied and live in hope to once more own a place which they can call their home.

Among the many thousands in Canada there are quite a number disabled, some aged people, sick ones, and a number of orphan children all of whom are unable to pay their passage or earn enough to make a living. This again gives us new opportunities

to lend a helping hand. It will also be necessary to help some of those who have already bought a home mostly on credit.

Those that went to Mexico were mostly able to pay their own passage fare, but since most of them had no surplus money and no friends in Mexico to help provide for them, the Colonization Board assisted them in a systematic way as much as their means would permit. Private individuals and congregations have solicited several carloads of farm machinery and livestock which was sent to them and distributed.

The immigrants in Mexico have settled in different communities, which in our judgment was very unwise. Present indications are, that it will be impossible for most of them to remain in Mexico which is to be regretted very much, but since they have no means to move to Canada, it will be our opportunity to help them again.

The report of the Treasurer will show how the money has come in the past and how it was expended.

The work, though very imperfect, was very strenuous. Many obstacles had to be overcome which presented themselves and hindered the work. Yet we trust to God, that it was a blessing to many a soul.

John C. Mueller, Sec.

#### MENNONITE CENTRAL RELIEF COMMISSION

At the 1923 Conference session it was realized that it would be desirable, in cases of great catastrophal distress, that the different Mennonite groups could render more effective aid if there were an established system of cooperation between these several groups.

This idea was suggested at this session and discussed and issued in the resolution recorded below, which was favorably considered and adopted.

42. Resolved, (1) that we recommend to the favorable consideration of the Emergency Relief Commission the matter of permanently cooperating with other Mennonite bodies for the purpose of rendering relief or assistance wherever there may be danger or suffering through calamities, disasters, or misfortunes of any kind.

(2) That said Commission be and it hereby is authorized to

collaborate with representatives of other Mennonite bodies in determining the form, plan and other matters pertaining to co-operation for said purposes.

(3) That said Commission be and it hereby is authorized to appropriate and use for the purpose of such joint relief such of its available funds as it shall deem necessary."

As will be seen from the later reports recorded above this plan of cooperation has been realized, and has proven anew that upon Christian cooperation there rests a blessing.

## CHAPTER XIV

### EXECUTIVE COMMITTEE

1914—1926

In order to strengthen the handling of the Conference interests and to attain to a broader consideration of problems that arise during the interval between Conference sessions an Amendment to the Constitution was proposed at the 1920 Conference session. After mature deliberation the Amendment was adopted. It reads:

The Conference officers and the Chairmen of the Boards of the Foreign Mission, Home Mission, Publication, Education, Emergency Relief, and Trustees, shall constitute an Executive Committee which shall represent the Conference between Conference meetings and shall coordinate the work of the standing Boards. The Conference may determine how extensive the authority of this Committee shall be.

Rights and Duties of the Executive Committee: This Executive Committee shall have the right to call special meetings of Conference; to accept resignations of officers or members of Boards or Committees; to fill vacancies and to appoint or employ field workers as deemed necessary for



the various phases of the Conference activities and it shall prepare a budget of the needs of the Boards, and publish the same.

(The revised constitution of 1929 provides that Conference officers fill vacancies.)

The report of the Executive Committee, given below is a vivid illustration that there is much important matter to dispose of in the course of three years.

## REPORT OF THE EXECUTIVE COMMITTEE

1920 to 1923

Dear Brethren:—In Deut. 29, 8 we read, “Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.” Somewhat similar to this was the commission that the Conference three years ago gave to the newly created Executive Committee, as it is embodied in the resolution, “The conference officers and the chairmen of the boards of Foreign Missions, Home Missions, Publication, Education, Emergency Relief, and Trustees shall constitute an Executive Committee which shall represent the Conference between meetings and shall co-ordinate the work of the standing boards. The Conference may determine how extensive the authority of this committee shall be.”

“This committee shall have the right to call special meetings of the Conference, to accept resignations of officers or members of boards or committees; to fill vacancies and to appoint or employ field workers as deemed necessary for the various phases of the conference activities, and it shall prepare a budget of the needs of the boards, and publish the same.”

Thus our committee had good reason, according to the admonition of the passage quoted, to proceed cautiously and as wisely as lay in its power in all of its activities. Today, as it is to give an account of its stewardship, it does so with a feeling somewhat akin to that which the writer of old must have had, when he said, Eccl. 2, 11, “Then I looked at all my works that my hands had wrought, and on the labor that I had labored to do, and behold all was vanity —.”

The present Executive Committee is composed of the brethren

H. J. Krehbiel, P. P. Wedel, J. W. Kliewer, W. S. Gottshall, N. B. Grubb, S. K. Mosiman, John Lichti, G. N. Harms, and J. R. Thierstein.

### DISPOSITION OF CERTAIN REQUESTS

Our first duty was to take care of a couple of requests that the last conference had referred to our committee.

**Request No. 1:** came from Prof. H. H. Ewert, Gretna, Man. Bro. Ewert had reported that Mennonites from Canada had considerable difficulty in getting permission from immigration officers of the United States to cross the boundary, because the immigration officers stationed at the ports were said to have instructions from Washington, not to let any Mennonite pass unless he had a pass from a central office. According to the report from one of the officers this rather unusually strict procedure was due to the fact that the U. S. government was in possession of "a sworn (not affirmed) testimony from a Mennonite minister that there existed a secret organization within a progressive branch of the Mennonites which was spreading disloyalty among its young male members and had tried to induce them to evade their duty toward the country by escaping into Canada."

Brother Ewert reported further he had assured the officer that this could not be possible, that the whole thing was a slander against the good name of our Church. But, in order to probe the matter thoroughly, Prof. Ewert suggested that the Conference demand an investigation by the federal government.

In compliance with this, the Executive Committee asked Bro. Maxwell H. Kratz of Philadelphia to take initial steps in this direction with the government officials in Washington. Bro. Kratz brought the matter to the attention of the Secretary of State and in due time received the following answer:

U. S. Department of Labor  
Bureau of Immigration  
Washington

Maxwell H. Kratz, Esq.  
1133 Commercial Trust Bldg.  
Philadelphia, Pa.

December 9, 1920

Dear Sir:

The bureau acknowledges the receipt of your letter of December 6th, transmitting a copy of a communication addressed to the Secretary of State relative to the admissibility of Mennonites.

In reply you are advised that the immigration laws apply equally to all aliens, and make no distinction on account of religious affiliations. The question of an alien's admissibility is one which the immigration officers at the port of entry have to decide, as they are vested by law with original jurisdiction. In the event of exclusion the case may come before this office for review should the alien elect to appeal. Advance assurances cannot therefore be given that any applicant would be admitted, until his case is actually passed upon by the inspection officers.

So far as the Bureau is aware, there is no particular reason why Mennonites should not be admitted if they satisfactorily meet the requirements of the immigration law. It is only fair to state, however, that evidence has been gathered in Canada indicating that while they are industrious and thrifty, they have not always manifested a disposition to obey the laws of the Dominion, but desire to govern themselves by a set of rules of their own formulation. Incidentally, it might also be stated that at the last annual convention of the American Legion a resolution was adopted opposing a mass movement of Mennonites from Canada to the United States, and the National Executive Committee of the Legion was directed to take steps to prohibit their coming. However, this matter is one for Congress to pass upon, and just what form such legislation will take cannot be determined at this writing.

Very truly yours,

For the Commissioner General  
(Sgd) W. J. Peters  
Special Immigrant Inspector.

Though this answer is reassuring on the one hand, yet on the other hand it is also a warning that it is our duty properly to appreciate and evaluate the blessings which we receive in this good country, and that it behooves us to be very careful not to engage in any questionable or underhanded actions which may place us under suspicion.

**Request No. 2.** This came from the brethren Christian Neff and Christian Hege, editors of the Mennonite Lexicon. They declared that the distressed conditions and the abnormally high prices in Germany made the further publication of the Lexicon impossible, unless help from brethren on the outside were forthcoming. Continuing they said, "We therefore turn to the often proved magnanimity of our American brethren. They are able to offer extensive help without being compelled to bring special financial sacrifices. For our purpose a loan of American money, to be paid back with interest, would suffice. — The moneys received from the sale of copies of the Mennonite Lexicon in America would have to serve as collateral for both loan and interest. — If up to the time when the loan is received the "Valuta" should remain at the same level as it is today, our need would be met with a loan of from \$5000.00 to \$10,000.00."

The Committee felt it would be well to ascertain among the brethren in our different districts and settlements if there might not be some who would be willing to consent to loans for this worthy purpose. Letters were addressed to some leading brethren in each of the conference districts, asking them if they would not be kind enough to solicit such loans among the well-to-do brethren and sisters in their respective districts. Most of them reported that they were willing to see what could be done. But, before the matter had had time to get a real start, events took an unfortunate turn. Through serious slumps in the prices of farm products money became scarce among a goodly number of our people and, in addition to that, the distress among our brethren in Russia became so great that all possible financial help had to be rendered them.

Since owing to these causes nothing came of the intended loan, the two German brethren came to us with another and a different petition, namely for a gift of \$1000.00. Bro. H. P. Kreh-

biel, the American representative of the Lexicon publication, took matters in hand and made an appeal to our people that one hundred persons give sums of \$10.00 each for this purpose, holding out the prospect that all who might be kind enough to respond would be given a copy of the work when completed. In this way something more than \$600.00 has come in and has been forwarded to the editor-publishers.

But owing to the rapid sinking of the German mark some of this money in its exchanged form has partly lost its value, so that the help has not been as effective as it might have been.

Thus the problem what might be done to help these struggling brethren and their worthy cause is still before the Conference. Something should be done to help them finance this work through.

#### THE MATTER RELATING TO A FIELD OR EXECUTIVE SECRETARY.

Since the recommendations made at the last conference session concerning this subject were referred to the Executive Committee with power to act, the Committee soon after the meeting in Pennsylvania took steps to consider these recommendations. There were three of them, as follows:

(1) Recommendation No. 2. of the Board of Foreign Missions: (We recommend) "that an Executive Secretary be appointed either only for the Foreign Board or for both the Home and the Foreign Mission Boards jointly, with full salary."

(2) Recommendations No. 1 of the Board of Home Missions: "As in the judgment of the Home Mission Board there is work enough in carrying on official correspondence and looking after the needs of the fields to occupy the entire time of one person, and further because it is believed that the entire Home Mission enterprise would be greatly strengthened thereby, we recommend that the Home Mission Board be authorized by the Conference to place some suitable person in general charge of the entire Home Mission work as Field Secretary."

(3) Recommendation No. 2 of the Relief Commission: "We recommend the appointment of a field worker for the purpose of representing the work for which this Board (Commission) has been



called into being and helping our people to carry them out most advantageously." (See resolution No. 46 of 1920 session)

In the consideration of this matter the Committee had to be mindful of a number of problems: first of all, of course, the needs of these three conference enterprises, then the costs of such field-work, the scarcity of men suited for such work or the willingness and consecration for the work, and lastly also the interest of the other conference activities: Education, Publication, etc. To appoint a secretary for each of the mission enterprises and leave the other interests unprovided would not have been just and, as an experiment, would have been pretty expensive. It seemed most feasible, therefore, and best for the good of all the activities concerned, to make a trial with a general secretary who would foster the mission interests and the relief work in an especial manner but also give some attention to the needs of the work of education and publication among us.

Fully mindful of the fact that this was a "big job" that would require all the power and skill of a tried and efficient man, the Committee approached three leading men among our ministry, one after another, to see if they might be won for this work, but everywhere we met with regrets. It was also apparent that good preachers could hardly be spared from their work. Fortunately Brother C. E. Krehbiel of Newton, Kansas, had just laid down his work as editor, and since he seemed to be suited for the position the Committee gave him a call to become the general Field Secretary of our conference, and he accepted the charge with the help of God. — As he will report on his own work we will refrain from further mention of it.

Since for an undertaking of this kind some instruction as to aim and purpose of the work would seem necessary, and since Bro. Krehbiel requested it, the following suggestive program was given him:

### SUGGESTIONS

#### Relating to the work of our prospective Field Secretary

#### MISSIONS

1. Presentation of the work done and the needs before us.

2. 1. General: Remarkable growth of our mission work within

the last 15-20 years, especially within the last 6 years; how the gifts have multiplied, and how the churches have been blessed: a plain and gratifying manifestation of God's approval of the work.

## II. More Particular:

1. Where our stations are.
2. What they are: Institutions and different lines of activity, size of fields, challenges offered, results and blessings.
3. Needs and opportunities: These to be especially emphasized.
4. Budget of each Board for the coming financial year.

## RELIEF WORK

I. What has been done: What has been done during the war and some time since the war—a good deal has been given — gifts and work mostly scattered — not much concerted action.

### II. The starvation zones:

1. Awful starvation and suffering in Central and Eastern Europe:

100,000,000 are starving, freezing, dying;

3,500,000 children in Central Europe are underfed, starving, sick, dying.

### III. Objects before us:

1. Brethren in Germany, Austria and Poland —

Much of our help has gone to Germany — distress there still great — further help still needed, especially among the brethren in the cities.

The Conference has taken action to help feed the starving children of Germany and Austria.

2. Brethren in Russia: The awful conditions in that war-swept country — report of the four deputies there.

United relief work of the different Mennonite bodies:

Old Mennonites have voted to give \$10,000.00 per month for a year or longer.

Our Conference has voted to give \$5000.00 per month for the same period.

## PUBLICATION

I. Our slogan: One or both of our Conference papers in every family within the confines of our Conference. Why? Because it

would mean greater interest in our Conference activities; it would knit us more closely together; it would mean more loyalty to our church and the work we are trying to do in the Master's vineyard.

II. Use of our Sunday School publications in preference to others: Too many of our Sunday Schools are using outside publications. Excuse: They are better. Answer: If ours are not as good, let's tell the editor what we want.

III. Use of our other publications: Song-books, papers, pamphlets, books, church-records, etc. where such can be used.

IV. Encouragement of our Book Concern — by ordering through it every book and all other literature that we need. It can get anything in the line of books, magazines, church and Sunday school helps, and save the purchaser money. The service of the Concern is the promptest possible. Be free to write the manager. He likes a pile of business.

V. Create interest in our endeavor, by means of pamphlets and books, to tell the world who we are, to avoid further misunderstanding, and to help disseminate the Christian doctrine of peace and non-resistance, and back up this work with our gifts.

## EDUCATION

I. Presentation of the need for ministers, mission and other Christian workers in our churches and Sunday schools.

II. An appeal, specific and definite, for candidates for Christian service, presenting the needs and opportunities for such service to every available candidate. — Emphasize the duty of the church toward such.

III. Calling attention to the Bible work and other useful things that our colleges are offering such candidates. Our slogan should be: Our young people for our colleges and our colleges for our young people.

IV. Encouraging Christian education generally.

V. Calling attention to the needs of our colleges:

1. United financial support — mentioning at least their programs for raising funds for endowment and buildings.
2. The united prayers of the members of our Conference.

We ought to pray at least as much as we criticize.

## SANATORIUM, HOSPITALS, ETC.

I. Our Christian duty towards these charitable institutions.

II. The Sanatorium at Alta Loma, Calif. will present its budget. This will need some attention.

### GENERAL

I. Make special efforts to arouse interest in any and all of the above named interests, especially where such may be lacking.

II. Give counsel and advice to ministers, churches, and Sunday school leaders, in the solution of problems that may be confronting them.

III. Give addresses on giving, presenting sound principles of Christian stewardship.

### THE COMBINED BUDGETS

Later, when the distress and the distribution of relief in Russia required the presence of a representative from our conference, the choice of the Relief Commission also fell on Bro. Krehbiel, and we granted the request of the Commission that he be spared a few months for this work among the suffering brethren.

Since his return from Russia last spring, Bro. Krehbiel with the consent of our Committee has visited, as far as possible, those congregations that he had not seen before and has told of the relief work that with the help of a good and loving God we have been permitted to do. The Executive Committee and the Relief Commission are of the opinion that we owe it to our people who have given so nobly and prayed so fervently in an effort to help our brethren in distress that they should learn how much good has been done through their help.

In February of this year our Committee received from the Board of Foreign Missions through its secretary the following communication:

“Dear Brethren:— You will remember that the Board of Foreign Missions at the last Conference session asked for an executive secretary. We now repeat this request.”

Our Committee directed its secretary to make reply to this as follows:

“We regret to have to report that the majority of the members of our committee are of the opinion that inasmuch as the next Conference session is close at hand, it will be best to defer this matter until then, with the hope that still more light may then be thrown on the functions of an executive secretary.”

In connection with this subject the Executive Committee resolved that we recommend to the Conference the further employment of a field secretary and the new-employment of an executive secretary for the mission work.

### THE ANNUAL BUDGETS FOR THE DIFFERENT CONFERENCE ACTIVITIES

As already cited one of the duties of the Executive Committee is to “co-ordinate the work of the standing boards” and annually “prepare a budget of the needs of the boards, and publish the same.”

This is done in the following manner: Along toward the close of the year the Committee requests the different boards to submit estimates of the cost of the work planned by them for the coming year, as it may be necessary. These are then arranged by the Secretary and copies are sent to each member of the Committee with the request that the estimates be examined and questions or objections, if any, noted. Then anything that is generally objected to is struck from the list of items but what seems necessary is approved, and the combined estimates or budgets are then published in the church papers.

In order to heed resolution No. 17 of the 1920 session which reads, “That all boards make a joint budget for all of the needs of the conference in the beginning of each fiscal year. The budget is to be apportioned among the congregations according to membership,” there is added to these budgets a carefully prepared estimate of the portion that each individual member of the Conference ought to contribute. With the help of this standard each congregation can easily compute the amount that falls to the lot of its combined membership toward the support of Foreign Missions, Home Missions, Relief work, etc.

Since the great majority of those present have become more



or less familiar with these reports through our papers, it is probably sufficient if just the summary of one of the budgets is here reviewed:

#### Budgets for 1922

Foreign Missions -----	\$100,000.00
Home Missions -----	26,000.00
Relief-work, at least -----	60,000.00
Total	<hr/> \$186,000.00

#### Apportionment

Share falling to the lot of each member of the Conference, with a membership of about 21,000:

Foreign Missions -----	\$5.00
Home Missions -----	1.25
Relief-work, at least -----	3.00
Total	<hr/> \$9.25

Just how faithfully the individual members and also the congregations of our Conference have met these apportionments, during the year 1922 as well as in 1921 and during the present year, anyone can figure out for himself and give an accounting to his God. That is not the task of the Executive Committee.

For the work of publication a collection by the various congregations was called for in the fall of 1920 and some faithful congregations have made contributions to this cause since then.

The Board of Education would again remind our constituency that the needs of our higher institutions of learning are many and are steadily increasing, thus making the burden of those upon whom rests the financing of these institutions heavier and heavier. It is therefore only fair that with all our other giving we should also constantly remember our schools, for they are very essential factors in the up-building of God's kingdom among us.

#### THE SANATORIUM AT ALTA LOMA, CALIFORNIA

For this report on the Sanatorium see Chapter XV. .

## THE SUPPORT OF THE DUTCH MISSION ON JAVA AND SUMATRA

At the session in Perkasië in the fall of 1920 it was resolved that 5 per cent of all the gifts that would flow into the Foreign Mission treasury during that fiscal year should go to the support of the mission work of our Dutch brethren on the islands of Java and Sumatra.

During the summer of 1921 Rev. J. M. Leenderts from Holland visited a goodly number of our churches, apparently largely in the interests of this cause. Shortly before his departure from America he addressed a letter to the president of our Conference, Rev. H. J. Krehbiel, in which he expressed himself in part as follows (the letter was in English):

"As to the purpose of my journey I feel not quite content. The visible results are not as hoped for. I visited more than thirty churches and gave there a talk on the difficult financial conditions of our mission work on Java and Sumatra. What will be the result of it? In many congregations the interest was very great and the assurance was given that this work must be supported and must be saved from going to pieces. You will find this sentiment especially in the Russian congregations, but in some of the Eastern too. What do you think the best way? That the Executive Committee of the General Conference talk the thing over? Or the different congregations make an extra collection for this purpose independently from the whole organization. And in the last case, will Reedley give its share too, etc., etc."

This is the main substance of the letter. There are further questions and hints, but they add nothing to the main issue, the query whether we will further lend support to the Dutch missions.

This was a problem that Brother Krehbiel asked the members of the Executive Committee to ponder and solve with him. Copies of Rev. Leenderts' letter were sent to the members and expressions solicited. Fortunately Rev. J. W. Kliever, acting on the request of the Board of Foreign Missions had, on his tour to our mission stations in the far East and around the world, also visited the Dutch missions on Java and Sumatra as well as the Executive Committee of the Dutch Mission Board, and was thus able to give

our Committee same very valuable advice. Taking this and other facts into consideration certain conclusions were reached which the Secretary of our Committee was asked to convey to Brother Leenderts and, through him, to the Dutch brethren. This letter was as follows:

“Rev. J. M. Leenderts,

Wieringen, Holland.

Dear Brother: —

In October, before you left America for the homeland, you wrote to the president of our Conference, Rev. H. J. Krehbiel, Reedley, California, wondering if you had accomplished your mission which was to interest our congregations in the support of the Dutch missions on Java and Sumatra, and asking our Executive Committee what we could do to help the cause.

The officers of our Committee took up the problem. First we asked the members of our Foreign Mission Board, who held a session here at Newton during the meeting of the Western District Conference, if it might be possible for them again to set aside five per cent of their income toward the support of the Dutch missions. But they reported, and logically so, that inasmuch as they were then behind to the amount of about \$12,000.00, and with increased expenses looming up before them and with the general depressed financial and economic conditions in the country, they did not see how they could make any promises.

Then the Executive Committee, by correspondence through its secretary, considered the possibility and advisability of calling upon the congregations for taking a general collection for this purpose. We also asked the special counsel of Rev. J. W. Kliever, president of our Foreign Mission Board, who had visited the Java and Sumatra missions and had also been in Holland; and finally we came to the conclusion and to the unanimous agreement, as a committee, that, much as we sympathized with your cause, it would be impossible to continue our support under present conditions.

The following data may help to make matters clear to you: There is a period of financial and economic depression in our land which, in a measure, is due to the chaotic conditions in Europe

and the unsettled conditions the world over. The large majority of our membership are farmers, and the prices of agricultural products are so low, while on the other hand freight rates, taxes, prices of labor and implements of all sorts are so high that when expenses are paid there is little, if anything, left. All this is made worse by the general fall of the price of lands which, in many quarters has been 50 per cent, which makes it especially hard for those who bought lands with the expectation of paying them off in installments, from their earnings, a thing which our people, who are thrifty and industrious and want land to give to their children have been doing quite generally.

Again, we have given in the year 1921, through our Conference treasuries nearly \$100,000.00 to Foreign Missions, \$24,000.00 to Home Missions, and \$75,000.00 for Russian and European relief, not to mention all the gifts that have gone directly to the needy in Europe, among them shipments of food and clothing, nor the many other gifts that have gone through other channels, nor the expenses incurred in carrying on the work of God's kingdom among ourselves, in our churches and Sunday schools, old people's homes, hospitals, etc. all of which would easily amount to \$150,000.00 - \$200,000.00 or more, so that it can be safely estimated that the members of our Conference, numbering only 20,000, have on an average given from \$17.00 to \$20.00 per capita.

Now that Russia is opening up, and Relief work there can and must be done, our people will want to turn most of their giving into that channel; and for that reason it will take considerable effort, consecration, and prayer to make up our mission budgets which, together, again amount to about \$130,000.00. And our missionaries in India and China, where we are responsible for so large a field and for so many poor souls, are clamoring and begging for more workers, more buildings, more equipment.

We understand that the Dutch Mennonites number approximately 40,000. And while we realize that your burdens in giving relief to suffering brethren in Europe are heavy, we pray that God may prosper you and give you grace to enable you to keep up the missions on Java and Sumatra. It certainly is a work worth while and would bring great blessings to all of you.

With the best wishes and prayers that God may bless you individually, and as a body of people who are our kindred in aim and purpose, I am,

For the Executive Committee of the Mennonite Church of North America,

Fraternally and very sincerely yours,

(Signed) J. R. Thierstein."

### APPOINTMENT OF A MEMBER OF THE RELIEF COMMISSION

On August 22, 1922 Brother Franklin K. Moyer, Philadelphia, Pa., a member of the Emergency Relief Commission, was suddenly taken by death. That was a severe blow to his family, which, with his congregation and the whole Eastern Conference, will greatly miss this Brother who has been quite active in the work of the Kingdom. It therefore became the duty of the Executive Committee to find a successor to the deceased on the Relief Commission. After some voting and deliberating the choice fell on Rev. C. C. Wedel, of the Alexanderwohl (Kansas) Church. Since at the time of the appointment the relief work in Russia took nearly all of our attention, it was deemed wise that a representative of those of our brethren who had come from that country and who had a special interest in this work should be chosen. Rev. Wedel had the grace to accept the appointment.

### FINANCIAL OBLIGATIONS

Our Committee felt that as the representatives of the Conference during the interim between sessions it had some responsibility in the matter of getting loans when our treasuries are overdrawn. Resolution No. 74 of the last sessions reads as follows:

"Whereas, certain obligations have heretofore been incurred by particular boards or individuals for the purpose of securing money necessary for some of the activities of the Conference, and, whereas it will probably be necessary to procure money in like manner in the future: Now, therefore, be it Resolved, that all such existing obligations of boards or individuals, subject to the approval thereof by the Executive Committee, be and they hereby



are assumed by the Conference and the Conference does hereby agree to pay all of said obligations and to relieve the boards or individuals from liability; therefore, Resolved further that the Executive Committee be and hereby is authorized to approve the borrowing of money in aforesaid manner for any of the activities of the Conference, the total of such liabilities together with such existing liabilities not to exceed \$35,000.00 and that upon such approval by the Executive Committee the liability as incurred by boards or individuals shall become the obligation of the Conference as stated in the foregoing resolution."

In order to shoulder the responsibilities for the Conference, as referred to in the above resolution, more directly the officers of the Conference offered to sign, in the name of the Conference, the notes that the Board of Foreign Missions was to give, soon after, for moneys that had to be borrowed, and suggested that suitable blank notes for this purpose be prepared and printed. But the reply came that bankers who were disposed to make loans preferred the signatures of "well-fixed" individuals to those officers who would merely sign in the name of the organization. Upon receipt of this reply the conference officers could not see how the Executive Committee could very well relieve individuals from being thus burdened and stopped with this attempt. It now appears, too, that the officers of the Board of Trustees would, under the laws of the State of Kansas under which the Conference is incorporated, have to sign the notes in the name of the Conference in such cases. (Note: "As nothing is said in the constitution or the by-laws of the General Conference about borrowing money a well-known attorney [P. J. Galle] warned the Trustees not to sign notes nor borrow money," by G. N. Harms, Pres. Trustees.)

### PROMPTING BOARDS AND COMMITTEES

When boards or committees seem to be slow in doing the work intrusted to them it undoubtedly becomes the duty of the Executive Committee to urge them on to action. Thus the Committee as well as individual members of it have tried to get action in response to resolutions No. 50 and 71 of the last session. These resolutions are as follows:

“Resolved, that the Board of Education get out a Conference Year-Book in the next three years, and that it be published by the Board of Publication.” (This resolution or one similar to it had been passed at two previous sessions).

“Resolved, that inasmuch as it is our wish to make known to the world our stand and our doctrines, we turn the balance of the treasury of the Special Committee of Seven over to the Publication Board to make a start in this important work.”

It is especially to be regretted that nothing has been done in response to this last resolution, since the movement toward world peace and opposition toward war is now growing so rapidly and strongly among civilized peoples.

### CLERGYMEN'S PERMITS

The matter concerning the so-called clergymen's permits occupied the attention of the President and the Secretary of the Conference quite a while. Mr. Eden McLeod, chairman of the Western Passenger Association, came at us with the following request:

“Enclosed find a page from the 1920 book showing the names of ministers in your Conference. Kindly return the list or better still a later one if you have it, and indicate thereon by check marks, the names of the ministers who are farming — and presumably receive no remuneration from the church.”

After we had acceded to this request and had sent Mr. McLeod the list marked as per his order, he replied that his organization could no longer grant permits to those of our ministers who were farming. The arguments for this action were two-fold: First, as Mr. McLeod said, “This action was taken in view of the fact that the majority of ministers of your church are receiving pay in some form for their services; therefore your church can no longer be considered as having an unpaid ministry.” And in another letter, “As certificates are not issued to Presbyterian, Baptist, Methodist ministers, etc, who engage in outside activities such as you mention, it is not consistent nor is it permissible under our rules to issue Certificates to such of your Conference as may be engaged in activities other than religious.”

We remonstrated against this new and unexpected ruling in

friendly but serious terms and tried to explain and to convince Mr. McLeod that those of our ministers who are farming, at least a good many of them, need the help of reduced rates, because they either receive no pay for their services as ministers or so little that they are compelled to farm to make their living. But our pleas availed nothing. Then we asked him to postpone the enforcement of the new ruling until our next conference session so that we might present the matter properly to the brethren and avoid possible misunderstandings. But his last word was, "You are therefore again respectfully informed that we shall only issue Certificates to such workers of your Conference as are engaged exclusively in ministerial work and we hope you will take early steps to advise them of that situation so that applications may be withheld."

### A PLAN FOR PENSIONING OUR MISSIONARIES AND MINISTERS

One of the principal tasks that the last Conference imposed on the Executive Committee was contained in the following resolution: (See Resol. No. 89 of the 1920 meeting) — "We instruct the Executive Committee to work out a plan for pensioning our mission workers and ministers and present it to the next Conference."

Inasmuch as our foreign missionaries need a pension more than any others of our workers, the officers of the Board of Foreign Missions felt their responsibility in this matter especially and caused the president of their board, Rev. J. W. Kliever, to draw up a set of rules for the pensioning of foreign missionaries. These rules, with some changes, were then adopted by the Board, later submitted to the Executive Committee which also endorsed them. Largely through the efforts of Bro. Kliever they have since been expanded to include not only mission workers but also ministers, and will shortly be presented to the Conference by him.

### UNAUTHORIZED SOLICITATIONS OF MONEY OR OTHER HELP

**It happens occasionally that collectors from other denomina-**

tions or from organizations that have some resemblance to Menonites make attempts to enter our Conference territory to make propaganda for their work and to solicit money or other help. That should not be permitted if we are to act true to resolutions No. 32 and 33 passed at the Conference held near Bluffton, Ohio, in 1911.

Those resolutions read as follows:

(No. 32) "Resolved, that we recommend to the congregations that if collections are raised for activities that do not emanate from one of the Conferences (district), such collections should be turned into the respective treasuries through the Relief Commission.

(No. 33) "Resolved, that we recommend to the congregations that they do not permit collectors to solicit collections, unless they have permission from the officers of the conference."

In order to make the application of this last resolution more general, it would probably be well, if such cases were taken in hand by the Executive Committee of the General Conference.

The Executive Committee found it necessary twice to warn congregations or sections of our Conference against such collecting. The last case applied to a representative of the "Barmer Missionsgesellschaft" who made attempts to work his way into our Nebraska churches.

We do not want to appear harsh or unsympathetic toward others in their efforts to do good; but when our own treasuries are empty or our boards are in debt, it doesn't seem just to take the bread from our children, as it were, and give it to others.

It is also to be very much regretted that we have such among the brethren and sisters of our Conference who send their gifts for charitable work to organizations outside of our Conference instead of the treasuries of our own boards. It is possible that the merging of our several treasuries into one would tend to lessen this evil.

## IMMIGRATION

The following letter was addressed to our Committee. It is here translated:

“Mennonite Committee for Colonization”

Newton Kansas, March 17, 1923.

Dear Brethren:

Since according to reliable reports from Russia the emigration of a number of our Brethren from Russia to Canada or the United States becomes necessary, especially from moral and religious causes, our committees are trying to make preparations so that those “whose heart God moves” may be brought over and helped to establish a home here. Our committees are temporarily engaged in the task of making it possible for individual persons and families who are tarrying as fugitives in Germany, Constantinople, Batum, etc. to come over, but also in making preparations for work on a larger scale. From Canada comes the report that weekly entrance-permits are procured and tickets are sent over. In the United States efforts are made along the same lines. In a letter from Brother Janz in Russia we are assured that this is rescue work. We understand that.

Now everybody will understand that such work necessitates the making of trips and other expenses, and even if we try to economize in every way possible we cannot avoid expenses.

Now if all our brethren in Canada and in the United States would agree to bear a small part of the burden that is weighing on the committees, the work could soon be carried on more effectively and the brethren on the Committee could be much relieved.

Would it not be possible that on an appointed Sunday offerings for this purpose could be lifted in all of our churches. Please, brethren, help us in this important cause and send your gifts either to Bro. Herman E. Suderman, Newton, Kansas, or to David Toews, Rosthern, Sask.

(Signed) David Toews.

Copies of this letter were sent to all the members of our Committee with the request that they express their opinion as to



what should be done with this request. The opinions differed considerably, but on the whole it seemed best to let the matter wait until Conference time or to give the committee from which the request came permission to call for such a collection among the churches in their own name. The former course was finally advised.

The Executive Committee therefore requests the Conference to consider the following:

1. The recommendation that the Conference endorse the re-employment of a field secretary and the new-employment of an executive secretary for mission work.

2. The problem of the editors of the Mennonite Lexicon in Germany could not be given some financial support at our hands.

3. The question what is to be done with the Sanatorium in California. (The Sanatorium Commission in its report may offer some advice on this question)

4. What shall be done with the request made by Brother David Toews?

In conclusion let it be said our Committee is an experiment. We have performed no drastic actions and have not attempted to move mountains. We have felt our way through slowly and have probably made errors and failed in certain duties, and we are ready to take censures where they are applicable. We hope that our successors in office will do better.

In the name of the Executive Committee,  
J. R. Thierstein, Secr.

## REPORT OF THE EXECUTIVE COMMITTEE

1923 to 1926

Our heavenly father has been so kind to us as a Conference that the Executive Committee has been spared from performing most of the duties delegated to it by the Conference, such as: 1. To call special meetings of the Conference; 2. To accept resignations of officers or members of boards or committees; 3. To fill vacancies; 4. To appoint or employ field workers, except the regular field secretary.

To examine and revise the annual budgets prepared by the

different boards was not difficult as the estimates are usually based on bare necessities.

However, there are always things and events unforeseen that those representing the Conference during the interim between sessions must face. We live in an age of progress and rapid changes that necessitate new adjustments, which even church bodies must face.

Following are some of the problems and situations that our Committee encountered within the past three years.

### “CITIZENSHIP CONFERENCE”

In the fall of 1923 we as a Conference were urgently invited to participate in the “Citizenship Conference,” to be held in Washington, D. C. Oct. 13-15. This conference came into existence at the call of several hundred seriously minded men and women, prominent in religious, educational and law-enforcing circles, and was prompted by the fact that at this time there is such a notorious defiance of the law, especially the Prohibition Amendment to the Constitution. The meeting was for the purpose of lining up the forces of righteous thinking people in defence of such good laws, and to strengthen the hands of those who are entrusted with their enforcement. The cause was deemed to be of so much importance that our Committee asked Bro. S. M. Grubb of Philadelphia to serve as our delegate which he did. His observations in the Conference papers should have convinced us that our effort has not been in vain.

### A LOAN FOR THE BOARD OF HOME MISSIONS

In November 1924 it became necessary for the Board of Home Missions to borrow \$5000.00 or more, in order to build the newly planned mission station at Los Angeles, Calif. The officers of the Board called upon our Committee for help, for according to resolution No. 74 of the 22nd Conference, the Boards with the sanction of the Executive Committee are authorized to borrow up to \$35,000.00, if necessary, to carry on the conference activities. The conference officers took initial steps in that direction, and offered to include the needs of the board of Foreign Missions which was

then heavily in debt. But this Board preferred to help themselves as heretofore. It is an established fact, too, that banks and loan companies prefer to have as signers of their notes well-known, solid private citizens to officers of religious or social organizations. To be sure that in our attempt to borrow we were within the rights of our Constitution and the laws of Kansas, under which the General Conference is chartered, we consulted a lawyer, and were informed that only the Board of Trustees, as the legitimate financial board, were empowered to procure loans. The officers of this Board, however, declined to borrow money for the Conference, fearing that the precedent thus established might lead us into all sorts of difficulties, and suggesting that each board should serve its own needs, as has been done heretofore. Apparently helpless in the matter, we were rejoiced to hear that under God's guidance, a brother engaged in the work of the mission had in a private way procured the necessary capital.

## BUDGETS

It is the duty of the Executive Committee to examine and approve the annual budgets of the different boards. It further behooves us to apportion the amounts needed among the congregations according to membership, and to ascertain how much of the quota each church is willing to accept. In connection with the 1925 budget the conference Secretary made special efforts to obtain responses from the churches, but only about a dozen came in. Most of these accepted the quota, while a few and some individual members claimed the right of freedom to do as they pleased in the matter of giving. From this it would appear that our churches on the whole are not yet quite ready for a plan of systematically proportionate giving.

## STAND AGAINST MOBILIZATION DAY

In June 1924 the news spread over the land that the Government had designated September 12th as a day for mobilizing and bringing together the military strength of the nation: the Army, Navy, National Guard, Red Cross, Reserve Officers, Draft Board,

and all other agencies that would be called into action, should war be declared.

Righteously indignant at this insult to all peace-loving people by the militarists of the land and further urged to action by a resolution from the Northern Conference, the Executive Committee conferred together, and addressed a strong protest to the President of the U. S. in the name of our Conference.

Both through our papers and a circular letter it also urged the various congregations, first to observe Sunday, July 27, or a Sunday closely following as No-More-War-Day, and secondly to send a protest like the following to the President, and Senators and Representatives of their states and districts.

"To the Honorable Calvin Coolidge,  
President of the United States,  
Washington, D. C.

Dear Mr. President:

Our historic conviction, grounded on the teachings of Jesus Christ, that war is a non-Christian social institution, moves us to petition that you discourage the commemoration of September 12th as Mobilization Day.

If it is anti-Christian to wage war, as we hold, then it is also anti-Christian to plan national events whose only result can be fostering of a false ideal, that is, the spirit of Militarism, and the consequent reliance thereon.

We lament this mobilization in the time of peace. Will not other nations be given occasion to doubt the sincerity of our peace proposals and our peace conferences? Will not this retard the progress hitherto made in developing an international mind to peace, a mind which is an absolute necessity as a psychological pre-requisite, if the efforts at peace in the world shall succeed?

We trust that our nation may help to hasten the day when "nation shall not lift up sword against nation, neither shall they learn war anymore," and that we may become followers of the Prince of Peace in fact as well as in name.

This petition is sent in behalf of the Mennonite Church at

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As another and perhaps very direct spur on the President, a clause might be inserted, calling attention to the enormous expenditures of the proposed mobilization, with increased burdens on the taxpayer who is already burdened to the breaking-down point.

Signatures by Pastor and Clerk or Church Council."

This war propaganda very vividly reminded us of our duty to use all possible spiritual weapons to help vanquish war and establish peace. We recalled a resolution of the Conference by the provisions of which literature, tracts and pamphlets, were to be published thoroughly explaining to the world the Biblical basis of our opposition to war and our insistence on peace.

Themes were named and suggestions such as the following were given to help matters along:

"The articles should be for outside and not for home consumption."

"The language and treatment should be in a popular rather than learned or scientific vein."

"The Biblical basis for our attitude should be emphasized."

"Laymen who understand and can write should be encouraged as well as more learned persons."

"True peace can come only with a change of heart."

## THE QUADRICENTENNIAL CELEBRATION OF THE FOUNDING OF OUR DENOMINATION

Beginning with June 1924 some of us began to receive letters from brethren in South Germany, calling attention to the approach of the fourhundredth anniversary of the founding of our church in Switzerland, and urging the commemoration of this event by all Mennonite bodies in the world in a fitting manner.

In a splendid little circular Brother Christian Neff suggested the following:

1. "That the 25th day of January 1925 (Sunday, this being the probable day on which our denomination was founded, be fittingly observed by special religious services.

2. That all Mennonite bodies in the world, through representa-



tives meet at or near the birthplace of the denomination in Switzerland, in order thus to prove and strengthen the bond of fellowship.

3. That a memorial in bookform be prepared, reviewing our beginning of believers both in a general way and through life pictures of the great leaders."

He asked a careful consideration of these points and a report of our reaction.

After considerable correspondence bearing on this matter, the sentiments of the members of our committee crystallized in the following reply to brother Neff.

The communications were answered in German, and are given in that language in the minutes of the Conference.

The gist of the answers is briefly as follows:

1. We gladly join the South German brethren in celebrating the 25th day of January, 1925 as the Memorial Day of the founding of the Mennonite Church in a manner well pleasing to God.

2. We fully indorse the plan, that representatives of Mennonites of all the world meet in Switzerland in a convention for thanksgiving to God, we shall see what may be done toward having our Conference represented.

3. We also favor a memorial book and our Conference will be ready to contribute to paying the cost of the same. It might be published in several languages.

4. We think it should be a book by Mennonites for Mennonites, and at the same time it should set forth clearly and definitely that we stand on Biblical ground in our faith.

Might the question be discussed on that memorable occasion of undertaking a common work and thus be drawn together by fostering a common interest.

Both through articles in the church papers and a circular letter addressed to pastors and leaders our churches were encouraged to commemorate the event worthily, if not on that particular Sunday, then on a later date. A suggestive program, worked out by a committee appointed by the conference Chairman, served to help those who were interested.

The real problem before the Committee was that of sending a delegate. The majority were of the opinion that we should be

represented. But with the conference treasury empty that seemed almost impossible. Well-meaning brethren suggested that we should let those go who had the money and the desire to attend. But that might have put us in the predicament of being represented by people who would not represent us fittingly. Finally it was decided to address a circular to the churches, telling them that if they desired to send a delegate they should take and send in their collections for that purpose, the minimum amount necessary being placed at \$500.00. Forty-two churches responded with a total of something like \$420.00.

While this was going on the committee balloted on a suitable delegate and Rev. H. J. Krehbiel received the election. As this brother had shown inclinations to make a trip to Europe and attend the commemoration festivities, he bravely started out without guarantee of the sum designated.

That he has represented us well and given us value many times the cost of the trip, those of us who have heard him give his stirring address will gladly vouch.

## IMMIGRATION

Some if not all of the members of our Committee had felt for some time that we in the States were not doing our duty toward the Russian brethren who were coming to America, specifically to **Canada, to find a new home here.** A plaintive letter from Brother David Toews, addressed to the secretary and circulated among the members of our Committee intensified this feeling of guilt. Then Dr. S. K. Mosiman, one of our members, addressed us with a letter which in outline was as follows:

"You will remember that I have advocated at one time that the General Conference give the best man we have for the Russian cause, to assist in the immigration problem and do all things possible and practical to help the brethren get a foothold in America.

I, therefore, make a motion to the Executive Committee that Brother C. E. Krehbiel, if he is willing, be released to the Canadian Immigration for one year, or longer if they need him and that he and brother Toews together plan the work that ought to be done in the United States, not only in our Conference but possibly also

among the Central Illinois and Defenceless brethren, as well as among the independent group of churches."

Not only were the members of our Committee agreeable to this motion, but there was a feeling that we ought to do more than lease our man, that the whole immigration problem ought to be gone over thoroughly with representatives of the respective boards and that ways should be found to carry on the work more effectively. And as it had been voted by the Conference that the Executive Committee may meet annually, the president decided that we meet now and that the officers of our Relief Commission, and Rev. David Toews, and the chairman of the Mennonite Colonization Board be invited to meet with us on Friday, April 18, 1925, the meeting to be held at Newton, Kansas.

On Thursday evening the Executive Committee held a preliminary meeting at which the attention was centered on the pension problem and matters pertaining to the next Conference program and session.

Friday was devoted almost entirely to the immigration problem. There were present at this meeting: All the members of the Executive Committee excepting Rev. Gottshall who on account of a previous lecture engagement could not come. John Lichti, J. C. Mueller and C. F. Claassen, representing our Relief Commission; David Toews and Jacob Janzen of the Canadian Board; D. E. Harder and J. M. Suderman of the Mennonite Colonization Board.

When the meeting had been appropriately opened, the chairmen of the three boards gave reports of the work done and possible plans for the future. These showed plainly that the different units had been working independently and not with a unity of purpose.

So after a full discussion of matters, the following resolution was passed:

Resolved, that the Executive Committee of the General Conference of the Mennonite Church of North America, recommends to the Relief Commission of this Conference, to the Mennonite Colonization Board, and to the Canadian Mennonite Board of Colonization, to appoint jointly one man or several men, for the purpose of visiting the Mennonite churches in the United States, to solicit loans

or gifts of money for aid of Mennonite immigration from Russia, as also for relief work, which is being done in the sojourners' camps in Europe.

These solicitors shall set forth in the churches and before individuals in an impartial way the necessity and the possibility of immigration aid in Canada, Mexico and in the sojourners camps. Every donor shall direct into which particular treasury his gift shall flow. The expenses arising from this soliciting work shall be covered out of each treasury, proportionate to the percentage in which gifts came to the respective treasury.

Just how far the aims and wishes of this resolution have been realized will be reported by our Emergency Relief Commission.

### THE PENSION PROBLEM

At the 23rd session in Freeman the Executive Committee under instructions from the Conference had presented a plan for pensioning missionaries and ministers. After considerable discussion it was disposed of as follows:

"Resolved, that the plan of pensioning Missionaries and Ministers be accepted as a whole, with the understanding that, after the Secretary has caused it to be put into print, it be placed before the congregations for their consideration, with the expectation that they then convey to the Conference Secretary their decision or possible proposals for changes; and that thereupon the Executive Committee, with due regard for the suggested changes, revise the plan and submit it to the next Conference for its final adoption or rejection."

At the meeting in Newton the Executive Committee took action on this Pension plan, which action together with some necessary information was transmitted to the Churches as follows:

To the General Conference Churches:

The Executive Committee of the General Conference comes to you once more with the urgent request that you proceed as soon as possible to a careful and prayerful consideration of the plan for pensioning our missionaries and ministers, as it was approved by the Conference at Freeman, S. D., and that you then communicate the result of your deliberations to the

undersigned as early as possible, so that the Committee may revise the plan in accordance with the wishes of the Churches and submit it to the next Conference for final adoption.

It is suggested that you express your preference in one of the following ways:

1. Adoption of the plan;
2. Elimination of the plan to pension ministers, but adoption of pensioning the missionaries;
3. Rejection of the whole plan;
4. Any suggestions that the churches desire to make.

The pension plan may be found printed in the Conference Report page 113 in German, and page 230 in English; also in the Bundesbote of July 23, and the Mennonite of July 30, 1925. Some reprints of it are also enclosed here."

(Signed by the Secretary)

#### SALE OF THE SANATORIUM

In May 1925 this telegram was received:

"Upland, California, May 21, 1925

J. R. Thierstein,  
Newton, Kansas

Can sell sanatorium with contents. Consideration eight thousand and five hundred. Papers in escrow. Total amount deposited. California Committeemen recommend sale. Immediate approval of Executive Committee important. Purchasers desire possession without delay. Quick action necessary. Deed and title can be attended to later.

E. H. Haury."

On May 23 the following answer was given:

"Newton, Kansas, May 23, 1925.

E. H. Haury,  
Upland, California

Message received. Your commission fully empowered by previous action of Conference and Trustees to sell sanatorium. To give you additional backing, have communicated with Executive Committee of Trustees and several members of Conference Executive Committee; they all say SELL. But how about linen and blankets promised the Ladies' Missionary Societies?

J. R. Thierstein, Conf. Sec."



Because of delay, this sale fell through, but the Sanatorium was later sold for \$9000.00, as a report which is to be given will show.

### **Brother H. J. Krehbiel visits among the Conference Churches and the Study Conference in Washington**

In September 1925 the Chairman of our Conference who in August, had returned from Europe was asked by the officers of the Western District Conference and by local members of our Executive Committee to visit congregations of the district and also the Conference to be held in Buhler, Kansas, in October, to give his lectures. Bro. Krehbiel came, made his round through Kansas and Nebraska, and left a deep impression with vivid reports on his experiences and observations in Europe, and his crushing opposition to war.

As six other members of our Committee besides Bro. Krehbiel were present at the Conference in Buhler, they felt it was only proper that the good things he had to offer should be passed on to others. And since our General Conference was being urgently invited to send delegates to the "Study Conference on the Churches and World Peace," which was to sit in Washington, D. C., Dec. 1, 2, and 3, it was decided to ask Bro. Krehbiel to participate in this "Study Conference" and to visit our churches or groups of churches in the Northwest, North, and on through to the East while going to and returning from Washington. This he kindly consented to do.

That his addresses were appreciated was proved by the good-sized collections that the communities or churches, which he visited, sent in. Unfortunately, however, he took sick in Iowa on his return trip, so that he had to go home and could not visit the Oklahoma churches as had been planned.

As our Conference was entitled to two delegates at the "Study Conference," and as Rev. A. J. Neuenschwander of Philadelphia had been selected as our representative before we got hold of Bro. Krehbiel, he, too, attended with only a small increase in expenses. Both brethren made their reports in the conference papers, and it is to be hoped that they have proved a blessing and inspiration to those of us who read them.

In closing we might add that the brethren A. J. Neuenschwander and H. P. Krehbiel have recently been appointed by the conference President as our representatives on the advisory committee of the Pacifist Churches. An appointment of this kind was requested by the chairman Bro. Wm. Harvey, and brethren in the East.

There is also a strong feeling among some of our brethren that our Conference should effect some sort of peace organization like those among the Friends and Brethren.

Our Conference should also be reminded of the precarious financial conditions in which the editors of the Mennonite Lexicon and the "Gedenkschrift" in Germany find themselves, and our duty toward these worthy undertakings.

## RECOMMENDATIONS

I. From the answers received and from the lack of replies from the churches the Executive Committee believes that our churches are not ready for a double Pension Plan including ministers and missionaries, but favor support of disabled missionaries and their families by voluntary contributions; and since the Foreign Mission Board is prepared to place before the Conference a plan along this line, we recommend that the Conference entertain that plan.

II. Since there are a good many matters in the Constitution proper that should really be in the By-Laws, and since other changes are necessary, we recommend that the Conference instruct the new Executive Committee to make provision for the revision of the Constitution.

III. The Executive Committee recommends to the General Conference the endorsement of the following action of the Administrative Committee of the Federal Council of Churches of Christ in America:

"The Administrative Committee makes the following recommendations in regard to military training in schools and colleges:

1) That systematic and technical training for youth of high school age is to be deplored as foreign to the aims and ideals of our educational system;

2) That civilian educational institutions should not make military training a required subject;

3) That churches and educational leaders give careful study to the whole question of the Reserve Officers' Training Corps in schools and colleges."

(The introductory sentence to (1) had been omitted but was inserted by the Conference.)

IV. The Executive Committee recommends that the new Executive Committee be instructed to appoint a committee of two to co-operate with other pacifist churches and with other peace organizations whose working methods conform to our principles.

V. We appreciate very much the work that has been done by our Field Secretary and believe it would be very profitable to continue this work. However, in view of our depleted Treasuries we recommend that the Conference does not employ a Field Secretary for the present.

The report of the Field Secretary follows here as a part of the report by the Executive Committee.

## REPORT OF THE FIELD SECRETARY

Newton, Kansas, Aug. 14, 1926.

To the General Conference

Greetings:

Three years ago a brief report was made to your body on the work of the Field Secretary as done to that date. I have now made eight reports in all to the Executive Committee. These eight reports entered more into the detail of conditions and problems of the churches than is possible here. This report is to be more of a summary of findings with suggestions. It covers the following:

1) All of the 132 organized churches in the United States and Canada that are members of the General Conference;

2) All four of our City Mission stations and a number of mission outposts that are under the control of the Home Mission Board;

3) All of the thirteen mission stations among the Indians in Oklahoma, Arizona, and Montana that are under the control of our Foreign Mission Board:

4) All of the small unorganized groups that by origin belong to the Conference churches and that meet regularly either in church services or Sunday school or both; and,

5) And finally, a number of friendly independent and other churches or groups that invited me to visit them, and some of which are contributing to our Conference activities. The door to most of these was opened by the Russian relief work as the key.

Practically all our churches were visited, and the aim was to acquaint the constituency more thoroughly with their own work in the Lord's vineyard as it has been delegated to and done by the Conference officials and boards in Missions, Publication, Education, and Relief.

In the foreign relief work a field was found in which not only the churches of our Conference, but those of various branches of the denomination found it possible to unite in a way that gives promise of future closer cooperation. It is to be hoped that closer contact in working out problems at home may also make for greater mutual confidence.

Without further introductory remarks permit me now to call your attention 1) to the Findings as revealed by my Card Index of all churches; 2) to the Problems; and 3) to suggestions. It should be stated here that my Card Index was over four years in the making, and some of the data of necessity had to be estimated. The usual field of the Conference Statistician and the Boards and Committees has been avoided to obviate duplicating reports; but to me it appears that both historically and practically this report reveals a picture that is most vital.

## I. FINDINGS

1) The 132 congregations have 139 church buildings, not including parsonages. The total estimated valuation of these 139 church houses is \$890,555.00. Our total church membership is 22,395 according to my Index. Hence the average expenditure per member for a church home is \$39.76. The average per member for 600 Congregational churches is \$173. The estimated seating capacity of our 139 churches is 47,146 or more than twice the membership. The average amount that a church has invested in

a home with us is \$6399. With the above Congregational group it is \$43,046. Our church architecture is extremely modest; probably modest to a fault. There are a few churches with no investment in a home. One congregation owns six church houses. Probably the largest and most pretentious Mennonite church in the world is the one at Berne whose hospitality the Conference is now enjoying. It is valued at \$58,000.00; but of course could not be erected for that now. The total reported indebtedness on all church buildings is \$18,526; which certainly is a fine showing. Very significant is this fact that 79 church houses are in the country, and 60 in villages or towns. Doubtless the movement is towards the towns and cities.

2) There are 21 vacancies. Most of these churches have a membership of fewer than 100; one that is vacant temporarily has 170 members. There are over 75 ministers who have no charge. They either teach or are assistant ministers in larger churches or are not active. One church has eleven ministers (now 13).

Think of it, only 21 ministers devote their whole time to one congregation! One hundred eleven of our 132 congregations are apparently satisfied with less than full-time ministers. About 30 of these have the plural minister system. Twenty-two reverse this and have the plural church system, i. e. one elder serves two or even three or four churches.

3) Thirty-six churches pay no stipulated salary to their ministers; some of these, however, pay from \$3 to \$10.00 for each sermon preached. Some pay an annual salary of \$2000.00 and parsonage. Some churches have invited ministers to give them a series of addresses and have then given such visitors hundreds of dollars in freewill offerings, whereas they gave their minister, — who is with them 365 days in the year, and never fails them in weddings or sickness or death, — possibly \$5 to \$10 for a Sunday sermon. Is that just? O, you say, A minister must not preach for money. True, but does not the same rule hold for visitors?

Seventy-five churches pay a total salary of \$73,070. The average annual salary that the 111 churches that have ministers pay them is \$658.30. To this should be added the per sermon fee and the parsonage which might bring the amount up to \$700.00



per year. The Congregational churches quoted above pay their pastors an average salary of \$1994 a year. It is noteworthy that the average salary of 111 of our ministers for a five-year period is only \$444.13. This shows that we are improving in our support of our ministers.

4) We are in the transition period in the matter of language; but probably we are not as far along as many might think. Thirty-four churches use the English language exclusively; 48 use only the German; and 45 both languages.

5) Hymn books. Here we find an encouraging loyalty to our Gesangbuch mit Noten. All of the 48 churches that use the German only, and all of the 45 that use both German and English, with the exception of three, report that they use this book. No such loyalty to our Mennonite Hymnal exists. Of the 34 churches that use the English exclusively, only 8 report having our Hymnal; and of the 45 that use both languages only three report having our Hymnal, and some of them have but do not use the book. Without exception they have other hymn books of which some are of the commercialized revival type.—It is evident here that we sorely need the New Hymnal, which is on the press now, and also that we should cultivate loyalty to our own efforts and publications. Ministers have a duty along this line, and choir leaders and church officers as well.

6) Church Budgets. Many of our churches expect an annual membership fee, and some go so far as to make membership dependent upon its payment. This fee is from \$1 to \$14, and is mostly for Church Support, but in some cases for ministerial support also.

Further, many of our churches suggest or even fix a land tax, running from 1c to 12c per unincumbered acre of land. Renters pay one-half as much. — A number of the churches fix a property tax of from \$1 to \$2 per \$1000 of assessors' valuations, or as each individual upon honor assesses himself.

To my mind the most equitable system would be:

(1) A nominal fee of from \$2 to \$10 for men, and one-half as much for women members;

(2) A certain uniform per cent on the "Income;"

(3) A certain uniform per cent on the "Property." And there might be an exemption of \$500 here to encourage thrift. That would be good business.

But Church Support is not merely "good business." The ideal is Paul's advice to the Corinthians: 1 Cor. 16:2, "Let every one of you (Individually) lay by him in store on the first day of the week (Systematically), as God hath prospered him (Proportionally)." And as a fourth point one might add: "God loveth a cheerful giver." No 'financial drive' can offset this.

## II PROBLEMS

1) What can and shall we do for the isolated small groups? Can we forestall them? Should we try it? Shall we create bishoprics for them? They say "A mother owes its child something."

2) We are in the transition from the 'lay' to the 'pap' ministry and its by-products; and from the plural to the one-pastor system. This brings new problems; for instance, Vacancies; 'bidding up' on popular ministers, etc.

3) The old problem of language. Churches of the Canadian immigrants, whose membership totals over 1000, will join our Conference at this session. They are German. At the same time unattached churches that use only the American language seem to be disposed to join us; and we should rejoice in this; but it will require grace from God and mutual patience.

4) Education in Stewardship and regular offerings for God's cause.

5) The sentiment for Prohibition is not uniform among us; but we should urge, teach, and practice strict conformity and obedience to law and order.

6) Which is more advisable: to have one minister serve two or more churches, or to have him serve one and be gainfully occupied otherwise? (Some churches sow wheat to support their ministers.)

7) The Lodge question.

8) Should candidates for the Mission field serve an 'internship' before being sent to foreign fields?

9) Pros and Cons of Union Meetings and Interdenominational Church Organizations. Do they ever make for church loyalty?

10) Would it be well to arrange Reading Courses for our ministers, and possibly Sunday school teachers? Something for the Board of Education.

11) Our church is woefully lame in creative thinking, productive reading, study, research, and investigation that finds expression on the printed page. Why? What is the remedy?

12) Aberdeen, Idaho, church has a local Settlement Committee for two years. Should not each church have one to advise with prospective newcomers? Old closed settlements should have them to help find means to hold their young people. From the economical side one of three things is absolutely necessary here: a) More intensive farm methods; b) The study and development of industrial possibilities; or c) Migration, and for this the committee could make the contact.

13) Mixed marriages. Shall we encourage or discourage them? Should we advise such parties to hold their respective church membership, or to agree on and join the same church?

14) Catechetical instruction versus protracted meetings as a means of winning souls. There are those who think little of the Catechism and stress Revivals, and there are those who deplore Revivals and stress Catechism.

15) One of our biggest problems is, How shall we inculcate loyalty to our church?

16) How about those Church Records? Are they being up or 'held up'? Be sure to celebrate every 25th anniversary of your Church. That will aid materially in keeping up the historical record at least.

17) How shall we maintain and cultivate that reverence for spiritual values, for the Christian home, and school, and the Church which will stamp us indelibly as a "peculiar people" (1 Pet. 2:9) in a day when almost all customs and even ideals seem in flux and so many influential social and political, and even religious agencies apparently feel called upon to batter down all protecting barriers?

18) One of our problems is the tendency to schism. A good brother said to me: "You should make it a point, wherever you

go, to warn the people that splitting and disrupting a Church is one of the worst sins on God's green earth."

19) Naturalization. When a Judge asks an applicant, Will you take a rifle and shoot to kill in defense of your country? What then?

20) What can we do to make it more effectively clear to the Churches composing the General Conference that they, and not the Officers or Boards, are the Conference; that this work in the Lord's vineyard is their work, and that they therefore, above all else, should support their own work with their gifts, prayers, and power. If a Conference Church is utterly lacking in interest in work it has helped to delegate to the Conference, does not the conclusion hold that the leaders of that Church are indifferent to the cause?

21) Could and should the Conference not create an official agency for bringing together the ministers that are looking for a charge and the Church that is looking for a minister.

### III SUGGESTIONS

You will have noticed that a number of suggestions have already slipped into my report. Others might be made, but they may be made by one or the other Board of Committee to whom a special line of work is delegated; so, in order not to anticipate, may I in conclusion say that I prize the confidence placed in me by the Executive Committee and the individual Churches very highly, and see in it an evidence of your interest and good will in the Master's cause. His name be praised in all we do.

Respectfully submitted,

C. E. Krehbiel, Field Sec'y.

P. S. At the request of the Statistician I have, with the aid of Sister Elizabeth Wirkler and my daughter Florence, prepared a map showing the location of our churches in the United States.

## CHAPTER XV

1914 to 1926

### SUNDRY SUBJECTS

*SANATORIUM, SECRET SOCIETIES, FEDERAL COUNCIL,  
PENSION, UNIFORM CONFESSION, DOCTRINE  
AND DISCIPLINE, PROHIBITION*

### SANATORIUM

1914 to 1920

It was at the Conference held at Bluffton, Ohio, in 1911, that the Sanatorium was first brought to the attention of the Conference. The plan was brought forward by Brother J. S. Hischler when he read a proposition to the Conference coming from the Pacific Conference. Preparations for building a sanatorium for tuberculosis patients had been made there, and Conference was now consulted to see whether it would not assist in the erection and administration of the Sanatorium, since persons from various sections afflicted with that disease were being advised to go to the mild climate of southern California.

A committee was appointed to consider this proposition and draft a reply. The draft submitted by the committee was accepted. It contained three points: 1. The Conference is sympathetic to the plan of erecting a sanatorium for tubercular sufferers, but must decline the petition to take charge of the project. 2. The Conference does not wish to discourage the project therefore grants permission to collect in the various district conferences. 3. The erection and management of the Sanatorium is left to the Pacific Conference.

At the 1917 Conference session held at Reedley, California, the Sanatorium undertaking was again brought to the attention of



the General Conference by the Pacific Conference. It appears that the funds for such an institution had been collected and that the building had been erected. The Pacific Conference now offered to transfer the title and ownership of the Sanatorium to the General Conference with the understanding that the General Conference would take over the management of the Sanatorium.

This offer was accepted. A committee of six was elected. The first duty assigned to the Sanatorium Committee was to secure for the General Conference a clear title to the Sanatorium property. 2. To proceed to raise a \$40,000.00 Maintenance Fund. 3. To secure Mennonite deaconesses to serve in the Sanatorium.

The following report on the Sanatorium was submitted to the 1920 Conference session at Perkasio, Pennsylvania:

## A TRIENNIAL REPORT OF THE SANATORIUM COMMITTEE

(Report Covers September 1917 to July 1920)

To the Members of the General Conference, Greetings:

In looking back over the last three (2½) years since I have served as secretary on your Sanatorium Committee many changes have taken place. Proving that there is nothing permanent in this world, and at the same time causing us to see that God's hand rules and over-rules the handiwork of His children.

We are truly thankful to our Father and Creator for His all-wise guidance and His longsuffering patience. Perhaps in the coming three years He will lead us into entirely different paths and plans.

Let us turn our attention to the work within our care and its conditions.

### I. ADMINISTRATION

On September 11, 1917, all members of the Committee met at Upland, Calif., and effected a permanent organization with A. J. Ledig, pres.; J. C. Mehl, secretary; and D. C. Krehbiel, treasurer. On January 5, 1918, J. C. Mehl resigned as secretary, and D. J. Dahlem was appointed to fill the unexpired term.

On September 11, 1917, Rev. E. F. Grubb was called as super-

intendent and on June 26, 1918 he resigned. He was in the employ of the institution about nine months.

Since two of the committee members live at such great distances as to be unable to attend all the meetings necessary, the need for a larger representation was felt and after discussion it was resolved to appoint E. H. Haury to represent Rev. H. Riesen and D. B. Hess to represent D. A. Schultz on the Committee.

The Committee met 32 times during the past three years. There was but one meeting with all the members present. At five meetings one or the other of the members from Reedley were present. Thus the greater part of the administrative work fell upon the local committeemen.

Solicitations for the institution were made in accordance with a resolution made at Reedley Conference. Solicitors for the Sanatorium Endowment Fund were detailed to the various District Conferences. Although not being able to complete the work, their reports were very encouraging and they have been asked to complete the canvass touching additional fields. We wish to refer you to the treasurer's report for fuller details.

Thus far we have had but two Mennonite nurses in our employ and these remained for only short periods. The present working force consists of six persons, superintendent, two nurses, cook, janitor, or caretaker and laundress. The caretaker is serving only part-time at present, caring for cows and such other work as falls to men employed in this capacity.

Hundreds of letters have been sent out by the committee and the superintendent. For some time our president, A. J. Ledig, has been ill and the superintendent has been voted temporary chairman.

The committee reserves all rights to employ or dismiss any or all employees whenever necessary.

## II. CITRUS GROVE CONDITIONS

As the sanatorium is located on a ten-acre citrus grove, which is the property of the institution and under the supervision and care of the committee, we wish you to know its condition.

The trees are now six years old and have made a good growth.

There are five acres of oranges and five acres of lemons, with a great variety of deciduous fruit along one border. The orange trees have some fruit on, which will be used mostly by the patients. The lemon trees have produced somewhat better, it is their nature to bear earlier. From August 1919 to August 1920 we sold lemons bringing us an income of \$185.83. The deciduous fruit is used by the institution. Besides this there are also raised grapes, nuts, berries and garden truck. The grove is cultivated by one of our Mennonite brethren, A. K. Toews.

There is an adequate supply of water for both ranch and domestic use supplied by the Schowalter Mutual Water Company, recently organized and in which the General Conference holds and owns ten shares. Under proper management and care the grove ought to be a source of considerable income within a few years.

There are also raised poultry and rabbits and two cows are kept, the products of which are used in the institution, giving fresh supply of eggs, meat and milk which are used by the patients. This is far more satisfactory than purchasing in the open market.

### III. HELP PROBLEMS

As in all institutions of this nature the nurses' and helpers' problem is the great source of anxiety. We have been compelled to go into outside fields for our nurses. I have already said that we have had in our employ for only a short time two Mennonite nurses. One as matron, the other as under-nurse, during these past three years.

The committee has sent out no less than nine calls, and in some cases have called the same person twice, to our own nurses, but without success. We are in the field especially for a Mennonite matron into whose hands we can place the work of supervision and care and who is in sympathy with our spirit of humanitarian work.

The superintendency under Rev. D. B. Hess is well taken care of.

The caretaker is putting in only part time caring for cows and keeping the place in a sanitary condition.

#### IV. IMPROVEMENTS

A few minor but necessary improvements have been made, some to save labor and time, and others to meet the requirements of state laws.

An outside stairway was built to the north side of the building so that the janitor could remove the sputum cups from the building to the incinerary without passing through the kitchen, also the nurses would not have to go up and down the stairs every time they wanted to shake out a dry mop. Since there is a cook on the place all the time and there was no privacy for her, the northwest corner of the porch was partitioned off for her use, a very satisfactory arrangement.

In the basement a laundry room has been arranged and now all the laundry is taken care of on the place, a very necessary and economic improvement. Heretofore the laundry had to be sent to a laundry 16 miles distant.

A California privot hedge has been planted along the entire south front which in time will grow into a beautiful improvement.

What will be the most important improvement for the place is the proposed construction of a concrete highway approaching the Sanatorium within fifty yards of the entrance drive. Strenuous efforts are being made to an early completion of this greatly needed thoroughfare to our institution.

#### V. EQUIPMENT

There has been some equipment purchased by the committee from the general fund, the greater part of the money, however, has come to us from outside sources. Special gifts for specific purposes and for equipment have been received. These were used as specified by the donor.

Since California has such a continuance of warm sun throughout the year we have learned that it is able to heat water for all purposes and that with very little expense outside the original cost. Therefore a Solar Heater was installed two years ago.

A sterilizer that would accommodate a great many dishes and cooking utensils was necessary for the safety of the workers.

This was installed and has become a great convenience and labor saver.

The laundry room was equipped with the necessary articles, namely electric washer and mangler or ironer. This takes care of all the laundry at less expense, wear and shortage. We are convinced this particular equipment has been and is saving the institution a great deal of money.

The Sanatorium being such a great distance from the stores and station it has been found that the Ford purchased about three years ago is one of the most valuable equipments, as we save considerable time over the old horse and buggy method. Because the nurses sometimes use the car and as cranking is quite hard work the old car was turned in on a new Ford car with self-starter. A trailer also was purchased in which we could haul our own hay, feed, and grain and also to deliver fruit to the packing house.

## VI. DONATIONS (OTHER THAN FINANCIAL)

These donations are in cases for the benefit and comfort of the patient and nurses and in other useful articles for table, ward and bedroom.

A wheel-chair for the weaker patients was supplied by the Tried and True Sunday school class of the Reedley church. This is a class of young men.

Different members of the Reedley church contributed toward a dried fruit shipment for the institution. The total weight was 200 pounds.

The different sewing societies responded to a call in the church papers with \$304.30 for new linen for the institution.

Other articles for the comfort of the patients or nurses have been provided by the various societies. The Ladies' Society of the Upland church came out to the Sanatorium to do the mending or other sewing necessary whenever the superintendent calls upon them.

The Serving Others Circle, the young ladies of the Upland church gave and canned 152 quarts of fruit last fall. The institution furnishing the glasses. Much green fruit, as well as dried



fruit has been sent by friends in the community. Papers, magazines and flowers, as well as berries and poultry and rabbits have been sent in. Ranchers have donated many days of work with teams.

## VII. SPIRITUAL WORK

To do spiritual work among suffering mankind was one of the principles upon which the institution was founded. The committee has placed M. M. Horsch in charge of this work. Arrangements are made to conduct services once a month whenever the condition of patients permits. At these services the pastor takes charge. He speaks encouraging words or has one of the ministers from the local churches or perhaps some visiting minister or missionary will speak to the patients. There are usually about 25 persons outside of the patients and force in attendance. The pastor and the superintendent have responded to calls for spiritual guidance and have been instrumental in winning lost souls on their death beds. Also the last comforts obtained from the holy sacraments of the Lord's Supper have been administered. This is the most important work after all.

On Easter and Christmas the S. O. Circle provide the patients and nurses with suitable remembrances of the day. And upon these occasions the choir or S. O. Circle or both furnish special music.

### STATISTICAL REPORT FROM MARCH 13, 1914 TO JULY 2, 1920

Number of patients treated under Pacific District Conference: Male 25, female 19. Total 44.

Patients cared for since September, 1917 under General Conference: Male 26, female 35, Total 61. Grand total 105.

Nationality of these patients were as follows: American 75, Canadian 4, Russian 3, Swedish 3, Irish 3, Danish 2, Swiss 3, German-American 3, Japanese 2, Korean 1, Welsh 1, Bohemian 1 Slav 1, Mexican 1, not recorded 2. Total 105.

Religions of these patients were as follows: Adventist 1, Baptists 9, Brethren 4, Buddhist 1, Christian 2, Congregational 4,

Catholic 5, Divine Healer 1, Episcopalian 1, Holiness 2, Methodist 19, Mennonite 7, New Thought 2, Lutheran 1, Presbyterian 11, Unitarian 1, no religious preference 31, led to Christ while here 3. Total 105.

Occupation of the above patients: Air brake inspector 1, business man 1, bookkeeper 1, carpenter 2, curio maker 1, baker 1, butcher 1, clerk 1, electrical engineer 2, farmer or rancher 10, grocer 1, housewife 33, iron worker 2, lawyer 1, munition worker 1, miner 2, minister and teacher (combined) 2, laborer 8, nurse graduate or in training 5, post mistress 1, painter 2, student 3, seamstress 1, stenographer 1, salesman 1, telegraph operator 1, telephone operator 1, teachers 4, Y. M. C. A. worker 1, no occupation given on record 7. Total 105.

Condition of these patients upon leaving: Cured 3, much improved 49, unimproved 20, died 28, no report on condition given 1, still in the institution (all improved) 4. Total 105.

Shortest time patient was treated, 7 hours; longest time a patient was treated 1530 days.

Cost of one patient per day approximately:

January 1920: Patients served 8; served gratis 2; outlay per patient per day, \$2.93; income per patient per day, \$2.35; deficit per patient per day, 58c.

February, 1920: Patients served 12; served gratis 2; outlay \$2.26; income \$2.01; deficit 25c.

March, 1920: Patients served 14; served gratis 3; outlay \$1.80; income \$1.55; difference 25c.

April, 1920: Patients served 9; served gratis 3; outlay \$1.78; income \$1.01; deficit 77c.

May, 1920: Patients served 5; served gratis 0; outlay \$3.72; income \$2.02; deficit \$1.70.

### RECOMMENDATIONS

1. That the resolution relative to the representation on the Schowalter Mutual Water Company be adopted.

2. We recommend that in case any doctor missionary candidate cannot for any reason go to his chosen field, the Board try to persuade him to take up this field.

3. That the Board be instructed to complete the soliciting by also canvassing the churches of the Northern and the Eastern District Conferences.

4. That the Conference offer suggestions for the solution of the nursing problem.

5. That we express our thanks as conference to individual churches, societies and other organizations for all donations and work whatever character, for the benefit of the Sanatorium by a rising vote.

6. That the conference express its appreciation to Bro. A. J. Ledig for the faithful and self-sacrificing service for the Sanatorium, and express our sympathy with him in his affliction, and pray that the Lord may soon restore him.

D. J. Dahlem, Secretary.

By resolution the Conference took constructive action on the six recommendations made by the Sanatorium Committee.

In the summer of 1921 the secretary of the Executive Committee received from the Executive Committee of the Sanatorium Commission in California the following communication:

To the Members of the Executive Committee of the General  
Conference of Mennonites of North America.

In the Name of our Risen Savior, Greeting:—

**A Manuscript Setting Forth the Conditions as they Exist at the  
Mennonite Tuberculosis Sanatorium at Alta Loma, Calif.**

We the undersigned committeemen feel that it is essential that some of the conditions as they exist in regard to the above institution should be brought before the Executive Committee of the General Conference.

These conditions are felt by the local committee in a way that others not connected directly with the institution cannot realize.

We further believe, for the reasons hereafter set forth, that steps should be taken to sell or close up the above mentioned institution. In the first place, we would call your attention to the fact that the institution has failed to accomplish that for which it was organized.

The purpose of the organization was to furnish a home for Mennonite Tubercular People. We have run now almost seven years and in that time we have only treated 126 people, out of which only six were Mennonites. The others have been treated the same as they would at any similar place of the same capacity. Yet we have not been able to command the prices that other places do command. As a result the place has become a refuge for people who have been at other places until practically all their means have been exhausted and they cannot remain there any longer, and usually when they come they are so far gone that there is little or no hope for their recovery. Some of these patients become charity cases to us and so it happens that we are paying out good hard cash for help and medicines and in fact we are paying for the privilege of caring for a few patients, whereas they ought to be paying for the privilege of being cared for.

In the second place let us frankly state that we who have to cope more closely with the situation feel that we do not have the financial support of our people that we should have. Some few are loyal but they are too few. For instance we called a few months ago for a sum something over \$6000.00 and received practically only one-sixth of what we called for. Then too there are those who do not even back us up with their moral support or their sympathy. Naturally this makes us feel reluctant in calling for the money which it would take to put this place on a basis financially so that it would carry its burden. This could be done in the way set forth in the report of the Superintendent at the General Conference at Perkasio, Pa. (See printed reports.) But this would involve the outlay of something like \$18,000.00. And we feel that the Conference would never want to carry on a place like this for the purpose of making money.

Now as for the third reason for action in the near future. There is another denomination which goes into such work for the purpose of making money and they have been contemplating for several years the opening of a similar place in a more desirable location as far as transportation is concerned, in this very community. I am told that just recently a Sanatorium has been opened up on some private property between Upland and Ontario

on the main Boulevard and intimations are that it is in control of this particular denomination. I have tried to find out for certain but to no avail. We cannot think of competing with a place so much more favorably located.

We have such a difficult task keeping help that we ourselves would welcome release from the committee work. At present the Superintendent who has been temporarily released to begin Aug. 20, is looking for a nurse, a cook, and an outside man, all to begin on Sept. 1.

We have at present two patients, one is expected to pass away at any time, and the other is so far recuperated that she will be able to go home about Sept. 1. There are no prospects for new patients at present.

This condition of having so few patients confronts us every summer.

Shall we continue to pay out the necessary \$300 to \$400 per month to care for this one patient after Sept. 1?

This is the question which is facing us at this time. Won't you help us solve it?

This money could be so much more useful upon other fields. Think of it: what we need over and above our income in six months would keep a missionary family for almost a year and the good we can do religiously is practically negligible.

We feel that it is a waste of funds to continue any longer but we as local committee cannot act until we are instructed to do so by the Executive Committee. We therefore crave information as to the course we are to pursue in the future. Even if the place were to be closed until such time that it could be disposed of, it would be necessary to have some reliable party living in the place, for the lawn, plants etc. would have to be kept up and the weeds kept down if we would hope to be able to make a sale.

Now as to the class of patients we get I have referred to. They are as a rule the hopeless ones or such who have little or limited funds.

The rich even of our own people who need the rest obtainable here go to other places where they can get other desirable advantages.



Much more could be said but we believe this will suffice to show what we as committee are forced to cope with and further to show what the conditions are and also show the necessity for immediate action in one way or the other.

Respectfully submitted.

(Signed)

D. B. Hess, Supt.

D. J. Dahlem, Secr.

E. H. Haury

D. C. Krehbiel

J. J. Eymann."

Thus far the letter of the Sanatorium Committee.

There could be only one answer to this straight-forward and definite confession that the Sanatorium enterprise was doomed, and it was given with the unanimous voice of the members of our Committee: Close the Sanatorium by all means! however with the provision that it be kept in a good state of preservation until it can be definitely disposed of. Whether the Sanatorium Commission or the Executive Committee or the two together had the authority to sell this property of the Conference was a matter of some doubt. But it was the opinion of our Committee that under the circumstances the Conference would probably think and act much as the committees, and that we would encounter no serious opposition if we were to sell the property, should opportunity to do so present itself. But so far no such opportunity has come.

Since a report by the Sanatorium Commission will no doubt be forthcoming later on during this session, the question concerning the disposition of this property can be postponed until then.

The Sanatorium was evidently in a decadent condition. The report of this unfortunate condition coming from the Sanatorium Committee to the Conference through the Executive Committee, produced a discouraging effect on the Conference delegates. After a rather brief discussion, it was resolved, "that the Trustees of the General Conference be and hereby are authorized to sell the real estate and Sanatorium belonging to the Conference, at Alta Loma, California, at such a price and on such terms as they deem proper.

The Sanatorium Executive Committee had advised, two years ago, that the property be sold. They repeated this advice before the Conference, hence this action.

The further disposition of the Sanatorium was committed to the Trustees.

The linen belonging to the Sanatorium was turned over to the Executive Committee of the Ladies' Mission Societies for distribution where needed.

## REPORT OF THE SANATORIUM COMMISSION

1920-1923

### RECOMMENDATIONS

We recommend:

1. That the property (at Alta Loma, California) belonging to the General Conference of the Mennonite Church of North America and used as a Tuberculosis Sanatorium be sold.

2. That the sale price be fixed by this Conference during this session. We recommend \$10,000.00 as minimum and \$12,000.00 as a maximum price, two thirds of which shall be cash (if not all) and the unpaid balance shall be secured by first mortgage on the ten acres, mortgage to bear 7% interest till paid. These prices are to include the ten acres, the buildings upon the same and ten shares in the Schowalter Mutual Water Company, but not the equipment.

3. We recommend that the linens old and new, be given to the Executive Committee of the Ladies' Missionary Societies of the General Conference, to be used where they feel that they are most needed. The cotton and woolen blankets are to be included in this gift also.

4. That this Conference appoint someone, person or persons, to have absolute charge of the sale of this property up to the point of signing the necessary papers, and that such person or persons shall have full power of attorney to sell the equipment.

5. That the proceeds accruing from the sale of the property and equipment be used as follows: —

(1) That the amount which the Committee was forced to borrow from the Endowment Fund be put back into the Endowment Fund, and that the whole Endowment Fund be made a permanent

and irreducible fund, the interest from which is to be used for any charitable purpose, provided that there shall always be left available an amount equal to one year's interest for the use of indigent Mennonite people who are suffering from tuberculosis and need treatment at other Sanatoria.

(2) That any balance left over after provision No. 1. has been carried out, shall be equally divided between the Home and Foreign Mission Treasuries.

The Sanatorium Commission,  
through its Executive Committee.

### SANATORIUM SOLD

From the Trustees' report to the Conference session 1926 it is learned that the Sanatorium was sold, as they set forth in detail the financial status of the transaction as follows:

Annuity and Sanatorium Funds have been added to the trust of this board during the last three years giving the treasurer more responsibility and work.

The Alta Loma (Upland, Calif.) Sanatorium fund remains in care of the Sanatorium Board as heretofore. This Sanatorium Board paid \$1294.50, to the Board of Trustees, as part proceeds from the sale of the Sanatorium. The Sanatorium Board will render account of its affairs in detail.

Sums received from this Sanatorium Board are to be held by the Trustees as a Permanent Fund according to Resolution No. 58 (d) page 190, also the Sanatorium Board report page 299, as found in the Conference report of the 23rd Session, 1923.

The Treasurer's report shows that the Sanatorium was sold for \$9000.00. This sum together with the cash on hand and the endowment fund makes a total of \$21,158.26. This amount was turned over to the Trustees of the General Conference.

(Note: At the 1935 session the Conference, by resolution 77, fixed the Permanent Sanatorium Fund at \$20,000.00.)

The following resolutions were adopted at the 1926 Conference session, in closing the affairs of the Sanatorium:

Resolved, That the second recommendation of the Board of Trustees be adopted. It reads: Recommended, that the Sanatorium

Board be not discharged until the loans and deferred payments due the sanatorium fund have been collected and paid to the Board of Trustees agreeable with the resolution referred to above (No. 58 of Session 1923).

Resolved, To adopt recommendation No. 3 of the Board of Trustees. It reads: Recommended, that monthly payments to the Sanatorium Board, applying on the deferred payments, be remitted to the Trustees in such larger sums as the Sanatorium Board may determine.

(The report of the Sanatorium Committee should have been read here, but as no member was present it was overlooked.)

## SECRET SOCIETIES

1911 to 1926

The Constitution of the General Conference, adopted in the year 1896, definitely establishes its opposition to secret societies. The article reads:

It is the conviction of the General Conference that all secret societies without exception are in their tendency in direct opposition to the letter and spirit of the Word of God. The apostolic admonition is: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" 2 Cor. 6:14-15. Christians as members of the body of Christ, can impossibly maintain such fellowship with those who deny Christ and God, as the lodge requires of them in that they shall regard and treat one another as brothers, however widely their heart attitude towards God and man otherwise separate them. Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into Conference. Moreover Conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there are any, in which lodge members may be found, shall strive by all evangelical means to purge themselves of this element. (See Volume I, History of the General Conference, p. 479.)

The forces of darkness were not idle. By the year 1914 it was found necessary to take definite notice of the fact that sinister forces of darkness were here and there leading church members astray. Occasion was given by a condition made by a church which was seeking admission to the Conference. The condition was —“this church desires to unite with the Conference, provided it receives assurance that the churches of the Conference are free from lodge members. Our delegates are authorized to interpose this condition.” The answer made to the applying church was, that the only assurance that can be given that all churches are actually free from secret society members is that all the General Conference churches through accepting the Constitution, have declared themselves against secret societies.

After further discussion of this subject the following resolution was adopted: “That the President name a committee of five to draft a plan by which the Conference churches may be freed of lodge members.

The persons appointed to this committee were: H. H. Ewert, H. R. Voth, S. M. Grubb, J. B. Baer, P. R. Aeschliman.

This committee submitted a well worked out report in 1917. The main points in it are: 1. If a church is no longer in harmony with the principles or doctrines set forth in the Constitution, or is unable to have its members to accept or submit to the same, then such church shall honorably and openly inform the Conference of such fact and ask for its release from membership in the Conference.

2. Should a church, that takes such a position, not be willing to withdraw voluntarily, or should a church be suspected of no longer being true to the basic doctrines and rules of the Conference, that the Conference shall make inquiry into the attitude taken by such church and if found unfaithful to such fundamental principles, such church shall be dismissed from membership.

The following procedure, in case of charges against a church, shall be observed:

No complaint against a church shall be accepted for investigation by the Conference, which is not signed by at least three persons who are members of a Conference church, and which has been handed to the officers of the Conference, or which has not been



made by a committee appointed by the Conference to defend its basis of faith and Christian life. The officers must notify such church of the complaint made at least three months before the Conference convenes.

The decision as to whether a church may continue as a member in the Conference remains entirely in the power of the Conference. An excommunication of a church shall require at least two-thirds of all votes represented at the Conference.

A resolution was adopted to the effect: "That under secret societies the Conference does not understand such matters to be included, as private business or trade interests, but those that are more or less of a social nature, and from which all those are denied admittance who are not formally initiated and who have not pledged themselves to conceal certain unnamed things, or organizations which require an oath from those who would join, before they are initiated, or who observe rituals which are so vague and general that even those who deny Jesus Christ can easily participate in their observance."

A system was proposed and approved for dealing with the lodge problem. The duties of the committee are:

1. To instruct the members of our Conference on the lodge evil, through articles in our papers, appropriate pamphlets and books, and occasional speakers.

2. To offer advice to churches in difficult cases and assist them in arriving at the right decision.

3. To notify churches when they are suspected of tolerating lodge members in their membership; receive their evidence of innocence and to remove unjustifiable suspicion. In case a church is in need of aid to oust the lodge evil the Committee shall cheerfully render aid. The Committee shall in such case deal gently. The Committee is not authorized to execute discipline.

4. The Committee shall make full report of all investigations, dealings and decisions to the Conference. The Conference reserves the right to approve of or reject all decisions or transactions.

The Lodge Committee submitted but a very brief report at the 1923 Conference session. However, as will be seen from the report, which follows below, the service rendered is not without blessed results.

## REPORT OF THE LODGE COMMITTEE

1923

Dear Brethren:

Your Committee on lodges has earnestly tried to do its assigned work, and no one feels the fact more keenly than we, that we could not accomplish all that should have been done. The fact that the members live so scattered has made it impossible to hold a full committee meeting; but three meetings were held during the conference term at each of which three members were present. Twice, when Br. Gottshall was doing work in Kansas, the two members living in Kansas met with him, and once the secretary of the committee was instructed to go to Bluffton, Ohio, where the Home Mission Board was in session, and meet with the two members of our committee who belong to the mentioned board. In this way we tried to save the Conference all unnecessary expenses.

Our efforts were directed mainly in two channels. In the first place we attempted to instruct our people regarding the evil and sinfulness of a union with fraternal orders. Five thousand copies of a pamphlet entitled "An Article on Secret Societies" written by a member of our committee were published and sent to our various churches for distribution among our people. This work seems to have been favorably received, and a number of brethren assured us that the work was well worth while. We still have a number of these pamphlets at hand, and the Conference could determine what should be done with them.

Then, in the second place, we endeavored to find out the standing of our churches in regard to the lodge question. A letter and questionnaire was sent to each pastor or church-board, from which we hoped to gain the desired information. We wanted this information so that we could present to this Conference the problem exactly as it is in our churches today.

This campaign of information has revealed to us the fact that most of our churches still take a definite stand against the lodge, and that they expect this conference to answer once for always the question whether it will permit its churches to have members that belong to secret orders in their fold.

In response to our questionnaires we received communications

from 115 churches. Of these 93 report that to their knowledge they have no members that belong to lodges. Five churches returned the questionnaire, but failed to answer the question whether any of their people held membership in some fraternal order. Seven churches have members belonging to a grange or some similar organization. Three churches report that some of their members belong to lodges. One church reports that it had one or two lodgemembers, but does not know whether they still keep up their membership in the lodge. One church says, "It is rumored that one of our absent delinquent members has joined a lodge." One church found that it had a lodge member, but gave satisfactory assurance that it would not permit such a condition to exist. Three pastors representing four churches did not fill out our questionnaire but wrote personal letters to the committee in which the charge was made that we were exceeding our instructions. From a number of churches we received no answer at all.

This gives the Conference a general view of the standing of our churches on the lodge question and it shows us that the problem is still unsolved.

May God give us wisdom, steadfastness and love to solve it to His honor.

The Committee.

## REPORT OF THE COMMITTEE ON LODGES TO THE TWENTY-FOURTH GENERAL CONFERENCE

1926

Dear Brethren:

Your committee met at the Freeman Conference to organize. Most of its work during the conference term has been done by correspondence, there having been only occasional opportunities for several members to meet in an informal way. Some effort was made to spread information on Secrecy. In 1925 several requests were made to ministers to prepare articles on the subject. None came. In 1926 a number of conference workers were requested to prepare papers and statements for publication, and as a result three appeared in the Mennonite and three others in the Bundesbote of recent issue. Several months ago The Sower printed

a Bible Study submitted by the secretary of the committee on the subject of Secret Societies. .

In order that an intelligent presentation of the problem of secrecy be effected at this Conference your committee has undertaken at the suggestion of the manager of the Book Concern, to arrange a table of returnable books on sale at the conference church in Berne, where the Conference held its session.

In April of this year questionnaires were sent to all conference churches in compliance with the recommendation of the Freeman session; 111 churches responded, that is 84% of the 123 churches belonging to Conference.

The summary of these returns shows:

81 churches free from secret society members as far as is known. This is 73% of those that reported. 2 churches uncertain. 3 churches with persons belonging to Granges. 2 churches making no statement about members belonging to secret societies. 1 church reports, "I believe there are." 1 church reports one. 2 churches report two (one answer being "two ladies.") 2 churches report "several" and "a few." 17 churches report simply "yes."

In answer to the question, What is the prevailing sentiment in your church as to the lodge evil? 94 churches report it as against the same. 1 church reports: "We are doubting the wisdom of summarily calling the lodge an evil." 9 churches report it as indifferent. 4 churches report it as against in part, and indifferent in part. 3 churches report nothing on this point.

To the question, "What efforts is your church making to combat the lodge evil?" various answers are given. 25 churches mention their constitution, or resolution, or excommunication. 55 mention teaching, preaching, or testifying. 23 state that nothing is necessary. 9 mention literature, tracts, or church papers. 3 mention an outside speaker or lecturer. 10 mention personal work. 5 simply state that they work against it. 10 give no answer. 1 states that they cultivate the spirit of love. 3 state that the church council discourages it.

To the question, What could the Conference do to help such churches that find it difficult to remain free from secret societies? the following replies are given: 4 suggest an address or discussion

at Conference. 21 propose an outside speaker or lecturer. 3 suggest forming brotherhoods. 8 emphasize the constitution, or a resolution, or excommunication. 1 suggests dealing with the affected churches through the lodge committee. 3 suggest making community surveys. 1 suggests appointing the field secretary to visit the churches. 1 says the churches must be willing to be helped by the Conference. 3 suggest life insurance. 18 suggest literature, tracts, church papers. 1 proposes to interest men in missions. 5 state that nothing should be done. 3 urge the Conference to continue opposing them. 4 suggest personal work — admonition. 2 propose to place affected churches on probation. 1 proposes that Conference receive only such churches that are free from them. 5 propose an evangelist or a revival. 18 propose teaching, preaching, testifying. 2 propose to cultivate the spirit of love. 5 propose prayer — intercession. 37 do not reply.

A comparison with the returns of the questionnaires of the 1920 Conference shows that 115 were returned then and 111 now, a decrease of 4. At the time 93 reported that to their knowledge they had no members that belonged to lodges, and 81 now, a decrease of 12. In other words there are twelve more churches that have lodge members now, than six years ago.

The attention of Conference is directed to the provision of the Constitution in regard to the problem of secrecy: Under II Church Regulations (Constitution) 3. Societies, we read:

The Conference takes the position that all secret societies without exception are in their essence and tendency in opposition to the apostolic admonition: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" II Cor. 6, 14-15. With those who deny Christ and God, Christians, as members of the body of Christ, can not possibly maintain such fellowship as the lodge requires of all its members, in that they shall regard and treat one another as brothers, however widely their heart attitude toward God and man would otherwise separate them. Therefore no congregation which tolerates among its members those belonging to secret societies shall be ad-



mitted into the Conference. Moreover, the Conference requires of all congregations belonging to it that they shall energetically testify against the lodge evil, that such congregations, if there be any, in which lodge members may already be found, shall strive by all evangelical means to purge themselves of this element.

(Amendment adopted, Reedley, 1917) If a church can no longer give its assent to one or several of the cardinal points of faith as mentioned in Paragraph 1, 2, 3, and 4 of this Constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the Conference and apply for dismissal from the same, in order that the Conference may be spared the embarrassment of unpleasant investigations and the pain of exercising discipline.

Should a church that has lapsed in some one of the essentials neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the Conference to investigate and ascertain the facts and if the church is found to have become disloyal to these principles of faith, then it shall be dismissed from the Conference. The following shall be the procedure in such investigation and eventual dismissal:

No accusation against a church shall be received by the Conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General Conference and handed to the Conference, or unless it is brought before the Conference by a committee to whom the duty of watching over the faith and spiritual life of the Conference may have been assigned.

The officers of the General Conference must inform such church at least three months before any meeting of the General Conference that charges have been preferred against it.

If complaint has been made against a church by private members, the investigation of the charges, in order to save time, shall be made by a committee, elected for the purpose, and this committee shall report to the Conference the result of its investigation.

The decision as to whether a church has forfeited its right to

remain a member of the Conference rests entirely with the Conference, and no dismissal shall take place unless at least two-thirds of all the votes represented at the Conference are cast and at least two-thirds of these are for dismissal.

### RECOMMENDATIONS

1. Recommended, that this Conference reaffirms its conviction that the secret lodge is an evil, contrary to the Spirit of Jesus Christ and the teachings of the Word of God; that it therefore reassert its uncompromising position to secret organizations. It expresses its deep concern and sorrow that some of its congregations still have members that belong to secret orders in their midst and charges such congregations to continue working toward the elimination of this evil.

2. That the Conference provide for preparing and carrying out a thorough three year program of education on the evils of secret societies, through literature, such as leaflets, pamphlets, books and articles in the church papers.

3. That the pastors be urged to enlighten their congregations from the pulpit on the evils of these organizations and that the Conference also express its willingness to cooperate with the congregations in arranging for outside speakers.

4. That questionnaires be again sent to all the congregations, with the purpose of receiving reports as to the steps taken to rid themselves of secret society members in the case of churches that have such, together with such other information as is properly a part of such questionnaires, but that the information contained in the answers to said questionnaires shall not be used against any congregation or individual for purposes of excommunications or other discipline and shall be confidential with the committee except for purposes of its report in general terms.

P. R. Schroeder, Sec.

### FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

It was in the year 1905 that the "Federal Council of the Churches of Christ in America" was first brought to the attention of the General Conference. An invitation had been extended to

the Conference to participate in a meeting of that body to be held in New York on November 15-20, 1905. A resolution was adopted by Conference to accept the invitation and Rev. A. S. Shelly and Rev. A. B. Shelly were delegated to represent the General Conference at that meeting.

The delegates to the Church Federation session reported to the 1908 session of Conference, and submitted the "Plan of Federation" for approval by the General Conference. This plan is contained in full in the 1908 Conference Minutes.

After some discussion by the Conference the Plan for Federation of the Churches of Christ was approved and accepted and it was decided to send four delegates to the next session in Philadelphia on December 6-8, 1908, who were to prepare a full report, publish the same in the Conference periodicals and bring the matter before the next Conference session. Delegates elected to the Federal Council session were N. B. Grubb, A. S. Shelly, D. Goerz, A. B. Shelly.

The report to the 1911 session of the General Conference was written by A. S. Shelly. He says: "The full report of the preceedings fills a good-sized volume." From the Committee report to the Conference we learn: "The subjects presented and discussed were Missions both Foreign and Home, the Immigration Problem, Week-day Religious Instruction of Children of School Age, Religious Instruction in Higher Institutions, the Church and the Young People, The Church and Modern Industry, The Family Life, International Relations and the Temperance Question."

The Committee recommended to Conference continued affiliation with the Federal Council. The following is quoted in the report as coming from one of the executive leaders of the movement. He says: "It would give me great pleasure to come to Bluffton and address your Conference briefly on the matter of the Federal Council if the way were clear. Meanwhile I will say that there are certain influences opposing themselves to the evangelical, orthodox basis of the Federal Council, and that it is necessary that all who are one in the faith that Jesus Christ is Lord and God must stand firm shoulder to shoulder. The Mennonite Church is one of that band of evangelical believers."

After discussion of the report the two following resolutions were adopted: "Resolved, that the General Conference continue its relation with the Federal Council of the Churches of Christ in America for three years more."

"Resolved, that the Conference appoint a committee of three to represent the Conference in the meetings of the Federal Councils."

Into this committee were elected A. S. Shelly, S. K. Mosiman, and J. W. Kliever.

Considerable attention was given to the Federal Council at the 1914 session of Conference. J. W. Kliever read a paper on the subject: "Does a Connection with the Federal Council Prove a Blessing to Ourselves or Any One Else?" An affirmative answer is given to the double question of the theme.

The report on the Federal Council was given by A. S. Shelly. The several sessions of the Federal Council during the three year period were attended by members of the Conference Committee. The report consists chiefly of a presentation of statement by the Federal Council taken from their 1913 report summarizing matters which the Council has undertaken as representing the churches. Seven such different matters are presented, the first two are of special significance to Mennonites loyal to Christ's doctrines and commands of love of enemy, and so are quoted here in full:

"1. An effort to obtain an increased number of chaplains for the navy and to secure an improvement in their status."

"2. A similar movement is under way relative to chaplains in the army."

The five other matters the Council undertook to deal with concerned themselves chiefly with social matters not definitely religious, such as "Commercialized vice, International Relations, Coordination of Mission Work, Correlating Existing Forces, Church and Country Life."

This report was approved and accepted and it was resolved to continue the "connection with the Federal Council for three years and that the President name a committee of five to present a proposition to the next Conference concerning our future connection with it."

The President named for this Committee: J. S. Krehbiel, A. S. Shelly, W. S. Gottshall, David Toews, and D. J. Brand.

It was further resolved that this committee shall represent this Conference at the next quadrennial meeting of the Federal Council.

This committee was quite active during the three year interval. They had representatives at each of the Federal Council sessions, and made a careful study of the Council and its activities. When they met for drafting the report and recommendations to be made to the Conference, it developed that they could not arrive at a unanimously supported recommendation. In consequence they divided and presented a Majority and a Minority report.

The Majority report recites the unfavorable or undesirable elements of the Council, then those they consider favorable and desirable.

1. The fact that so small a body as the General Conference is cannot expect to exert any determining influence upon so large a body if courses would be taken which did not meet with their approval.

2. An unfavorable fact would be the liberal position which many of the leading persons take with regard to Higher Criticism, secret societies, modernism in Theology. Also the altered attitude toward the peace movement after our country entered the war. Also the obstacle such a connection would constitute toward uniting with other Mennonite bodies was considered.

Favorable and desirable would be the realization of the prayer of our Lord and Master, "that they may be one as we are one." Another advantage would arise from the fellowship with other denominations and the touch with persons of deep insight and broad outlook. Also the association with other churches would offer opportunity to spread the message of peace which is considered our special heritage. It may be further urged that the great problems confronting Christianity can be solved better by all Christianity presenting a united front.

#### THE RECOMMENDATIONS OF THE MAJORITY

"As in our judgment the advantages exceed by far the disadvantages we do recommend:



“1. That the General Conference continue its membership in the Federal Council.

“2. That if the General Conference should at any time consider it as necessary to separate its connection with the Federal Council, that this be done in an orderly way, by giving official notice of the intended step, before the matter is brought to the final conclusion.”

This Majority Report was signed by D. J. Brand, Sec’y, Silas M. Grubb, A. S. Shelly, G. A. Haury, S. M. Musselman.

### THE MINORITY REPORT CONCERNING THE FEDERAL COUNCIL

In the Majority Report the Advantages of membership in the Federal Council are specially emphasized. We as the minority of the Committee do not wish to deny that there may be advantages, but we wish to point out the dangers which lurk in the union with this organization.

1. We believe, that by this connection we jeopardize our principle of Christian non-resistance, as at this time the temper even of the ministers is militaristic and we could not hope to exert directing influence. Moreover, as a part of their organization we would be classed by the Government as supporting war.

2. We aggravate by this association the estrangement with our brethren in the faith still more.

3. In the Federal Council we are joined with numerous elements which cater to modern theology and court the danger that the trend toward modernism will spread in our circles.

4. We know full well the power of the secret orders and we have reason to believe, that leading persons in the Federal Council also hold prominent positions in the lodges.

5. We believe that the Federal Council is dealing with matters with which the Church of Christ should have nothing to do, and that they seek to gain power through influencing the Government and thereby they endanger the principle of the separation of Church and State.

6. We believe in all our Christian endeavors more is achieved if all our undertakings are promoted in our own way, thereby avoid-

ing all danger of being placed into a bad appearance.

Because of the above reasons we believe the disadvantages outweigh the advantages and we therefore recommend the disassociation from the Federal Council.

The Minority report was signed by W. S. Gottshall and David Toews.

After having the Federal Council issue before the session for some time the matter was put to a delegate vote. The Minutes contain the following entry:

"The vote which was taken by ballot, concerning the future membership in the Federal Council decided, that the Conference separate its connection with the Federal Council."

## PENSIONS

At the 1920 Conference session in Resolution No. 89 was contained the following provision: That we "instruct the Executive Committee to work out a plan for pensioning our mission workers and ministers and present it to the next Conference." Below follows the plan submitted by the Executive Committee.

### A PLAN FOR PENSIONING OUR MISSIONARIES, AND, IF POSSIBLE ALSO OUR PASTORS

J. W. Kliewer

Dear Brethern of the Conference:— I hope to be excused, if, before reading the plan called for in the topic, I shall make a few remarks about the necessity and the duty of pensioning missionaries and ministers.

### THE NEED OF SUCH PENSIONS

The need arises from the circumstances that ministers and missionaries receive a much smaller remuneration for their work than is granted to other persons for their work who are equal in gifts and preparation.

In the second place, ministers and missionaries are not so favorably situated to invest safely any saving that they may be able to make. The spiritual care of others prevents them from

keeping sufficiently informed about business conditions to be able to make safe investments. Missionaries in heathen lands are in a special sense almost entirely cut off from business opportunities.

In the third place, extra earnings are often a hindrance to a minister in his spiritual work. Our ministers, who must depend on earning something outside of their vocation, are farmers, teachers, postmasters, carpenters, bankers, chicken raisers, clerks, bakers, etc. Often the experience in these subsidiary employments are a hindrance in their spiritual work, and the extra income accruing from them is given up though it contains the only possibility of any savings. The missionary in heathen lands especially has no opportunity for earning anything extra. Where a day's wage is ten or twelve cents, extra earnings are out of the question.

In the fourth place, he who occupies a spiritual office should be an example in giving, and usually is. The missionaries, for instance, usually work among a people of crying poverty. The only satisfying answer to his own conscience and to him who asks of him, when no gift is given, is, "I have nothing to give." The missionaries usually give until they have nothing. Anyone who would act differently under the same circumstances hardly has the heart of a missionary. But in that way it is hard to lay something aside for old age.

### THE DUTY OF SUCH PENSIONS

For us Christians duties of this kind grow out of what the word of God teaches about them. In Math. 10:10 we read: "For the laborer is worthy of his food." 1. Cor. 9:14: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Romans 15:27: "For if they have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things." 1. Cor. 9:11: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Gal. 66: "But let him that is taught in the word communicate unto him that teacheth in all good things." These Scripture passages should scarcely leave in doubt the duty of support.

### THE PLAN

By resolution 89 the last Conference assigned the Executive

Committee the task of working out a plan for the pensioning of our missionaries and ministers. It is not easy to work out a plan for the pensioning of our ministers. That this difficulty must also have been in the minds of our program committee is indicated by the insertion of the words "if possible" into our topic. This difficulty arises from the fact that in our churches the question of supporting ministers is very differently understood and therefore very differently handled. We have all stages from no material support, irregular support, and up to a regular salary. It is scarcely to be expected that churches which give their ministers no support during their time of active service will care to participate in a plan to support ministers who have been retired by other churches. The plan would therefore have to be made that individual congregations could participate in it, or refrain from participation. It should be possible to give the gift in such a manner that in spite of change of ministers the gift would reach that minister, if he needs help, during whose time of service the congregation gave the gift. According to the following rules such a plan could be realized.

**RULES FOR PENSIONING INCAPACITATED MINISTERS  
AND MISSIONARIES OF THE CONGREGATIONS OF THE  
GENERAL CONFERENCE OF THE MENNONITE  
CHURCH OF NORTH AMERICA**

1. A Pension Fund for the help of retired and disabled ministers in its churches and missionaries in its mission fields shall be established by the General Conference of the Mennonite Church of North America.

2. The regular gifts for this Pension Fund shall come from the participating churches and missions. These churches and missions shall annually pay into the fund an amount equal to five per cent of the salary paid by such church to its pastor of such mission to the missionary. Each payment shall be recorded under the name of minister or missionary in whose favor the payment was made.

3. Churches that do not pay their pastor a stated salary shall also have the right to make annual payments into the fund in sums determined by themselves and in favor of their pastor.

4. Bequests and other special gifts for this fund shall be encouraged. It shall be the privilege of the donors to determine whether their gifts shall go into an endowment fund whose interest only shall be used as pensions, or whether their gifts shall be for immediate use as need arises.

5. Whenever the moneys available from the Pension Fund are not sufficient to cover the allowance due to pensioners then special gifts shall be solicited.

6. This fund shall be administered by a board composed of three lay members elected by the conference, and of the President, the Secretary, and the Treasurer of the Conference, and the Executive Secretary of the Mission Boards. This Board shall gather the funds and loan them out at interest. It shall also make the proper payments to the pensioners according to these rules. But all legal documents shall be made in the name of the General Conference of the Mennonite Church of North America and for its Pension Fund.

7. The regular pension of a pensioner shall be one fifth annually of the entire sum that has been paid in his behalf but shall be made quarterly. The maximum payment shall be \$60.00 a month. Any remainder shall go into the fund and be available for immediate use. If, according to the judgment of the Board, the pension is not enough for the support of the pensioner, then the remainders left from payments of other pensioners of any special gifts may be drawn upon in his favor.

8. When a pensioner has reached the age of sixty-five years, or has been in service forty years, he shall draw his pension providing he draws no salary any more.

9. If a pensioner wishes to draw his pension earlier than indicated in the above paragraph, then the last church in which he served, or the Mission Board and Workers' Conference, if he is a missionary, shall give him a certificate of incapacity for work. If the Board so requires, a physician's certificate to this effect shall also be presented.

10. No pensioner shall be entitled to pension who has not been in service at least ten years. In cases of death or other urgent



need an exception to this rule can be made in the discretion of the Board.

11. If the pensioner has other income either in his own name or his wife's name, or received by his children during their minority, he is in honor bound to state its amount to the Board, so that the Board may determine whether any deductions should be made from the pensions. Failure to make such statement forfeits his standing as a pensioned minister or missionary.

12. Upon the death of a pensioner his widow, as long as she remains such, shall receive three-fifths of her husband's pension, but figured on the payments made while she was his wife. If she must still provide for minor children of her husband, she shall receive his entire pension until the youngest child shall have attained majority. If a pensioner is a widower at the time of his death, his minor children shall share his pension equally until each reaches majority. As each child reaches majority the total sum to be paid to the family shall be thus proportionately decreased. In no case shall a pensioner's orphan receive more than \$200.00 a year. Children born after the parents have been retired from service shall not be entitled to orphan's pensions.

13. When the widow or the orphans of a pensioner have an income of their own, this income must be reported to the Board either by them or by their guardians, so that the questions of the reduction of the pension may be properly considered. Failure to make this report forfeits the pension.

14. The pension to orphans shall stop when they are legally adopted by someone or when their full support is otherwise assumed by some responsible person.

15. Single mission workers shall have the same pension rights as are granted to heads of families.

16. A minister or missionary leaving the service, or being lawfully relieved of it, shall not be entitled to any pension even if he meets all other requirements. The payments intended for him shall then be available for any lawful purposes of the Pension Fund. The change from one field of labor in the Lord's vineyard to another shall not be construed as a leaving of service.

17. When the Pension Board and a pensioner cannot mutually

agree on a question pertaining to pensions, then this question shall be submitted to the Executive Committee of the General Conference for adjudication.

After considerable discussion of the plan for pensioning missionaries and ministers, the following resolution was adopted:

Resolved, that the plan for pensioning Missionaries and Ministers be accepted as a whole, with the understanding that, after the Secretary has caused it to be put in print, it be placed before the congregations for their consideration, with the expectation that they then convey to the Conference Secretary their decision or possible proposals for changes; and that thereupon the Executive Committee, with due regard for the suggested changes, revise the plan and submit it to the next Conference for its final adoption or rejection.

The following plan was presented by the Foreign Mission Board to the 1926 Conference for pensioning missionaries.

### MISSIONARIES' PENSIONS

1. A Pension Fund for the help of retired and disabled missionaries of the foreign fields shall be established by the General Conference of the Mennonite Church of North America.

2. Gifts, Donations, and Bequests shall be solicited for this fund, and the congregations belonging to the General Conference shall be requested to hold at least one offering annually for this fund. It shall be the privilege of the donors to determine whether their gifts shall be for immediate use as need arises or whether they shall go into an Endowment fund whose interest only shall be used as pensions.

3. Whenever the moneys available from the pension fund are not sufficient to meet the allowance made to pensionaries, the lacking sums shall be secured by special solicitations.

4. The pension fund for Foreign Missionaries of the General Conference of the Mennonite Church of N. A. shall be collected and administered by the Foreign Mission Board of said Conference, but all Legal Documents shall be made in the name of the General Conference and for the Foreign Mission Pension Fund. The necessary investments for the Endowment part of this fund shall be

made by a committee composed of the treasurer of the General Conference, the treasurer of the Board of Foreign Missions, and a third person selected by the Board of Foreign Missions.

5. Pensions shall be computed on the average salary received by the pensioner in the last five years of his service and shall be an annual amount of  $1\frac{1}{2}\%$  for each year of service, but shall be paid quarterly in four equal installments. Extra allowances, such as children's money and the like, shall not enter into the computation. No pensioner shall receive more than 75% of his last salary as a pension.

6. The age of voluntary retirement without giving any other reason shall be 70 years. A service period of 40 years shall entitle to the same privilege.

7. The age of compulsory retirement shall be 75 years. The Board need give no further reason. If the missionary desires to stay in the field longer, and the Workers' Conference supports his wish, the Board may annually extend the period of active service beyond the age 75. By special arrangement with the Board, with or without the consent of the Workers' conference, the retired missionary may become a pensioner, but remain a resident in the mission field.

8. A retirement with pension earlier than the age of seventy or before a service period of forty years may be granted for cause by the Board. Generally the request for such retirement should be supported by the Workers' conference of the field from which the missionary retires.

9. If the pensioner has other income either in his own name or his wife's name, or received by his children during their minority, he is in honor bound to state its amount to the Board, so the Board can decide whether any deductions should be made from the pension. Failure to make such a statement forfeits his standing as a pensioned missionary.

10. Upon the death of a missionary, his widow, as long as she remains such, shall become entitled to three-fifths of her husband's pension, but figured on the time of her service and not on the time of her husband's service, if there is difference in these two times. If she must still provide for minor children, she shall

receive his entire pension until the youngest child shall have attained majority.

11. If a missionary is a widower at the time of his death, his minor children shall share his pension equally until each child reaches majority. As each reaches majority the total sum to be paid to the family shall be thus proportionately decreased. In no case shall a missionary's orphan receive more than \$200.00 a year. Children born after parents have been retired from service shall not be entitled to orphans' pensions. If the orphans of missionaries have an income of their own, this income must be reported to the Board either by them or by the guardian so that the question of the reduction of the pension can be properly considered. Failure to make this report forfeits the pension.

12. The pension to orphans of missionaries stops when they are legally adopted by some one, or if their full support is otherwise assumed by some responsible person.

13. No missionary, nor his widow, nor his orphans shall be entitled to pensions, if his period of service in mission has been less than ten years. At the discretion of the Board exception to this rule may be made in case of death of the missionary, or other extreme needs.

14. Unmarried mission workers or widows fully employed by the Board shall be entitled to pensions in their own rights on the same conditions as missionaries who are heads of families.

15. A missionary resigning from service or being dismissed from it shall not be entitled to a pension even if he meets all other requirements.

16. Any dispute regarding pensions that cannot be settled to the satisfaction of the Board and pensioner shall be brought before the Executive Committee of the General Conference for final settlement.

17. The Foreign Mission Board shall have power in all cases where they deem it necessary and proper to make exceptions to the foregoing rules.

The following resolutions pertaining to the plan for pensioning missionaries were adopted by the 1926 conference:

Resolved, That this Conference favors some suitable pension plan for our Missionaries.

Resolved, That the Missionary Pension plan as presented by the Foreign Mission Board be accepted with the amendment "that the Foreign Mission Board shall have power in all cases where they deem it necessary and proper to make exceptions to the foregoing rules."

## PROHIBITION

The Conference at its 1923 session took position as follows on the subject of Prohibition and the Prohibition Amendment.

M. H. Kratz had spoken briefly on the subject, "Should the General Conference pass a resolution favoring the enforcement of the Prohibitory Amendment?" He then proposed three resolutions endorsing such a move. They are as follows:

a) "Resolved, that we, the General Conference of the Mennonite Church of North America, endorse most heartily the enforcement of the Prohibition Amendment and the Volstead Act.

b) "Resolved further, that we heartily express and record our belief that said amendment is the greatest forward step for the good of humanity, taken by our country since the Emancipation Proclamation.

c) "Resolved, further, that we hereby call upon Christian people in their churches and other organizations, as well as individually, to give public expression to their support of said amendment and said law, in order that those entrusted with the duty of enforcing them be the more firmly assured that in such enforcement they have the moral support of the Christian people of the land."

These resolutions were approved and adopted by the Conference in the following language: "Resolved, that we adopt the resolutions as offered, as the sentiment of our Conference."

## UNIFORM CONFESSION OF FAITH

On the subject of a Uniform Confession of Faith W. S. Gottshall read a valuable paper at the 1920 session of the Conference. After some deliberation the following resolutions were adopted:

Resolved, that inasmuch as it is our wish to make known to



the world our stand and our doctrines, we turn the balance of the treasury of the Special Committee of Seven over to the Publication Board to make a start in this important work.

Resolved, that the nomination Committee submit the names of ten men out of which five are to be elected for the purpose of drafting a uniform confession of faith and a plan of discipline for the examination of candidates for the ministry to be submitted for adoption at the next General Conference.

A Special Committee had been created at the 1920 session of Conference to draft a proposed unification of Articles of Faith. They presented a very brief report at the 1923 session of Conference, as follows:

“This report is very brief. We had divided the work among the members of the committee, and although each one had prepared his share of the work, we could not yet hold a session in order to unify the material and review it to make the necessary changes.

“From the experience we have made, it would seem advisable that one man write up the first draft and present it to the committee for review and necessary changes, before presenting it to the Conference. We recommend this method, in case the work is to be continued.”

## REPORT OF COMMITTEE ON DOCTRINE AND DISCIPLINE ON THE LODGE PROBLEM (1923)

Since the Committee on Lodges has been practically inactive, our report can be brief. In our report to the last Conference we tried to give a resume of the conditions as they exist in our churches with regard to the problem of secret societies. We are of the opinion that the problem today is just as great if not greater than it was three years ago. We have made no further investigations, since no complaint to us, nor did any church request our help in any way.

Your committee tried to do a little something to disseminate knowledge in our churches on the lodge evil. There were still quite a number of the pamphlets “An Article on Secret Societies” on hand. We published a notice in our church papers that they were

to be had for the asking. Twenty requests for the pamphlets were received, some from churches but mostly from individuals. The largest number asked for was 36; the smallest was 1. Somewhat over 200 copies were sent out. Some who requested a supply promised to distribute them among their friends. The supply of this article is now depleted.

Then we endeavored to get some of our ministers to write articles for our church papers on some phase of the lodge evil. It seems difficult, however, to find someone who is ready to write for our papers on this question. Thus very little was accomplished in this way. No doubt more should be done to educate our own people on the danger of the secret orders and also to spread our doctrine of non-secrecy abroad. But where are the men whom we can use to accomplish this work?

We wish to submit the following recommendations:

1. In view of the fact that individual churches seem to be almost helpless to eradicate the lodge evil, this Conference wishes to point our churches to our conference constitution, where under 11. 3 we read as follows, "Moreover, conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there are any, in which lodge members may already be found, shall strive by all evangelical means to purge themselves of this element."

2. In order that a comparison may be made as to the status of the lodge evil in our churches, a questionnaire shall again be sent to the churches, so that the conference, at its next session can ascertain whether the lodge problem is nearing its solution in our circles or whether it is growing greater.

The Committee on Lodges.

P. P. Wedel, Sec'y.

## CHAPTER XVI

### MENNONITE HISTORICAL SOCIETY

No attention had been given to the important field of history in the earlier period of the General Conference. Up to the year 1894 no efforts had been made to establish statistical data. Nothing had been written and made available on the origin of the Conference. What historical material existed was either buried in the files of the Volksblatt or Der Friedensbote, or hidden in the official records of the Secretary of the General Conference. When the writer of Volume I of the History of the General Conference was about to enter the ranks of Conference workers he began to cast about for literature on the Conference, and to his disappointment, nothing whatever was available. This lack of sorely needed informative literature on the Conference led him to undertake the collection of historical material and that then resulted in the production of Volume I of the History of the General Conference, covering the time from the origin of the idea of a conference to the year 1897. But here the historical interest ended. Conference did nothing looking to the conservation of historical material nor the production of pamphlets for popular reading giving an account of the activities of the Conference.

This neglect continued until 1911. It was during the Conference session at Bluffton, Ohio, that there was something like a spontaneous outburst of interest in Mennonite history, including the history of the General Conference itself. In a small group the matter started, and during a recess period many more flocked in, and after just a few such informal meetings, during which the interest in Mennonite history ran high, it was agreed to organize the Mennonite Historical Society. Persons signed up as members, officers were elected, and the society began its activities.

The society was brought to the attention of the Conference

officially by H. R. Voth who had been elected chairman of the Society. In doing this he also requested in the name of the society that the newly created Mennonite Historical association be given an evening in future Conferences for stimulating interest in Mennonite history. In consequence the Mennonite Historical Association was given a place on the program of succeeding Conferences.

At the 1917 Conference session, which met at Reedley, California, the Mennonite Historical Association was given a place on the Conference program for the first time. As the Conference report of 1917 was never printed in the English language that report is given here in full in translation.

### REPORT OF THE MENNONITE HISTORICAL SOCIETY TO THE 1917 CONFERENCE SESSION

As the origin and the purpose of the Mennonite Historical Society is perhaps but little known to many let the following be said here:

For a long time here and there some who had an interest in the history of our church had been troubled by the thought, that the collection and safekeeping of historical material pertaining to our people had been sadly neglected. One wondered whether not a little more could be done, when evidently material, that pertained to the history, the character and the peculiarities of our people was being lost on every hand. True, there had been modest beginnings made with collections and safekeeping of such materials, and that is still being done. Others had also begun, but when the collection multiplied and the collectors finally no longer knew what to do with the stuff, tired of collecting and gave away, used up or destroyed such material, or their heirs attended to the finish of it because they were unaware of the value of those things. In this way much valuable historical material (books, periodicals, manuscripts, letters, pictures and the like) have been lost. In order to bring about a change in this respect, systematic collecting, sorting, saving and cataloging of such material, this society was organized incidentally during the General Conference session six years ago (1911) at Bluffton, Ohio, with 24 members, on the basis of a provisional constitution. The brethren N. B. Grubb, H. P. Kreh-

biel, S. K. Mosiman and G. A. Haury were the first officers. Thus formally a nice beginning had been made. Unfortunately these leaders of the praiseworthy venture suffered from the very beginning of the same malady, from which all the officers of the society suffer to this day. Each of them was so overloaded with other duties that they could not devote the necessary attention to the young undertaking. And we all know that a newly born infant, if it is to grow, must have much and good care.

The undertaking received a new impulse through the fact that it was on the program on the last Conference session, and was made the subject of discussion at one special meeting. Brother S. M. Grubb of Philadelphia emphasized the importance of the undertaking in an excellent article and in a discussion that followed the purpose was further elucidated and new provisions were suggested.

During the last three years (1914-1917) the society has not only existed but efforts have been made to attain some practical results. The constitution was revised and printed in both the English and the German languages, and distributed with an explanatory letter in several hundred copies. Labels of two sizes were printed, on which the name and class of the article, name of the donor and collector, description of the article, and when and from where received, are recorded. These details are also recorded in a book as the objects are received, that too in simple consecutive order when they arrive, while they are also recorded according to classification in a larger book, so that later on any article may be easily traced and found.

Efforts were also made to add new members. In this direction more too might have been accomplished were it not for the malady already mentioned. Everyone has so many other things to do. Yet the membership has increased in these three years from 24 to 123. The dues come to \$1.00 for five years; \$10.00 for lifetime. The five year memberships of the original 24 members expired last year. Some have renewed their membership, but not all. So the active membership now numbers 117. Certificates of membership were printed and each member is supplied with a certificate when he joins the society. The most important activity of the society consisted during this time in the collection of the material, setting



it in order and cataloging the same. Although by no means has as much been achieved as was aimed at, yet a beginning has been made in various fundamental respects.

For the purpose of a more detailed inlook we offer the following: We have accumulated 74 ancient books, (song books from different countries, catechisms, Primers [Fibeln], etc.), 18 catalogs, programs etc., 65 calendars, 42 Reports and Minutes and the like, 23 ancient manuscripts, 51 pamphlets, circulars and similar matter, some historical objects, 91 annual issues, or about 6000 separate issues of various periodicals. Thus we have a total of about 6400 articles which have been numbered and cataloged, and in part have been labeled. And beyond this there is considerable material accumulated, which is waiting for classification, mostly because the aim is to complete first the annual series of certain matter. So for example thus far none of our Sunday School Lessons have been entered, and our Treasurer, Brother G. A. Haury is collecting a certain grouping of photographs of Bethel College, as also bulletins and other publications from that institution, which is desired to arrange in regular series before the cataloging is done. So also our Secretary H. P. Krehbiel, has sundry important historical material, which he intends to turn over to the society. Besides we have information concerning valuable historical material of which some might be secured, if the respective persons and matter could be looked up by a representative. But there is lack of time and means to make an occasional trip. Much valuable material is lost because no one seems to have time to look up such material either personally or by writing. Then, too, some who have such material do not realize sufficiently the value thereof, to inform the society concerning the same, and in some cases they do not even know of the existence of the Historical Society. When these things finally begin to be in their way in the home, and are of no use anyway, so far as they can see, they finally consign them to the flames. Not long ago I visited an aged couple. Accidentally I saw a number of Funk's Family "Kalender." It was found that there were more than one dozen in complete serial order. The dear old brother gladly gave these calendars to the society and refused all compensation

for the same, but regretted that only lately he had burnt up a large number of these same annual calendars because his children insisted that they were worthless anyway. Several years ago, when I inquired at one place in Ohio for old books, it was related to me that in their neighborhood a basketful of old books had been burnt up. The parents, as I remember it, had died, and the German books meant nothing to the children, so why keep them any longer. Recently a man from Nebraska, whom I did not know, sent a list of calendars and periodicals, of which we already had some, however, a goodly number of them could be used to complete certain annual series. In this connection let me use the opportunity to request that if anyone has accumulated Bundesbote, Kinderbote, Volksblatt, or for that matter any older Mennonite periodicals, which he does not intend to keep, to kindly notify us, as we have a number of incomplete annual series from which numbers are missing, and which we desire very much to complete. That too, would be a valuable aid in promotion of the cause.

That this material could be collected is cause for rejoicing, (even if some of it is only loaned for the present), and though there is much more material in prospect, we are ever and increasingly confronted by the question: Where can this great treasure be stored?

This collection for the present is packed away in boxes and packages in Bethel College and in a vault owned by H. P. Krehbiel in Newton, Kansas, and some of it is at my home. But the possession of these things can certainly not be the sole purpose of our Mennonite Historical Society. Should they not be placed on exhibit and accessible for those who are interested in them? For personal property we make suitable provision for keeping it and for the use of the same. We build rooms, cellars, granaries, cupboards, shelves, etc. If we do not provide the necessary equipment for the collections for suitable placement and availability, then the labors of this society are largely done in vain. And how easily might a part of the collection be destroyed by fire! Some of it perhaps might be replaced, some likely not. What is plainly needed is a fireproof building as also a fireproof vault. The former for the collection in general, the latter for safekeeping

of specially valuable articles. In this building the collection would be placed in cases and on shelves — classified and numbered and then made easily accessible. As the society of course has no authority to assess members, the cost of the building and equipment would of course need to be covered by voluntary contributions.

In conclusion we wish to submit the following requests:

1. Remember also to give a share of your interest to this cause and remember it in your prayers.

2. Speak of this cause at home and make it known so an interest in it is awakened to become a member of the Mennonite Historical Society.

3. If anyone has historical material which he is disposed to give to the society or knows of such material, please report this to the collector of the society.

4. Take up this matter at this conference and devise ways and means for securing a suitable building with the necessary equipment for the safekeeping and exhibition of these historical treasures. — The Officers of the Society. (Written by H. R. Voth. Solicitor and Librarian.)

## **TRIENNIAL REPORT OF THE MENNONITE HISTORICAL ASSOCIATION**

1917-1920

Dear Brethren of the General Conference:

We gladly embrace this opportunity to submit to you a brief report on the condition and work of the Mennonite Historical Association during the last three Conference years.

I. The work which the Association has undertaken, to collect and preserve Mennonite historical material, has not been dormant as it may appear from the fact that very little has appeared about it in public. Valuable material in the form of periodicals, books, circulars, pamphlets, photographs, reports, etc., has been classified, labeled and catalogued. Every object is booked in a journal in consecutive order as it is received. It then receives a label. In the journal as well as on the label the number of the object, date of receipt of same, name from whom received and of the collector, and a description of it, the latter being more brief on the label

than in the journal. Everything is then entered into a catalogue under different classes of which thus far twelve have been arranged, which, of course, makes it much easier to locate any given object. Now and then it becomes necessary to repair an object before it is filed away. That all this requires a great deal of work goes without saying. Much of this work has to be done during late hours of the night. But someone has to do it as the material would be of very little historical and practical value if it is not accompanied by the historical and other data. The great anthropologist and ethnologist Brinton used to say: "The best collection is a collection of labels with the corresponding objects to illustrate them."

II. When the report was written we had in our catalogue 1250 label numbers against 490 three years ago, in other words, we have now about  $2\frac{1}{2}$  times as many numbers as we had three years ago. To give you a little better idea of what these numbers represent permit me to state a few details: In class A we have 259 volumes or Jahrgaenge of periodicals mostly complete, such as the "Bundesbote," "Mennonite," "Mennonitische Rundschau," "Herold," "Zionsbote," "Vorwaerts," "Kinderbote," "Review" (now extinct), "Gospel Herald," etc. Unfortunately some numbers in certain volumes are missing, many of which could undoubtedly be replaced if someone had the time to attend to that. In class B are 88 books, mostly old, such as hymnbooks, historical material, educational or theological works, some in the Dutch language. These include a Martyrs' Mirror (Maertyrerspiegel), Menno Simon's works and a number of other books on Mennonite subjects by Dutch (Hollaendisch) authors. In class C we have several dozen catalogues of Mennonite institutions, conference programs, etc. In class D you can find 76 reports of various committees, minutes of conferences, papers read before conferences, etc. Class E contains 58 constitutions, regulations, by-laws, etc., of conferences, hospitals, congregations, etc. Class F represents a collection of 228 photographs of ministers, missionaries, deaconesses, professors, schools, churches, hospitals of this and other countries, etc. The valuable collections of photos of Bethel College which Prof. G. A. Haury has been



making is not included in these figures as they have not yet been completed and hence are not labelled yet.

Class H. contains MSS. of which we have 30, most of them from Europe, valuable material. In class I the student of Menonite history can find now already 153 pamphlets, circulars, tracts on many subjects, including much concerning our relation to the war question, referring to the Conscientious Objectors by many different authors, etc. In class K we have 90 different calendars, almanacs, year books; in class L 156 longer and shorter clippings from various papers, referring to many different questions important to our denomination and being of value historically. Under M I have classified miscellaneous matters such as invitations, announcements, old letter heads or postal cards mentioning Menonite Institutions, business propositions, etc., in all about 60. All this is only a beginning, but very much of it would already be difficult to duplicate. One of the next steps ought to be the arranging of an index card system, so that any object may be easily found even now, (for instance), the recording of duplicates avoided.

III. Besides the material, already classified and catalogued several hundred objects have accumulated, that could not yet be attended to. Among these are valuable collections of publications and photographs of Bethel College, which Prof. Haury is making but has not yet completed. Other valuable material has been located but not yet obtained. It should not be lost sight of.

IV. But of what practical value is all this important stuff to us if it has to be boxed up, no one can have access to it, and most of it is in constant danger of being lost by fire? We positively must take steps to get a fire proof building or part of one where we can store and display for study what we already have and what we can and ought to get before much of it is lost to us. I understand that Bethel College plans to erect a science hall. I asked Prof. Hartzler whether arrangements could be made to get a few rooms in that building for our collections. He favored the plan.

V. Would it not be possible to collect from friends of this work enough funds to employ some one for at least a year or two to devote his entire time to this work. To extend and properly classify and



label the collection, publish information about valuable specimens, such as books, manuscripts, papers, etc., of which we have quite a number which are of too much general interest to remain in oblivion. He could furthermore collect money for a building or to carry on the work, increase the membership of the association, and furthermore arouse interest in this work perhaps by giving here and there at proper places and times lectures on the subject in general or on certain phases of it, or about certain specimens in particular. The thought is almost unbearable, that for lack of a little more time or a few thousand dollars, material of the greatest value for the future, is being lost by neglect or direct destruction while we procrastinate. What a large, valuable collection of historical material of and for our denominations could we have if this work had been commenced a hundred or even fifty years ago and been prosecuted in an energetic, intelligent way! We can build schools and hospitals in the future yet, but we cannot get material of this kind after it has perished. I challenge, for instance, any one to get us a complete set of the Bundesbote, Mennonite, Rundschau, Herold, of all the Mennonite hymnbooks, catechisms, Zur Heimath, Friedensbote, etc., etc. I want to get that man's address. Of how many men and women, who have helped to make and shape Mennonite history, of institutions or other places where it was done, we do not have even a photograph or a description! Of how many valuable manuscripts and publications, not even a copy; of how many meetings and conferences upon which great events for our denomination depended, especially in earlier days, not a trace of positive information, much less a report! Very much could still be gotten from our old people if we had a man who had the time, the gift, and the necessary means to get it! Shall such opportunities also be lost?

Our association is much too small. It only costs \$1.00 to become a member for five years, \$10.00 for a life membership. May we not find a few men who would be sufficiently interested in this work to assist in securing new members! Of the many whom I have asked to become members, and whom I requested to renew their membership when it had expired, very few have refused when the matter was explained to them. We have now about 80 or 90

members and should have at least 500. The fee, thus obtained, could very profitably be spent but the interest in the work thus secured would be worth very much more. The work I have been permitted to do on this whole proposition I have done gladly; the assistance rendered by such brethren as H. P. Krehbiel, G. A. Haury, N. B. and S. M. Grubb, J. G. Ewert, J. B. Epp, and others — either in donations of material or otherwise — I here acknowledge with my sincere thanks. I very much regret that — as it seems now — I shall not be able to be present at this meeting to present the matter and plead its cause personally. May others do it in my place, and may God bless and prosper it.

H. R. Voth, Pres.

### RESOLUTION

The following resolution was adopted by Conference after the reading of the above report.

Resolved, that we express our appreciation of the work done by the Historical society and encourage them to continue the same.

### REPORT OF THE MENNONITE HISTORICAL ASSOCIATION Freeman, S. Dak., 1923

Dear Brethren of the General Conference!

We first wish to express to the Conference and to the Program Committee our gratitude for giving us the opportunity to give a brief report of the condition of the Mennonite Historical Association. For although this matter is not strictly a conference affair, neither is it by any means a local affair, but one of general interest. And if we succeed to continue and to increase our collections, and to finally make them accessible to the public in a proper manner, they will prove to be valuable, not only for our Conference but for our entire denomination. Just how valuable, that will probably be realized better later on than at present. And the more we are enabled and the more we succeed to make this matter known, and to create a more general appreciation of the same, the easier and more successfully shall we be able to do our work.

The work of collecting and arranging of material has been continued since the last conference in spite of the scarcity of money

and of the hard times in general. This work differs from the activity of other associations or boards in a very essential point, namely that, at least until now, it could be done almost entirely without money. All the work is being done, thus far, entirely without remuneration. The material we receive is, almost entirely, either gratis or as loans. Only a few works have thus far been purchased. And other expenses we have thus far only had for freight, postage, labels, circulars, etc. And these expenses were paid from the membership fees. But not only do we receive material gratis occasionally from individuals and families, but almost all Mennonite periodicals are being sent to us now gratuitously. We receive:

From the Mennonite Book Concern, Berne, Ind., — The Mennonite, Christlicher Bundesbote and Kinderbote.

From the Mennonite Brethren Publishing House, Hillsboro, Kan., — The Zionsbote, Vorwaerts, Tabor College Herold and S. S. Lesson pamphlets.

From the Mennonite Publishing House, Scottdale, Pa., — The Gospel Herald, Mennonitische Rundschau and Christlicher Jugendfreund.

From the Herald Publishing Co., Newton, Kansas, — Der Herold.

From the Krimmer Mennonite Publishing House, Chicago, Ill., — Der Wahrheitsfreund.

From the Conference in Central Canada, — Der Mitarbeiter.

From the Salem Deaconess House and Hospital, Salem, Ore., — Der Salems Stern.

From the Mennonite Hospital Verein, Goessel, Kans., — Der Bethesda Herold.

From the Bethel College Corporation, Newton, Kans., — The Bethel College Monthly.

From the Conference of the Mennonites in South Germany, — Das Gemeindeblatt and Die Jugendwarte.

Other Mennonite Publications we hope to receive regularly next year.

Furthermore we receive various periodicals, (partly incomplete sets), for instance from different families of the Holdeman denomination at Goltry, Okla., of the Botschafter der Wahrheit. Of

these a number were complete sets. From Brother van der Smissen, Berne, we received parts of sets of Mennonitische Blaetter and Zionspilger, of J. G. Regier, Newton, P. P. Schmidt, Gnadenberg, J. E. Ewert, etc. many copies of different publications from which we could supply missing numbers in some of our annual sets of previous years. We are very grateful for this assistance. The largest donation in periodicals we received from the wife of Rev. H. A. Bachman, (deceased) who sent a large box of Mennonite papers, largely complete annual sets. — Among the other diligent collectors and donors of different material we mention with grateful appreciation Prof. G. A. Haury, Bro. S. M. Grubb, Bro. H. P. Schmidt, Bro. J. B. Epp, Bro. T. P. Wedel, Sister (Mrs.) Dietrich Gaeddert, and Prof. J. G. Ewert (deceased). — We are also thankful to such donors who sent or gave us single articles; sometimes a single object has more historical value than many others together. We received for instance at this conference from Bro. Claass Epp, Plymouth, Nebr., a long letter, that contains valuable historical information about the conditions in Tashkent, Asia, during the war. But it is impossible in such a brief report to give the names of all those who have in such a way rendered us valuable service.

The collecting, classifying, labeling, cataloging and finally boxing and shipping has, thus far, been the work of the President. Every single object, or in the case of periodicals, every annual set, receives a label on which the serial number of the object, its name and a brief description, also the name of the donor and the collector and the date when received are given. All this is then entered into a journal and then into a catalog where it is classified under about 12 headings: Books, periodicals, and yearbooks, photographs, clippings, reports, catalogs, manuscripts, circulars, etc. To do all this properly is not a small matter, and I should probably have been obliged to give up that work if my little daughter Edna, who has interested herself in the matter intelligently, had not taken over and done a part of the routine work. But sooner or later the association will have other arrangements.

Six years ago we had 490 label or catalog numbers, three years ago 1250 and now 2110. Single objects we had three years ago 8000, at present about 10240, and several hundred more have

accumulated, mostly periodicals, waiting to be taken care of. The difference between the number of labels and single objects may not be clear to everybody. It arises from the fact that, for instance, a set of books or an annual set of papers receives only one label or catalog number, whereas that set of books may contain two or more volumes or that set of papers, 12, 24, or 52 issues.

Now, while this part of our work could, thus far, be done without much money, we are nevertheless confronted, as we were three years ago, by the great question: Where shall we put all this material, much of which could never be duplicated in case it were destroyed? It is now packed up in 23 boxes. Of these a number are in a vault belonging to H. P. Krehbiel at 726 Main St., Newton, Kansas, thanks to the endeavors of our Secretary, Brother H. P. Krehbiel. Most of the material is in boxes in the garret of Bethel College. In this way the collections are of no practical value. We should, and soon have to have a suitable — though small — building or some other place, where these collections could be exhibited and made accessible to the public. Furthermore, it will soon become necessary that someone devote all, or at least nearly all, his time to this work. He could occasionally write articles for our papers about certain valuable material that we receive, or about historical persons, events, documents, etc., secure valuable material that is now being lost, and in a general way promote and systematize this matter and put it on a more secure and permanent basis, than it is possible under the present arrangement.

We have not pushed this part of our work, because we realized the last few years that thousands of starving and otherwise suffering people had a greater claim on the means of our people than the Mennonite Historical Association. And if we nevertheless mention these our needs and perplexities on this occasion, we do not mean to intimate that the Conference as such should also provide the money for these—otherwise very urgent—needs. We only want to present anew the situation as it really exists to those who are intrusted in this matter or who wish to become better acquainted with it. The Association will, sooner or later, have to take steps to make the absolutely necessary arrangements for this collection. And this task will be essentially easier the



more this matter is made known and the more generally and better it is understood. The officers of the Association will, at any time, be glad to give further information, orally or in writing, about the Association and its work.

In conclusion we would like to ask that such letters and correspondence that tell about the want and distress in Europe, and which the recipients do not care to keep, be turned over to the Mennonite Historical Association. Also such correspondence, minutes, etc. of committees, as those for exemption, relief in Russia, immigration, colonization, etc. that have served their purpose and are closed, be placed at our disposal as valuable material for reference in the future, that is when or as soon as such committees no longer wish to keep such material on file.

The officers of the Association,

H. R. Voth, Gotebo, Okla., Pres.

H. P. Krehbiel, Newton, Kan., Sec.

G. A. Haury, Newton, Kan., Treas.

## REPORT OF THE MENNONITE HISTORICAL ASSOCIATION

(Prepared for the session of Conference August 1926).

The activities of the Mennonite Historical Association during the last triennium were continued along the same lines as reported more fully to Conference at its last session. More material has been collected, the assorting, labeling and cataloging of items already in possession of the Association has been steadily pushed forward by our custodian, Bro. H. R. Voth. By this time the cataloging numbers run into the many thousands. Bro. Voth thus far is doing this expert but nerve wearing and time consuming work without remuneration. The large accumulation of exceedingly valuable historical material, most of it labelled and cataloged, packed away in many boxes, continues to choke the fireproof vault in the buildings owned by the secretary of the Historical Association. Besides these a number of cases filled with historical material are temporarily stored in the new fireproof Science Hall of Bethel College.

In the report of the Historical Association to the session of Conference of 1923 attention was called to the fact that there is

a most urgent need that permanent housing be provided for all this invaluable Mennonite historical material in order that the same may be assembled in one place, in which it may be safe against destructive elements and forces such as fire and mice and where at the same time this material may be displayed, as well as made accessible and available to the public, but particularly of the historical student.

Those in charge of this important interest of the Mennonite cause two years ago were about to launch a campaign to raise funds for the erection of the building needed for a historical repository. However, about the same time a suggestion took root among the Mennonites of the Central West that a memorial might be erected in grateful commemoration of the divinely guided Mennonite exodus from Russia, Germany and Switzerland fifty years ago. In view of such a possibility the proposed campaign was held in abeyance to await developments, in the belief that such a memorial could find expression in no more suitable way than in the form of a building to be used for accumulating and storing Mennonite historical material.

It can now be reported that the Western District Conference has been friendly to the suggestion of a Memorial Building, to be dedicated to historical purposes. At the last session a resolution was adopted to gather the necessary funds, about \$50,000.00 for the erection of a Memorial Building, to be used by the Mennonite Historical Association for its purposes, and also by Bethel College for a library. There is therefore a fair prospect now that the needed repository for our Collection of historical material will be provided.

The small working group, which since the inception of the Society has been carrying its load, recently suffered a deeply felt loss in the demise of our faithful and capable coworker, Prof. G. A. Haury. His loyal and sympathetic cooperation and precise attention to the details of his office of Financial Secretary have contributed much toward the promotion of the cause of our Association. Those of us who remain in the work feel as a real loss that his place at our Council table is empty.

Some months before the death of Bro. Haury it was realized

that the Historical Association is entering upon a new era of activity and opportunity, and that the Constitution, which has served so well in the first stages of its development no longer is adapted to meet the needs of the increased scope and activities of the Association; not any longer adapted to demands made upon it when a repository must be taken care of, and the historical collection is to be made accessible to the public. Accordingly the Constitution was revised with a view to adapt it to the new conditions, and the same is now available in print.

Under the provisions of the revised constitution a readjustment in the membership of the trustees has been perfected. There are now five trustees, as follows: Pres. H. R. Voth; Sec'y. H. P. Krehbiel; Financial Sec'y. P. H. Unruh; P. H. Richert and A. J. Dyck members.

It is now proposed soon to enter upon a campaign for raising funds for the equipment for the projected repository, the acquisition of more historical material and the payment of current expenses.

This phase of Mennonite interests, namely the preservation of its historical values, has been altogether too much neglected in the past; a fact much to be deplored. May we be aroused to an enlightened appreciation of the significance of the Mennonite cause and its history, and may we rally to an enthusiastic and liberal support of the efforts to rescue our great and noble past from doleful oblivion. If this generation is a worthy bearer of the great heritage descended upon us from our fathers, we will glorify our Father which is in heaven by treasuring the faith and works of the fathers. May neither we nor the generations who follow us forget what God hath wrought through those who through great tribulations have become forerunners toward the practical realization of the full Christlife in all human relations in this world.

H. P. Krehbiel, Sec'y.

## RESOLUTION

Resolved, To adopt the report of the Mennonite Historical society.

## CHAPTER XVII

### SPECIAL MATTERS

#### *MENNONITISCHE LEXIKON. BIBLE SCHOOL.*

#### *ALL MENNONITE CONVENTION*

The period from 1914 to 1926 brought forth numerous new interests. Some of these have been recorded in Chapter XV. The special matters presented in this chapter also deserve a place in the annals of the General Conference History. To the student of history some of these records may prove specially valuable.

#### MENNONITISCHE LEXIKON

This is a work undertaken in Germany by Dr. Christian Neff of Weierhof, bei Marnheim, Palatinate, Germany and Christian Hege of Frankfurt am Main, Germany. It was begun in the year 1913. It is being written in the German language and issued as a serial in pamphlets of 48 pages each; the pages being numbered consecutively to 720, that being the total number of pages in a volume. Two volumes have thus far appeared. The authors are at this time (1938) at work on the third volume, which is to complete the work.

The end aimed at in this monumental work is to cover every interest and phase of historical importance in the realm of Mennonite history, and to give a brief biographical sketch of the persons who were active in connection with shaping the course of events in Mennonite history.

Considering that only a relatively small proportion of Mennonites are still able to read the German language perhaps the total number of subscriptions to this work from the United States is quite creditable. However subscriptions from Germany, Switzerland, Holland and originally from Russia were numerous so the work could be financed. However, by the mischief done by

the war, funds became scarce. It was then that special appeals for support came also to the United States. It was in that connection that the Lexikon cause came before the General Conference in the form of a letter which was read at the 1920 session, held in Perkasië, Pennsylvania. The letter follows:

Frankfurt a. M., January 4, 1920, Rothschildallee 33  
To the General Conference of Mennonites of North America:

Dear Brethren: By reason of the unusual rise in prices, that has taken place in Germany, the continuation of the Mennonite Lexikon becomes extremely difficult for us. If no special help is given us, we cannot complete this extensive work. This we should regret very much, after we have spent many years in preparation and our undertaking has grown to such proportions, that the editorial continuation will hardly offer insurmountable difficulties. In spite of a state of war, commercial embargo and famine, we have already published 8 numbers, and 3 others are nearly ready in manuscript.

Now a hard blow strikes us. The cost of production has so enormously increased, that the funds derived from the sale of previous numbers do not even come near to covering it. Each new number brings us new loss of several thousand marks, which we are unable to raise, with the anticipated publication of at least 25 further numbers. Up to the present we have, of course, been able to record supporting contributions, from the Mennonite congregations at Hamburg and Altona annually 300 mark, from the Union of Mennonite congregations in Germany annually 1000 mark, and from the Algemeine Doopsgezinde Sociëit of Amsterdam last year for the first time a contribution of 1000 mark. But to cover the now expected large deficits in the continuation of the work, these contributions are not sufficient.

We therefore turn to the often proved magnanimity of the American brethren. They are able to offer extensive help without being compelled to bring special financial sacrifices. For our purposes a loan of American money, to be paid back with interest, would suffice us. At the present rate of exchange between the



German mark and the American dollar, a loan of several thousand dollars, to be paid back in terms of the American currency would bring such an abundance of means to our disposal, that every question of financing the undertaking would vanish. For every dollar that was valued at 4.20 mark before the war, we today receive 48 mark in Germany. In case a loan is granted to us, until the former rate of exchange is approximately reestablished, we would have much less to raise in our currency in order to meet the obligation than we now receive; after the deduction of the interest there would then remain at our disposal a liberal surplus to cover the loss and to strengthen our working stock.

The money received from the sale of copies of the Mennonite Lexicon in America shall serve as collateral for both loan and interest. Since the sale in America is reckoned in American currency, an exchange loss in the return payment of the loan and interest is precluded. Copies of the Lexicon are still to be had in large quantity. In spite of the difficulties, under which we had to work, we have, throughout the printing of the 8 sections retained the same sized editions as we were warranted by the sale of the first ones, since we must take for granted, that the interested parties have not yet all had opportunity to order the publication. Even in America the distribution was abruptly cut off through the war. Besides those copies already ordered before the war, we have on hand over two thousand copies of each section for the American requirements, which we can sell at 35 cents per copy, so that the sale of this quantity alone, with over 30 sections, would bring more than 20,000 dollars.

If at the time the loan is presented, the rate of exchange should be the same as it is today, our need would be met with a loan from \$5,000 to \$10,000 dollars. With more plentiful means we can naturally go about the development of this the greatest literary undertaking of our denomination, so that it can also become of the greatest value to our American brethren. It will then become possible to interest reliable helpers in a much larger measure, so that the Mennonite Lexicon could be completed in reasonable time.

We request that the moneys be assigned to the "Frankfurter Bank in Frankfurt am Main" for Christian Hege.

With fraternal greetings,  
Christian Hege,  
Christian Neff.

Resolved, to refer the matter of the Mennonitische Lexicon to the Executive Committee.

At the 1923 session of Conference the matter concerning the Mennonitische Lexikon again came before the Conference. The Executive Committee reported at some length on the matter (see 1923 Ex. Com. report) and the Conference Minutes contain the following record pertaining thereto:

As the Executive Committee in its report had urged that it is necessary that we continue to assist the brethren Christian Neff and Chr. Hege in Germany in the publication and final completion of the Mennonite Lexicon, this matter now came up for discussion, resulting in the following resolutions:

(a) Resolved, that we allow Bro. H. P. Krehbiel to continue his work in behalf of the Mennonite Lexicon, in the future as he has in the past.

(b) Resolved, that Bro. H. P. Krehbiel be given five minutes to inform the Conference regarding the work of the Lexicon.

(c) Resolved, that the chairman appoint a committee of three brethren who shall assist the editors of the Lexicon in the compilation of the American part of the Lexicon.

The following were appointed on this committee: H. P. Krehbiel, J. R. Thierstein, S. M. Grubb.

The Conference again took notice of the Mennonitische Lexikon at its 1926 session. The following resolutions relating thereto were adopted:

Resolved, That we say "yes" to the first question submitted by the Board of Publication.

Question reads: Would the General Conference favor an encouragement in the spreading of Mennonite Principles in the following manner, that the Publication Board devote \$200 towards the "Mennonitische Lexikon"?

In answer to the question of the Publication Board whether the General Conference would favor an encouragement in the spreading of Mennonite principles by devoting an equal amount (\$200) towards the "Gedenkschrift" in case of a deficit, taking these amounts from the Publication fund be it

Resolved, That the Publication Board be instructed either to purchase of the surplus copies of the "Gedenkschrift" or a part of it or donate \$200.00 to the project as serves the best interests of the publication.

## BIBLE SCHOOL

At the 1914 session of Conference the Committee on Education in presenting its report spoke also of a seminary— for specific Bible and theological education. They say in their report (See 1914 report of Committee on Education):

"The Committee is of the opinion that at present we as a General Conference are not yet ready to establish a seminary for full theological work, but until we are ready for such a school it is urged that gifts be given for specific Bible and theological education in connection with schools already existing or to some conference for the same purpose. These gifts to be held in trust by such schools or conference until a seminary is started and only their income is to be expended for the support of such theological instruction. If, when the seminary is opened, the donor still lives, he shall decide whether the gift to such school or conference is to become absolute or to be transferred to the seminary. In case of the death of the donor previous to the opening of the seminary the General Conference shall decide whether the gift is to be transferred to the seminary or not." (See also the Committee's report to the 1911 session of the Conference.)

This attitude toward the establishment of a Biblical Seminary seems to have lulled those who had desired such an institution into a coma. Nothing was done toward establishing a seminary, while the colleges entered upon a concentrated effort at attaining an accredited position in the state and nation. For more than a decade nothing more is said of a theological or Biblical seminary. The nearest approach to this need is made by David Toews in an

article read at the 1920 Conference session. He there speaks of men, such as Paul, trained in Jewish religious educational institutions, as being after their conversion of the most successful workers in Christ's cause among the early Christians.

Also W. S. Gottshall, in an article read at the 1920 session of the Conference, presents, without making mention of it, the urgent need of a Biblical seminary, sound in the faith. The article deals with "A Uniform Confession of Faith." In the closing paragraph he says:

"We are drifting, and in strange waters too, the sounding shows that our sea of orthodoxy is getting more shallow. Let us be as wise and good marines as were the men in Paul's company and let us lower the four anchors of faith in the inspiration of the Bible and its teachings as believed by our fathers, the deity of Jesus Christ, the atonement for sin by His blood, and the anchor of our blessed hope and pray for the coming of the day!"

## ALL MENNONITE CONVENTION

Just before the beginning of the World War a movement had spontaneously arisen among various sections of the Mennonite groups in America to get in closer touch with each other. This movement took form in a gathering at Berne, Indiana, August 19-20, 1913, — now known as the First All-Mennonite Convention in America.

A census taken at this meeting revealed the following facts of attendance:

Defenseless Mennonites .....	35
Mennonite Brethren .....	4
Krimer Mennonite Brethren .....	2
Old Mennonites .....	12
Central Illinois Conference .....	14
Mennonite Brethren in Christ .....	5
General Conference (visitors) .....	65
Amish Mennonites .....	9
Mennonites from Germany .....	2
Total .....	148

The following persons were appointed by the Chairman, J. S.

Hartzler, to serve as business and program committee:

General Conference—P. H. Richert.

Old Mennonites—L. F. Nafziger.

Amish Mennonites—A. R. Zook.

Mennonite Brethren in Christ—J. A. Huffman.

Central Illinois Conference—E. Troyer.

Defenseless Mennonites—D. N. Claudon.

Mennonite Brethren—P. C. Hiebert.

Krimmer Mennonite Brethren—D. E. Harder.

Nine inspiring, thought-provoking papers were read by representatives from the several groups. They were freely discussed. This confluence of thought resulted in an increasing realization of brotherhood and Christian fellowship. Those present felt drawn together as the deliberations and discussions of the varied topics progressed. The outcome was that it was agreed to arrange for another meeting and for that purpose the officers and business committee at this Convention were continued.

The following resolution was adopted:

Resolved, that we above all, praise our Heavenly Father for permitting and directing us to meet here in a brotherly way as we never did before, in order to meditate on the extension of His Kingdom, and we consider it a special favor of God in answer to our prayer, that all discussions have been carried on in a spirit of fellowship and goodwill.

It was agreed to continue the present organization, and that one member from each branch represented serve on the Business Committee, and that the next session be held three years from this summer. The business committee was to prepare the next program at least one year prior to the next meeting, and shall fix the date and place for the next meeting.

It was further resolved, that we admonish one another to continue in prayer for the bringing about of that unity among Christians that Christ asks for in His valedictory prayer.

#### **The officers of the All-Mennonite Convention**

Moderator, J. S. Hartzler, Goshen, India.

Assistant Moderator, P. H. Richert, Goessel, Kansas.



German Secretary, H. P. Krehbiel, Newton, Kansas.

English Secretary, A. B. Rutt, 6201 S. Carpenter, Chicago, Illinois.

Treasurer, Valentine Strubhar, Washington, Illinois.

#### **Business and Program Committee**

P. H. Richert, Goessel, Kansas.

L. F. Nafziger, Goshen, Indiana.

A. R. Zook, Goshen, Indiana.

J. A. Huffman, New Carlisle, Ohio.

E. Troyer, Normal, Illinois.

D. N. Claudon, Meadows, Illinois.

P. C. Hiebert, Hillsboro, Kansas.

D. E. Harder, Hillsboro, Kansas.

The second session of the All-Mennonite Convention was held August 30-31, 1916 at Carlock, Illinois. This convention was again well attended, 519 persons having registered their names as visitors. Apparently the same branches of the Mennonite Church were represented. The third session of the Convention was held in the year 1919. At the 1920 General Conference session, notice was taken of this movement toward closer touch between the different Mennonite groups. It was looked upon favorably and the following resolutions were adopted:

Resolved:

a) That the Executive Committee be authorized to send fraternal delegates from our Conference to Conferences of other Mennonite bodies.

b) That our Conference heartily endorse the aim and work of the All-Mennonite Convention looking toward better cooperation and closer fellowship in the work of the various **Mennonite bodies**.

At the 1926 Conference session an article was read discussing the place of usefulness such a movement may fill.

As this article contains some additional information on the further development of the All-Mennonite Convention, and aims to set for the place of usefulness such a movement may have among the individualized groups of Mennonites, the article, unabridged follows:

## WHAT SIGNIFICANCE SHOULD THE ALL-MENNONITE CONVENTION HAVE FOR OUR CONFERENCE?

This subject can best be elucidated by prefacing the answer with a brief study of both the All-Mennonite Convention and the General Conference.

The older institution is the General Conference. From the height of half a century of action and growth it saw rising of the Mennonite horizon this new adventure. No doubt, among all Mennonite groups questions were raised concerning it. What causes underlie its origin? What does the new comer stand for? Does it have any vital significance for existing Mennonite organizations? Is there occasion and room for such an adventure?

With such questions in mind let us consider first what the General Conference is.

The General Conference originated in 1860, fifty-three years before the advent of the All-Mennonite Convention. The resolutions under which the organization of the General Conference was accomplished bear the caption "Union of all Mennonites of North America." The object for which the Conference was originated was said in the preamble to be: "that an intimate and fraternal co-operation might be gained." And the ultimate aim was to secure, "the unification of all Mennonites of North America." Resolution (I) proposes: "That all branches of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship."

The plan of union rests solidly on scriptural ground and embodies the following points:

- 1) The principle for union.
- 2) The essence of the confession of faith.
- 3) The position on church discipline.
- 4) The form of church government.
- 5) The establishment of freedom of conscience for the individual and fraternal relation between the churches.

So nearly do these points cover the necessary ground for union that, excepting a few verbal changes made later, they have served a sufficient basis for union for now over 65 years.

The object of the Conference is encompassed in one word —

Mission. That is, the General Conference aims to unite all Mennonite Churches in Missionary enterprise, in various forms; this in the spirit of Jesus, who said, John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they may all be one . . . that the world may believe that thou hast sent me." Also Matt. 5:16: "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

At the time when this purpose, to engage in missionary work was formed there was no missionary work being done in the United States, beyond the confines of a few small groups of Mennonite churches. Heathen Mission and advanced religious education were unknown, even were opposed, in large sections of the Church. Through the initiative of the General Conference the proposed missionary activity has found expression in several directions: Home Mission, Education, Heathen Mission, Publication, and Relief work.

What then is the General Conference? It is an aggregation of Mennonite Churches:

- 1) With which any church may unite which adheres to the fundamental scriptural doctrines taught by Menno Simons.

- 2) It is not a schismatic body.

- 3) It is not an ecclesiastical authority.

- 4) The General Conference is a composite of churches differing greatly in their respective practices and customs.

- 5) Into its fellowship the General Conference seeks to draw all the scattered elements of the Mennonite Church of North America.

Beginning in 1860 with four churches and a membership totaling only a few hundred members, the Conference now has an aggregation of over 120 churches and a total membership of over 22,000. More than 200,000 dollars are annually contributed to missionary, educational, and benevolent activities; several colleges and a number of elementary schools are maintained by its members; missionary work among heathen is carried forward in China, India and the United States; Home Mission work is being done by the General Conference and the District Conferences; Publication is

supported; and a number of benevolent institutions, such as hospitals and homes for the aged owe their existence to the co-operative character of the Conference. It is therefore evident that the General Conference in the language of the business world is a "Going Concern," with which churches from other groups, as also churches which had never been organically affiliated with any other group, are from time to time allying themselves.

### THE ALL-MENNONITE CONVENTION

met for the first time at Berne, Indiana, in August 1913. This was not a delegate meeting; everyone present was there simply as a personally interested Mennonite. The fellowship was that of the spirit. That has continued to be the character of all the sessions which have been held since then. No particular work has thus far been jointly undertaken, though some proposals in that direction have been made.

At the Fourth All-Mennonite Convention, held at Goshen, Indiana, in September, 1922, persons coming from six different Mennonite bodies were present, with a total registered attendance of 158. Subjects which received attention were: Mission, Education, Reliefwork, Non-resistance, Secret Societies. The chief gain from all the meetings, thus far held, appears to be a decline in prejudice and distrust and an advancement in mutual understanding and confidence among some of those hitherto out of touch with each other.

Educational interests received conspicuous attention, as educational leaders were present from a number of colleges. Perhaps the movement will be largely directed henceforth by the educational interests.

With these briefly drawn pictures before us shall we consider the question constituting our subject:

What significance should the All-Mennonite Convention have for our Conference?

1) Shall the All-Mennonite Convention be considered an intruder?

If the All-Mennonite Convention has for its objective the same goal as the General Conference, namely the Union of all Men-

nonites of North America, then it attempts to enter upon a field already occupied, in which case it would seem to be an intruder. However, thus far, it does not appear to be the case that that is the goal, though the name as also the invitations to the meetings might seem to indicate such an aim.

2) What purpose can such a convention serve toward promoting the aims of the General Conference?

In the progress of the development the groups which constitute the General Conference have not only overcome the feeling of strangeness but they have become well acquainted, and friendships have been established sufficiently settled to constitute the whole General Conference body into a homogeneous solidarity; which fact however tends to curtail freedom of movement and to crystallize into exclusiveness. Emissaries courting touch with other churches or larger groups that might be inclined to become sharers in the aims and work of the Conference, hesitate on the threshold of the Conference and ask themselves: What do we lose in consenting to absorption by the General Conference? That is, there is no provision in the polity of the General Conference for a neutral meeting ground of elements that might be interested in the Conference. An opportunity for getting in touch is needed in which neither party commits itself. The All-Mennonite Convention provides such a neutral meeting ground.

3) Should the General Conference merge itself with other groups through the medium of the All-Mennonite Convention?

Adaptability should be carefully cultivated and retained by the General Conference, for it is a first requirement for continuous life and growth. Ossification would spell ultimate death and decay. It must be questioned, however, whether adaptation may wisely go so far as to sacrifice individuality; certainly not so far as to surrender identity. For a merger includes a surrender of individuality, and usually also of identity on the part of those bodies or interests which are merged. Historically the origin of the General Conference from principle precludes a merging with other bodies. The very fundamentals on which the General Conference structure has been erected permits only of accretion, as the constitution adopted in 1860 does not provide for a departure from, nor a surrender of



those fundamentals. Accordingly neither the All-Mennonite Convention, nor any other body can serve as a medium through which the General Conference might be merged with other bodies.

4) Is there then a place for the All-Mennonite Convention, in which it can be of service to the Mennonite denomination in general and in that case also to the General Conference?

Yes, there is. The All-Mennonite Convention can serve as a neutral outpost where Mennonites of all shades may meet in fellowship on equal footing, learn to know, trust and love each other. This prepares those, who share in the Conventions, for association with others, upon whom they formerly looked askance; for forsooth, think they, are they not different from us, and certainly only those who are like we are can be Mennonites! But by getting acquainted distrust will vanish, prejudice disappear, and the way will thus be opened for fraternal fellowship. The All-Mennonite Convention can serve as a neutral "get-acquainted" meeting ground.

5) What attitude then may the General Conference wisely take toward the All-Mennonite Convention?

The attitude of the General Conference has always been friendly and sympathetic toward all Mennonite groups and interests. The manifestation of brotherly interest toward the All-Mennonite Convention is therefore quite natural, while an official share in the activities would plainly be out of place. Nevertheless attendance on these Conventions, upon individual initiative by many members of Conference churches, would seem to be appropriate.

The genesis of the All-Mennonite Convention is a sign of vigorous life and power in our beloved church, and it can be a means through which the scattered elements may ally themselves into closer fraternal fellowship. Let the General Conference recognize the kindred spirit in the All-Mennonite Convention and express to it, in an appropriate resolution, a message of encouragement and fraternal good will.

H. P. Krehbiel.

## CHAPTER XVIII

### THE GENERAL CONFERENCE DURING THE WAR-STORM AND AFTERMATH

1917 to 1926

The uneasiness which was manifest at the Conference session of 1914, proved to be not unwarranted. Then the query was, "Will the United States also be dragged into that holocaust?" For a year or more it seemed as though our country would not become involved. However as the months rolled on propaganda at home and abroad became increasingly effective. By late spring of 1917 war had been declared. When Conference met at Reedley, California, early in September of that year an army for overseas service was being assembled and universal conscription to military service was already being enforced under the draft law. Under these circumstances there was very little that the Conference could now inaugurate to meet the problems, coming to the Mennonite Church and its adherents, arising out of the enforced military service. It was now too late for such action. Had the Conference in 1914 been foresighted to take a definite stand and declare its religious convictions, and provide a commission to deal with the problems as they might arise, then there might well have resulted a clearly defined course of action to meet arising exigencies. As it was the General Conference was utterly unprepared for the war-crisis which had arisen, and was already sweeping young manhood of the land into its merciless whirlpool.

Fortunately, when the war-crisis arose there had arisen within the Western District Conference a spontaneous movement to take concerted action to prepare for meeting the testings that members of non-resistant churches might be subjected to. After a very large mass meeting of members of the Western District Conference in which several persons were chosen as a commission, one or two

other meetings followed at which representatives of three or more other branches of Mennonites were present. The outcome was that a joint commission was formed, composed of representatives of the Western District Conference, the Mennonite Brethren and Krimmer Mennonite Brethren. This commission was in Washington, D. C., for a period of days. They met with the Secretary of War and with other prominent officers of the Government and military leaders of the War Department. In the conferences had with these officials the Committee met with a fine spirit of willingness to concede to honest religious conscientious conviction freedom from coercion. The Mennonite Commission having stated that their members, while they could not participate in any service within the military organization, yet they were willing and ready to render any service for and to the Government that would save and promote life and well-being of friend or enemy.

In reply to this declared position the question was asked, what kind of service can you render for the good of humanity, the country and the Government. The Committee was asked to formulate a statement, and to enumerate the kinds of services that they might render direct for the benefit of the common good and the support of the Government. This statement was to be presented the following day at the office of Provost Marshall Crowder. This was done. Besides submitting this statement some other matter of vital importance also came before this commission and the suggestions submitted were also well received. However it was the statement referred to above of services that could be rendered, that was of practical significance for the General Conference, and it became the first subject for discussion of the Conference.

Immediately after the opening services of the Conference, it was agreed by common consent that the question of non-resistance be given first consideration. The young men within the provisions of the draft law were said to want to know what course of action they should follow under the operation of the draft law, also it was felt that the Conference Churches might be informed immediately what position the General Conference takes.

The first resolution adopted at this Conference provided that

the first question to be discussed at the Conference should be the question of non-resistance, — or exemption from military service.

It was next — Resolved that the chairman appoint a committee of seven persons, which shall at once, during the now following disposal of general business matters, hold a session and prepare a statement concerning the present war-situation and formulate an outline as to what position the Conference should take toward the same at this serious time.

This committee was appointed and for several Conference terms was known as the Committee of Seven.

The Conference suggested that the Committee receive from the Special Committee of the Western District Conference the statement to be submitted, and to take the same under consideration.

This resulted in a statement of the General Conference of the Mennonites of North America, whose confession of Faith and Principles forbids participation in war in any form. This statement follows:

“As the present exemption clause in the military law was specifically formulated for such churches whose confession forbids participation in war in any form, we would encourage our members confidently to appeal to that law, and we further advise them, in case they are called to the mobilization camp, to respond to this call just as far as it does not conflict with the Word of God and our confession with regard to military service, for forsooth we can render no such service in any form, and so cannot consistently give the military oath.”

This statement presented by the Committee of Seven was accepted by the resolution of the Conference.

The Committee of Seven submitted its report. It was read and accepted for discussion. It contained the two following recommendations which, after having been considered, were adopted: (Resolutions translated from the German)

“a) Resolved, that for the administration of the spiritual interests of our common faith in the present war crisis a special committee be created which shall be authorized to represent the Conference during the next Conference interval, according to the de-

mands of the circumstances that may arise. Said committee shall be composed of seven persons.

“b) Resolved, that from now on the Conference take under consideration the statement, which the Special Committee of the Western District Conference is waiting to submit.”

The statement of the Committee of the Western District Conference contained also the letter and statement which had been prepared and submitted to the War department in Washington, D. C. in July, 1917. This statement was considered at length and was approved and accepted by the General Conference.

This document reads as follows:

Metropolitan Hotel, Washington, D. C., July 2, 1917.

General E. H. Crowder, Provost Marshall,  
Washington, D. C.

Respected Sir:

Upon the advice of the Secretary of War, Mr. Newton D. Baker, we desire respectfully to place before you a list of the various services, which, in our judgment, conscripted Mennonites can render, without violating the conscience or offending against their confession of faith:

Government Irrigation Projects.

Cultivation of Government lands in the great wheat raising districts.

Government Drainage Projects.

Bridge building, river and harbor work.

Under the American Red Cross within the United States.

Overseas of family relief by such as are qualified to be leaders in social service.

Executives, employees and visitors with Local Service Committees.

Executives and employees in warehouses, for the handling of civilian Relief Supplies.

Foreign service under the American Red Cross in Reconstruction work.

Foreign service under the American Red Cross in caring for the sick and wounded.

In short, we can render any service outside of the military



organization, which has its purpose to save and to maintain life, and by which the national benefits are promoted, but we cannot participate in any work whatsoever which results in the physical injury of others or deprives them of life.

Respectfully submitted,

For the Western District Conference:

J. W. Kliewer, Newton, Kansas.

P. H. Unruh, Goessel, Kansas.

H. P. Krehbiel, Newton, Kansas.

For the Brethren Church of North America:

M. M. Just, Fairview, Oklahoma.

H. W. Lohrenz, Hillsboro, Kansas.

For the Krimmer Mennonite Brethren:

D. E. Harder, Hillsboro, Kansas.

By resolution the Committee of Seven was made permanent for the next three year term, and the following persons were elected as members: Peter Jansen, M. H. Kratz, J. W. Kliewer, P. H. Richter, J. F. Lehman, S. K. Mosiman, H. P. Krehbiel.

As a general direction to the Committee of Seven it was

Resolved, that the Committee of Seven be instructed to co-operate harmoniously with other branches of the Mennonite Church and with other groups who stand for the same principles, in so far as this will be possible.

With the adoption of this resolution, the 1917 session of the Conference rested the whole responsibility for looking after the vital interests of Christ's peace principles and commands as taught and adhered to by our Mennonite Church upon this Committee. It thus devolved upon this Committee of Seven to give spiritual aid and instruction to the members drafted by the War Department, to advise them how to proceed consistently both as loyal citizens and as true followers of Christ. That this duty and service at the very best could be performed only in a very fragmentary and imperfect manner is self-evident. For thinly scattered over the United States as the churches are, it was not possible to do any intensive personal work. All the Committee could do during the draft period was to supplement in a limited fashion the labors of the ministers of the individual churches to the extent that these

requested assistance. In those District Conferences in which some organized work had been done at once after the declaration of war, something of a preparedness for the onslaught had been achieved. In sections where there was no preparedness the testing was more difficult to endure.

The Committee of Seven, created at the 1917 session of the Conference, began its activities at once, before the close of that Conference session. On the work done during the three year term a report, given below was submitted.

## REPORT OF THE COMMITTEE OF SEVEN

1920

The Committee of Seven, or the "Committee on Exemption," as it was later called, was created by the following resolution at the last General Conference at Reedley, California: "Resolved, That in order to conserve the interests of the conference in the present war situation a special committee be created with power to represent the conference in all matters that may arise during the next conference interval affecting our principles of faith, said committee to be composed of seven members."

On this committee were elected Peter Janzen, Maxwell H. Kratz, J. W. Kliever, P. H. Richert, J. F. Lehman, S. K. Mosiman and H. P. Krehbiel. The first meeting of this Committee was held at Reedley, California, on September 6, 1917, and the Committee organized itself with J. W. Kliever, chairman; J. F. Lehman, treasurer; and S. K. Mosiman, secretary.

It was assumed that the Chairman should represent the Committee in matters to be referred to Washington as well as in other important matters. But as Brother Kliever sailed for India without leaving any report of his work this report must necessarily be incomplete.

The Committee sought at all times and in every possible way to be helpful to the men called into service under the Selective Service Law. A questionnaire was prepared and sent out to all the churches in order to learn the names and conditions of all the men called into service.

At a second meeting of the Committee, held at the Hotel Au-

ditorium, Chicago, November 26, 1917, it was decided to impart such information to registrants under the Selective Service Law as might be of help to them.

The Committee took the position that neither Committee nor Conference could speak for the individual conscience of the drafted men. It was therefore, difficult to impart such information as would be of equal help to all. At this meeting visitors were appointed from among the members of the Committee as well as others, whose duty it should be to visit the various camps in order that they might look after the spiritual welfare and the general condition of the men in the various camps.

At this meeting, also, a movement was inaugurated to bring about a closer union of all Mennonites relative to matters pertaining to the war. A meeting was held at Goshen, Indiana, on January 9 and 10, 1918, at which eight branches of the church were represented. A new organization was perfected to represent the interests of the Mennonite Church and J. W. Kliever was elected Chairman and J. W. Lohrenz, Secretary of the organization. A petition was drafted and sent to President Wilson and other matters touching the interest of all were discussed. How well this organization functioned later on, the Secretary is not able to say.

A great deal of work was done, many letters were written, many telegrams sent, and helpful information was published. Many visits were made to camps as well as representatives sent to Washington.

The question of Emergency Relief was also presented to the Committee but it was decided that this work belonged to the Emergency Relief Board of the General Conference.

Since the Committee was elected for the interval of the two conference sessions, its activities cease with this meeting of the conference.

Two questions confront the church at this time, which came to the forefront during this period. 1. What steps should the conference take to more thoroughly acquaint the young people with the principles of our church. 2. What steps can be taken to present the principles of our faith, in their simplicity and purity, to the state and general public, not only to guard the church against

misrepresentation but in order that she might be better understood.

Respectfully submitted,

Committee of Seven.

S. K. Mosiman, Chairman.

#### ADDITIONAL INFORMATION ON ACTIVITIES OF INDIVIDUAL MEMBERS OF THE COMMITTEE OF SEVEN

As seen from the above report, the Committee of Seven did not detail any individuals for specific work. It was practically left to the individual members to be of service, such as the circumstances within their respective territory called for. Probably more constructive help might have been rendered, had such definite appointments been made and special duties been assigned to persons who would give their whole time to such service. Yet, much service could be and was rendered for which the conscripted men are grateful to this day. As stated in the report, recorded above, drafted men in perhaps most if not all concentration camps were visited and given spiritual encouragement by some minister of their district. A member of the Committee of Seven from the Western Conference was in Washington a number of times where important interviews were had with Third Assistant Secretary of War Keppel, whose special office it was to deal with the problem of the Conscientious Objectors. He also was granted other interviews with War Department officials with regard to the solution of certain problems of the Conscientious Objectors.

As time progressed a large number of Mennonite Conscientious Objectors from various camps were court martialed and for various causes were sentenced to the Disciplinary Barracks at Leavenworth, Kansas. A very large number of "C. O's." were concentrated and confined here. The writer of this history being then a member of the Committee of Seven of the General Conference, as also a member of the Exemption or Peace Committee of the Western District Conference, had occasion a number of times first to make visits at the nearby Camp Funston to give spiritual succor to a large group of drafted Mennonite men concentrated there. Later he was repeatedly at the Disciplinary Barracks where a very large



number of sentenced Mennonites were confined. Commandant Rice in charge of the Barracks permitted religious meetings to be held for these men within the Barracks. And in other ways permission was granted to be of spiritual aid to the conscripts as also to the sentenced men.

The World War came to its close in the year 1918. The armies were then gradually recalled, sent home and the individual men were discharged. After this was finished the conscripted men who had been sentenced for various reasons came under consideration by the War Department. Then also the sentenced Conscientious Objectors received attention. Provision for handling their cases was made by the appointment of a Board of Inquiry by the Secretary of War, Newton D. Baker. Those appointed were, Major Richard C. Stoddard as chairman, Julian W. Mack, Judge of the United States Circuit Court of Appeals, and Harlan F. Stone, Dean of the Columbia University Law School (Now member of the United States Supreme Court). Major Stoddard was later on replaced by Major Walter Guest Kellogg, Judge Advocate U. S. A. This "Board was appointed solely to inquire into and determine the sincerity of the conscientious objectors. Its function primarily was to examine all objectors, not under charges, who had declined to accept non-combatant service, or who had not been assigned to non-combatant service by their commander, because, in the judgment of the camp commander, they were insincere. Although this was the original purpose of the Board, it later, with the consent of the camp commander, examined such men as were under charges and had not been brought to trial. Its findings were merely advisory to the Secretary of War."

This Board of Inquiry, from the very nature of its duty, must visit all the camps where there were conscientious objectors waiting to be investigated. The Disciplinary Barracks were among the last to be visited by the Board of Inquiry. The writer hereof having received notice from the Commandant of the Disciplinary Barracks that there would be a preliminary session of the Board at Leavenworth and an invitation to attend this session was given, this invitation was accepted. Acquaintance with members of the Board was thus made, and very soon afterwards a direct invita-



tion from the Board was received to be present at the session when the sentenced Mennonite conscientious objectors were being investigated. To this the writer hereof acceded, and to his astonishment, when the investigation began, was invited to sit between Dean Harlan F. Stone and Julian Mack—the two Judges by whom the conscientious objectors confined in the Disciplinary Barracks at Leavenworth, Kansas, were being investigated.

(What took place during this investigation and many other experiences and a multitude of other observations, at Leavenworth, at Washington, D. C., in camps and that otherwise came within range, it is intended to write up separately and to publish the same in a not distant future. H. P. K.)

Just briefly a few facts about the conscientious objectors that came under the observation of the Board of Inquiry.

Official statistics state that in twelve camps there were 1,060 conscientious objectors belonging to more than ten religious denominations. Of this total 554 were Mennonites. It is reported that "more than one-half of the conscientious objectors were Mennonites of one branch or another. The Quakers, International Bible Students Association (Russellites) and Israelites of the House of David constitute about 25 per cent of the whole. These taken with the Mennonites, make up fully 75 per cent of the conscientious objector body." Major Kellogg in his book "The Conscientious Objector" says (p. 36), "A psychologist, who obtained statistics on 1060 cases taken from twelve army camps, informs me that 554 of those cases were Mennonites. My own observations would lead me to believe that even a larger percentage of the objectors examined by the Board of Inquiry were Mennonites."

It might be said, here, that at the Investigation Session spoken of above as held at Leavenworth (1919) a large number of Mennonites were investigated and apparently all of them classed as sincere conscientious objectors; and soon thereafter were released and allowed to go to their homes.

### PEACE MOVEMENT BEGUN

The war upheaval awakened within the peace churches a sense of the need of Christian peace education. Arising from the Friends

(Quakers) a movement in that direction was started which held its first meeting at Bluffton, Ohio, in 1922. A report of that meeting was given at the 1923 Conference session and may fittingly be given here.

## WHAT ASSOCIATION MAY WE HAVE WITH THE PEACE- CONFERENCE MOVEMENT (BLUFFTON, 1922)

That followers of Jesus should be a unit in the purpose of realizing the angelic message "Peace on Earth" is presumed in this question. In order to answer the question it is necessary to study the Peace Conference held last year at Bluffton, Ohio.

The suggestion for such a conference had its origin with the Quakers and Schwenkfelder Brethren. The invitation was to a "National conference of religious bodies who hold that peace between nations can be maintained by following the Teachings of Jesus."

In connection with the invitation the following statement was made:

"There are a considerable number of small denominations or religious organizations in America whose creeds and practices are very similar. Very many of them have consistently striven to uphold those fundamental principles inherent in their faith. They have done so for the most part along absolutely independent lines.

"One of the salient features of the faith of these religious bodies has been their affirmation both in creed and in practice that enduring peace both among peoples and nations can only be secured by an earnest adherence to the teachings of Jesus.

"A number of these groups have been sadly misunderstood during the past six years. Because of their isolation they have frequently had no knowledge of what other likeminded groups were doing. Not infrequently one or the other of these groups or individual members of them have suffered more or less persecution. Moreover in the case of some of these groups, a feeling arose that they were the only ones who had not bowed the knee to Baal. The thought of their inability to prevent war or even utter an effective protest against it, was so overwhelming that they either compro-

mised or suffered in isolated silence. Under these conditions these groups have not been able effectively to demonstrate that love, as it was revealed in Jesus Christ, is capable of meeting such situations as arose in 1914 and 1917.

“On account of the situation described above, a number of people have felt that it would be well to call together representatives of the various groups so affected in national conference. The object of such gathering may be described as follows:

a) To bring together for a season of Conference and Prayer representatives of all who profess discipleship of Jesus Christ and who hold that war has no place among Christians.

b) To discuss ways and means for furthering this Christian principle outside the respective denominations participating in the Conference.

“It is not expected that a formal, permanent organization will be effected. It is to be a meeting for prayer, for cultivating a spirit of closer fellowship among all of these more or less closely related bodies and for conference.”

The following denominations had been invited:

Brethren (Dunkers), Brethren (River), Church of God in N. A., Friends, Mennonites, Krimmer Brueder, Moravians, Schwenkfelders. Besides these also individuals in other denominations who have borne the same testimony were invited.

Wilbur K. Thomas, a Quaker, who is in charge of the American Friends Relief work was the leading personality at this conference. The attendance was very good. Ninety-five visitors had come from sixteen states, two from provinces of Canada and one from England. Among these were besides members from the non-resistant bodies, also members from other churches.

No organization was attempted. In an informal way a program was carried through in which a number of papers on different topics were read, which afterwards were freely discussed, all interspersed with frequent brief pauses for prayer. The session lasted three days. No motions looking to a permanent organization were passed. Nor was any definite work fixed upon for the future.

At the close of the conference a resolution was passed leaving it to the committee in charge to again call such a conference as

under the Spirit of God they might feel themselves directed.

What then is the association which we may have with this Peace Conference? Organically none, as no organization exists. However, our Conference might by resolution enter into sympathetic relation with this informal Peace Movement. For by a closer touch between the non-resistant bodies, which have thus far stood aloof from each other, mutual confidence and love will be inspired, which will be followed by a friendly understanding and will culminate in a united front, giving effective strength to the non-resistance unknown heretofore. Such a united front would make it possible to stand for Christian "Peace" more effectively. Especially would it thereby be made possible by means of literature, by speeches and sermons to exercise an educative influence beyond the borders of the non-resistant churches, and thereby win the hearts of the Christian people to the peace ideal.

Such a resolution might contain the following points:

1) The General Conference of Mennonites in session Sept. 5, 1923 at Freeman, S. Dak., herewith declares itself in sympathy with the purpose of the Peace Conference which was held at Bluffton, Ohio, August 4-7, 1922, and encourages the continuation of such conferences.

2) The General Conference encourages a numerous attendance upon these peace conferences from the wide circles of the District Conferences.

The blessings from such conferences arise in part precisely from a numerous attendance from wideflung communities, as well as from the spiritually related but fraternally distant groups. Scattered the blessings will be by those who attend. For this reason many from everywhere should endeavor to be present.

At this time it is not known when another Peace Conference will be held. In part that plainly will depend on whether many and persistent calls will come evidencing a desire for such a conference.

After having written the foregoing I received a letter from Wilbur K. Thomas in which he states that a second Peace Con-

ference is being planned to be held at Juniata College, Huntingdon, Penna., on Dec. 28, 29, 30, 1923.

H. P. Krehbiel.

By the following resolution the Conference ranged itself in line with a definite purpose to promote constructively the cause of Christian Peace as a logical spiritual fruit of the World War.

Resolved, That we continue our efforts toward an intelligent promotion of the principles of peace as taught by Christ and that we, therefore, declare ourselves in sympathy with the purpose of the Peace Conference which was held at Bluffton, Ohio, August 4-7, 1922, and encourage the continuation of such conferences, hoping that they may be well attended by members from our various district conferences.



FIRST MENNONITE CHURCH, HUTCHINSON, KANSAS  
General Conference session of 1929 was held in the Hutchinson  
Convention Hall



# **PART THREE**

## **A PERIOD OF GROWTH AND SERVICE**

1926 to 1938

In the preceding sections (Part Two) have been recorded the accelerated activities of the Conference during the World War. It was a period of testing of loyalty and life according to the doctrines and injunctions of our Lord. The young men of the Conference churches, with few, if any, exceptions, stood true to their convictions, though all were subjected to searching and trying tests and some suffered physical maltreatment in the camps. Soon after the close of the war the cry of need, suffering, and deliverance from persecution called for the exercise of generous giving. As the records show, the churches, without exception responded nobly to the demands upon sacrificial giving. This made it possible to feed the hungry and to aid the expatriated and refugees in finding new homes in various countries. Some of this benevolent activity continued after the year 1926, and an abbreviated account thereof will be found in this part of this book.

After the year 1926 world conditions began to quiet down. Accordingly Conference activities could again return into more normal channels. The intensified spiritual life during the ten years of war turbulence and testing found the loyal Christian peace adherents invigorated and more aggressive than before the war began. The cause of Christ was supported and promoted with increased energy and devotion. The resultant was a notable growth in all phases of the Conference activities.

# CHAPTER XIX

1926-1929

From the very beginning the General Conference has found its numbers increased at the close of each triennium. Mennonite churches were spreading into new territory east and west, north and south. For accommodating the visitors at a Conference session the average sized church no longer sufficed. Even in tabernacles or tents space could only with difficulty accommodate the multitudes that came from near and far. Especially was and is this true in the sections in which numerous Mennonites live in close proximity to each other and spread over a wide territory. The interest in the Conference activities is deepening. The field is widening.

The Secretary of the Conference, who prepares the Minutes of each Conference and has them printed in pamphlet form, wrote an especially interesting introduction for the 1929 session of the Conference which is reported below.

## INTRODUCTION

"For the first time in its history the Conference session was held neither in a church nor in a tent but in a city auditorium. Convention Hall in the city of Hutchinson, Kansas, with a seating capacity of 3500 to 4000 was offered free of charge for the eight-day session of Conference; but even this spacious hall could not seat all who came on Sunday afternoon and again in the evening to hear a chorus of over 500 young singers from the 22 neighboring churches render "The Holy City." Nor would the Hall have accommodated all who came to the evening meetings had not the throng been divided by having English meetings in the Hall and German meetings at the same hour in the large Methodist Episcopal church, which was also opened to the Conference without charge.

Another departure from former custom was the arrangement that delegates and visitors pay for their entertainment. The hotels and homes of the city offered ample accommodations for all who came, and so far as known to the satisfaction of all.

And still another variation was the arrangement by which the opening meeting was held on the evening before the regular business meetings of Conference began. At this meeting Rev. Guy Wimmer of the Baptist church, representing the Mayor of Hutchinson, welcomed the visitors for the city; Bro. J. W. Kliever, chairman of the general committee of the entertaining churches, bid the visitors welcome on behalf of the churches. To these cordial words the President of the Conference, Bro. P. P. Wedel, briefly responded and then preached the German keynote sermon on the most appropriate text, Ex. 34:2, "Be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount." The Vice President, Bro. A. J. Neuenschwander, took for his sermon text the words of Paul, II Cor. 2:14, "But thanks be unto God, who always leadeth us in triumph in Christ." These sermons are appearing in the *Bundesbote* and *Mennonite* respectively. A male chorus from *Alexanderwohl* and a mixed choir from Garden township each sang two numbers. The Conference Secretary, as chairman of the evening read Eph. 4:1-16 and offered prayer at the beginning. The microphone which the local committee had provided carried the messages out to the great gathering both on this evening and throughout the week of meetings.

In the afternoon from 3 to 4 o'clock there had been a well attended pre-prayer meeting in the Mennonite church on Seventh Avenue East led by Bro. C. H. Suckau, and every morning after that during the session there was a devotional period from 8 to 8:30.

The Conference song leader was Bro. Walter Hohmann. To aid in the singing a local committee of three had selected about 50 songs each from the New Mennonite Hymn Book and from the *Gesangbuch*, and these the Berne Witness Co. put into neat separate pamphlets and furnished 1500 copies each free to the Conference."

Secretary.

The various reports given at the session will follow here in the order in which they were submitted, followed by those resolutions bearing on some special interests emphasized by the report.

## REPORT OF THE EXECUTIVE COMMITTEE

1926-1929

To the General Conference

Greetings:

The Executive Committee has had no other session during the past triennium save one at the close of the last Conference session and another yesterday.

At the last session of Conference various things were referred to this Committee and we report on these first.

1. A revised draft of the Conference Constitution has been prepared in both the English and the German language. It has been sent to the Business Committee, has been published by them and is ready in printed form to be handed to delegates for consideration.

2. A Peace Committee of two (H. P. Krehbiel and A. J. Neuen-schwander) was appointed in accord with Resolution 9, 1926. This committee has been quite active and it has seemed best to request it to present its report directly to the Conference rather than thru the Executive Committee; hence we do not take up the matter further here. In this connection it might be added that on suggestion of a member of the Peace Committee the Executive Committee asked the Secretary to order 200 pamphlets entitled "A Message to the Churches," issued by The Church and World Peace Committee, to be distributed. He has them here now for that purpose. If interested, call for one.

3. In accord with Resolution 78, 1926 the Committee has caused the various treasurers of Conference to be placed under bond and the Conference Treasurer holds these bonds as the report of the Secretary of the Trustees will show in detail.

4. Resolution 79, 1926 requested the Executive Committee to combine the officers of Conference Secretary, Statistician and Field Secretary, if possible. This has been done and the report of the Field Secretary to our Committee is made a part of this report

and will be presented by the Field Secretary.

5. Resolution 85, 1926 instructed the Executive Committee to take up the question of Delegate or Closed Meetings during a conference session, and place its decision before the Conference at the opening of this session. The matter has been incorporated in the revised draft of the constitution under Article 24. A recommendation appended provides for a way of procedure till the constitution has been acted upon.

6. Resolution 91, 1926 referred the decision as to how many Conference Reports should be printed and how they should be paid for and distributed to our Committee. It was decided to have 2000 copies printed and to send each church two copies for each vote (30 members) and to request the churches to send enough money at 50c a copy to the Conference Treasurer to pay for them. As there were over 800 votes at the last session, it required about 1700 copies, including those sent to college libraries and ordered by individuals and the churches that called for more than had been estimated. The rest are held in store for future use. This arrangement seems to have given general satisfaction and we recommend its continuance.

7. Where in the previous triennium there was not a single vacancy to fill for any cause, in the last three years this Committee has had four vacancies to fill on account of deaths and two on account of resignations, the last of these within 30 days. The constitution provides that conference officers shall fill vacancies. But when the Executive Committee was created in 1920, a resolution was adopted that this Committee, among other things, should have power to fill vacancies. This part of that resolution was out of order and really is void because it conflicts with the Constitution. However, the present officers, under the circumstances, did not wish to ignore it, and so all vacancies occurring were filled by ballot by the Executive Committee. But this method is not practical, because it requires too much time; hence the revised constitution again provides that conference officers fill vacancies.

Thru the death of Bro. Anthony S. Shelly, a member of a Board and a Committee and one of the oldest and most faithful workers of the Conference, a double vacancy occurred. In his place on the



Committee on Doctrine and Conduct Bro. A. M. Fretz was chosen, and on the Home Mission Board Bro. H. A. Fast was named. Hardly had this been done when death claimed Bro. Jacob H. Richert, a conference trustee. In his place Bro. J. E. Regier was named. A little over a year ago we were again shocked at the sudden accidental death of Bro. D. D. King, also a conference trustee. Bro. J. J. Eymann was elected to fill this vacancy. About this time Bro. J. H. Langenwaller resigned from the Committee on Articles of Faith and the Committee undertook to fill this vacancy, but two other brethren who had been chosen declined to serve, and, on the suggestion of members of the Committee on Articles of Faith that the work on the draft to be presented to Conference was about done anyway, no further efforts were made to fill this place. Last month Bro. S. M. Rosenberger, who on account of a nervous breakdown had to quit preaching and does not expect to be here, resigned as member of the Committee on Doctrine and Conduct. Bro. P. H. Unruh was named in his stead. A third resignation, like Bro. Rosenberger's due to physical infirmity, is that of Bro. J. W. Krehbiel, trustee, and is to take effect with this session.

8. Resolution 90, 6), 1926 requested codification of important resolutions of the last three sessions. The Conference Secretary was asked to do this. He went back 20 years and has recently published such resolutions in both German and English in our conference organs so they may easily be accessible to all who are interested. Said resolution suggested that a report on this be given at the opening of this session. If a further report is desired, it can be given.

9. The Minister's Conference of the Western District in October, 1928 by resolution requested the officers of the General Conference to appoint a committee of five to submit to this session a draft for the attainment of a uniform practice in issuing church letters and the transfer of church memberships. The following brethren were named: P. H. Unruh, P. E. Whitmer, J. J. Balzer, A. M. Fretz and A. E. Claassen, and they will report later.

10. One of the expressed aims of the General Conference from its inception was to work toward the unification of all Menno-nites. The spirit of unification is rife in these days among most

of the Protestant denominations, and finds expression in two general directions: 1) by efforts on a large scale at world union and 2) by efforts to close breaches within denominations. The latter has been the aim of our Conference, and as a result of semi-official efforts along that line within the past two years we append a recommendation.

11. There was correspondence with Congressmen on the big navy program of last year, and on the granting of citizenship to non-resistants with Congressmen and others.

12. Over a year ago railway representatives began to confer with the Secretary and after considerable correspondence we are happy to report that the Rock Island granted trip passes on their lines to four of our immigrant ministers from Canada and clergy rates to some of the other ministers from there.

13. The World Conference on Faith and Order, which met at Lausanne, in 1927, desires an expression from the General Conference on its attitude toward efforts at church unity. A recommendation will propose a statement.

14. While there is no intention to rehearse all Conference and extra-conference matters with which the Secretary has had to deal — some requiring no small amount of time — it may be instructive to name a few of the latter to show what they have been. At least five students at universities asked for accurate information to be used in their theses or doctor dissertations. A number of churches and pastors asked for assistance to find pastors or charges. A university asked for help to fill its "Source and Material Room." A Loan Co. wanted to know whether bonds could be sold in Kansas and Oklahoma to finance a Mennonite colony in Canada. A man in Illinois read of Mennonites going to Paraguay, was interested, wrote to Washington and received the address of your secretary and corresponded on Mennonite doctrines. The World Christian Endeavor Society asked for an endorsement of the "Crusade with Christ." The Conference attitude on Boy Scouts was desired. A college professor asked for information on the Mennonite church for a great German publication on the religious life of the Germans of the world. A minister in Poland wanted all the information he could get on Mennonites for a Menno-

nite World Atlas he hopes to prepare. Railroad representatives wanted the Conference delegates to patronize their lines. Such questions like: How should a Home Department be conducted and How Organize a Christian Endeavor? were answered. An owner of a large estate in Germany wanted to borrow \$20,000 from this Conference thru the officers. The "third member of the quorum of archangels" sent a final warning to us. A Chemical Co., desired a list of our ministers. We were asked to buy 2x3 inch advertising space in the Washington, D. C. Star at the rate of \$21.00 per issue to insert notices of meetings. The secretary of the World Conference on Faith and Order requested that the matter of co-operation be brought before this session. The publisher of Pilgram Marbeck desired aid financially. A request came for a list of all Mennonite churches older than 1850. Another request came for a record of the conference activities of a deceased brother who labored in it faithfully for 50 years. Repeatedly revised lists of our ministers, of church leaders, of churches that use the German language, etc., were called for. A teacher's agency wanted a list of our Orphan Homes. Another organization wanted a report of our work among negroes, etc., etc. — All of these things are outside of the work delegated to the Secretary of Conference, and such demands appear to be multiplying rapidly. The Conference should have a permanent office with a vault for all of its records and papers, and an office secretary in charge.

15. The Secretary has in his possession the first secretary book of the General Conference, started by Chr. Schowalter in 1859 and now completely filled by entering the minutes and reports of the 1926 session. This book is very valuable and should not be lost.

Further the Secretary has one letter file from his predecessor which contains some correspondence carried on by his immediate predecessor but nothing earlier than 1923. No other records or correspondence of any kind was delivered to the present Secretary.

The Executive Committee  
C. E. Krehbiel, Secy.

## RECOMMENDATIONS

1. That the Conference Report be printed and distributed as in

1926; but that papers read at Conference be not published in it.

2. That the Conference Officers and the Business Committee may at their discretion arrange for delegate meetings until the revised constitution, which contains a provision covering this point, has been adopted.

3. That one representative from each District (6 in all) constitute the revision Committee to be elected to revise our English Handbook for Ministers if found expedient, and that the Board of Publication publish same.

4. That a Peace Committee of three to represent the East, Middle and West be appointed for the next three years by the new Executive Committee, and that it alone be made responsible for the four Peace Lessons in our Sunday School Quarterlies.

5. That the General Conference elect a Commission of three to confer with a like commission from the Central Conference — or any other Mennonite body so inclined — for the purpose, if possible, of formulating and presenting to Conference a plan under which a closer co-operation or union might be effected.

6. That the Committee on Letters and Telegrams draw up letters to be approved by Conference, signed by the officials and sent to the session of the General Conference of the "Old" Mennonites convening at Goshen, Indiana, from August 28-30, 1929, and the Central Conference convening at Normal, Ill., and the Defenceless at Sterling, Kan., Aug. 28 to Sept. 1, 1929.

7. That the Conference Secretary express to the Rock Island Railway Co. the appreciation of the General Conference for the courtesies extended to our immigrant ministers of Canada.

8. That, The General Conference of the Mennonite Church believes in the one invisible church of which Christ is the Head and prays that all true believers in Him may become more closely united in one visible body. This, however, we are convinced, can only be accomplished on the basis of the Biblical faith in Christ as the Redeemer, and we rejoice at all efforts toward unity on this One Foundation. The Conference holds that the best way to attain this unity without sacrifice of the essence of Christianity is for branches of denominations nearest akin in faith and history to seek such unity, and it is working to that end.

9. That Conference create a Placement Committee of five temporarily for the next three years to assist ministers seeking charges and churches seeking pastors to get together, the Conference Secretary to be one member and four others to be elected by Conference.

10. That: The General Conference of the Mennonite Church of N. A., in session at Hutchinson, Kansas, August 20-28, 1929, holding, — as did the Mennonites for over 400 years, that participation in carnal warfare in any form is contrary to the life and teaching of Jesus Christ the Prince of Peace, out of a deep feeling of loyalty to and true love of God and Country — wishes to record its gratification that the General Pact for the Renunciation of War as an Instrument of National Policy, initiated by the Government of the United States, has just recently gone into full effect by the signature of the last of the fifteen originally participating nations, and to give its full moral support to any and all truly pacific efforts the Government of the United States may put forth in making this Pact an effective vehicle for the promotion and preservation of peace and goodwill among the nations of the world.

11. In view of the new position on outlawing war taken by the leading Nations of the world, the General Conference requests that the test of willingness to take up arms and go to war, recently introduced and which seems to this Conference to be a contradiction to the vouchsafed religious liberty for which America has always stood and the spirit of the Peace Pact now promulgated by our beloved Country, be no longer applied to candidates for citizenship.

12. Recommended, that the Field Secretary office be again combined with the office of Conference Secretary and Statistician and on part-time for Field Secretary work as in the past three years.

#### RECOMMENDATIONS OF THE EXECUTIVE COMMITTEE ADOPTED

Resolved, That we adopt recommendation No. 4. It reads: That a Peace Committee of three to represent the East, the Middle and the West be appointed for the next three years by the new Executive Committee, and that it alone be made responsible for



the four annual Peace Lessons in our Sunday School Quarterlies.

Recommendation No. 8 adopted. It reads: The General Conference of the Mennonite Church believes in the one invisible church of which Christ is the Head, and prays that all true believers in Him may become more closely united in one visible body. This, however, we are convinced, can only be accomplished on the basis of the Biblical faith in Christ as the Redeemer, and we rejoice at all efforts toward unity on this One Foundation. The Conference holds that the best way to attain this unity without sacrifice of the essence of Christianity is for branches of denominations nearest akin in faith and history to seek such unity, and it is working to that end.

Recommendation No. 9 was adopted. It reads: That Conference create a Placement Committee of five temporarily for the next three years to assist ministers seeking charges and churches seeking pastors get together, the Conference Secretary to be one member and four others to be elected by Conference.

Resolved, That the report of the Executive Committee as a whole, including that of the Field Secretary and Peace Committee, be adopted.

Resolved, That we adopt recommendation No. 10. It reads: The General Conference of the Mennonite Church of North America, in session at Hutchinson, Kansas, August 20-28, 1929 — holding, as did the Mennonites for over 400 years, that participation in carnal warfare in any form is contrary to the life and teaching of Jesus Christ, the Prince of Peace, out of a deep feeling of loyalty to and true love of God and country — wishes to record its gratification that the General Pact for the Renunciation of War as an Instrument of National Policy, initiated by the Government of the United States, has just recently gone into full effect by the signature of the last of the fifteen originally participating nations, and to give its full moral support to any and all truly pacific efforts the Government of the United States may put forth in making this Pact an effective vehicle for the promotion and preservation of peace and goodwill among the nations of the world.

As the report of the Executive Committee and that of the

Field Secretary as also that of the Peace Committee really constitute one report, the two latter reports are made to follow here.

## REPORT OF THE FIELD SECRETARY

1926-1929

To the Executive Committee

At the last session of Conference two Resolutions were adopted concerning the office of Field Secretary. It will help to understand this report to recall them here.

By Resolution 10, 1926 the Conference accepted the recommendation of the Executive Committee "in view of our depleted treasuries . . . . not to employ a Field Secretary for the present."

Later by Resolution 79, 1926 the Executive Committee was requested by Conference, if possible, to combine the three offices of Conference Secretary, Statistician, and Field Secretary, "and give such person proper salary."

As I was elected by the Conference as Secretary and later also as statistician, the Executive Committee, in accord with the Conference Resolution, proposed to me to again act as Field Secretary. In accepting I stipulated that the salary be reduced from \$125.00 to \$100.00 per month for the time given to the three offices; and that the time given to Field Secretary work should be contingent on the contributions the churches make to the General Conference Treasury. Thus the Field Secretary work became incidental, for the time being at least. —

For some months after the Conference Session I was busy making translations and gathering and having reports printed and in sending them out to the churches.

My work for the Conference in the three-fold office has been quite varied, and it is not always easy to say what belonged to the Field Secretary work and what to the other offices.

In all I asked for and received salary for the three positions for only 13 months of the three years. But during these 13 months I paid back into the General Conference treasury about \$300.00; that is: during the time when I accepted pay from the Conference all the money I received from churches for a series or for single services was turned in to the Conference Treasurer. — For the

last year and 5 months, since April 1, 1928, I have not asked for nor received any salary whatever from the Conference. — In recent months my time has been largely taken up in revising and translating the Conference Constitution; in codifying the Conference Resolutions of the past 30 years; in getting information on Annuities and, at the request of the Trustees, preparing copy on the subject for a folder; in translating, by request, the proposed Articles of Faith; in gathering Statistics; in preparing the Executive Committee report, and in getting Delegate lists, etc., for the Conference session. So, if funds permit, salary might be allowed accordingly. I did not want to draw on the treasury just now, as I thought the Executive Committee might need some money before Conference meets.

For a number of reasons I did not attempt to visit all of the Conference churches in this triennium as I had done once before. Besides the reasons referred to above, here are a few: 1) Funds did not permit, but I think they were put to equally good or better use. 2) District conferences (Canadian, Northern, Western, etc.) have field workers or itinerants on part or full time who can do more intensive work at less expense. 3) The support of the spiritual leaders of the Canadian immigrants seems more urgent than this Field Secretary work at present.

Some years ago, as Field Secretary, I started a Card Index of the churches with certain statistical data that was not called for by others. This I have tried to keep up by using the mail and otherwise.

In the summer of 1927 I visited all of the churches in California and Idaho. This was done in connection with a trip to California at my own expense. I made no charge for my time, and asked for only \$25 for expenses while out there in getting around to the churches in these states.

During the three years I preached on an average of one sermon a week, mostly by invitation and not at great distances. Frequently it was impossible to accept all invitations. Some Sundays, especially during hot summer months when regular preachers take their vacations on some trip or at school or in the harvest field, I had from two to six, and one time even seven invitations; on

others I was free. For three months last year, with the consent of the Executive Committee, I substituted for a brother pastor, but of course not at the expense of the Conference.

Speaking of vacations, one is curious to know the sentiment of the congregations on that point. Recently, when a seventh invitation to supply had to be declined, I said, I would try to find some one else. The seventh brother I asked was out in the threshing field but accepted. The other six were already substituting. — Once when out as Field Secretary I wrote a brother I planned to be with his church on a certain date and asked, if suitable, that he arrange for a meeting. He replied that his church has given him a two weeks vacation and he supposed that they might also wish one; but if I would speak in the neighboring church that might be announced and if they wanted to they might hear me there!

I was planning to make a trip through the northern states, but, when the time came, funds were short and several others were making trips through or working there. I am inclined to think that their work was more effective, especially with the small groups, than mine would have been, and hence did not go.

Repeatedly requests came to me, in the past 3 years, to help ministers find churches or churches to find ministers; and I was able to be useful along this line in several instances. — The question, whether Conference should not have a special Intermediary or Placement committee for this, comes up again and again. As you will see in the digest of resolutions that I am publishing in the Bundesbote and The Mennonite, in 1902 this question came before the Conference and was answered with "No" by the majority. I am wondering whether the majority would answer No to day. That answer certainly does not solve the problem. But on the other hand, creating the machinery to make changes easy may multiply them. They are on the increase now. About 20 changes were made in the past three years for other than natural causes like sickness or death; and the vast majority were made where ministers are salaried.

Three years ago I made a map showing location of all churches. Now I am gathering material to make an Album containing pictures of the churches and parsonages and the ministers and their

families. This album, in the preparing of which Mrs. Krehbiel assisted me, is not complete, but I hope to finish it and it should have historical value then. The material was gathered by mail and on my trips. Likely out of modesty the ministers have not been as free in supplying pictures of themselves as of churches. The album will be on exhibit at the Conference.

As I did in the former triennium I again by mail invited unattached churches to become members of the General Conference, and in consequence I now have six applications totaling over 1000 members to present to Conference.

A Field Secretary should be a rather free man, who can leave home most any time and stay most any length of time. From this point of view it is not practical to combine the offices of Secretary and Statistician with that of Field Secretary; for while one office may demand that one make a trip, another may demand that one attend to matters at home. The Conference Secretary, e. g., is the executive link that unites the Executive Committee, and when important correspondence is circulating he should be at his post and easily reached. This has made it necessary in at least one instance to abandon a longer trip the Field Secretary had planned. The same is true of the Statistician's work, which, however, covers only a short time. On the other hand, in other ways the three offices supplement each other. But, in my opinion, if such combinations seem desirable, it would be more practical to combine the office of Conference Secretary and Statistician with that of Secretary of the Trustees or the like. For it is becoming more evident right along that the General Conference should establish a permanent office under its own name somewhere, and always open.

Ill health in the family interrupted my work several times. Also I was Chairman of the Western District Conference for the past three years and other offices in the District Conference which somewhat restricted my freedom of movement. Some itinerant work was done for the Home Mission Committee of the Western District, but not at the expense of the General Conference.

I think conditions regarding Field Secretary work are much as they were three years ago; hence, if a Field Secretary should again be employed, it should be on a part-time arrangement some-



what like at present. Conditions require that he be able to use both the German and the English.

It might be profitable, if the churches will indicate their approval by contributing more liberally to the General Treasury, again to plan to visit all of the churches in the next three years. But as Field Secretaries are now thought of much as financial agents or "budget raisers," which has not been the Field Secretary's direct mission, it might be well to consider changing the name to Travelling Minister, as it used to be.

C. E. Krehbiel, Field Secy.

## PEACE COMMITTEE REPORT

### PART I

Immediately after the close of the last General Conference both members of the above named committee attended the Peace Conference in Carlock, Illinois, August 30 to September 1st, 1926.

This Conference was significant in that a new phase of work was undertaken, namely the emphasis on education for a clear understanding and definite conviction on the subject. The Conference urged the insertion of Peace Lessons into our Lessons every Quarter. At this Conference a request was sent to the International Lesson Committee asking for the consideration of putting a Peace lesson into the International Series.

In the Educative program several other features were emphasized, namely peace essays, peace declamation contests, and that Mennonite public school teachers interpret history to show the value and worth of peaceful settlements of international problems.

November 4-6, 1927 found the Pacifist Churches in a Conference in Manchester College, North Manchester, Indiana. This is an institution under the Church of the Brethren. Attendance at this Conference was undoubtedly the largest since the 1922 Conference at Bluffton, Ohio.

Emphasis was laid on Denominational work and also the advantage of holding sectional denominational discussion conferences. Another point at issue was the need of the lay members writing to their Senators and Representatives protesting against the huge naval program that was before our Congress. Evidently others

and our people wrote to Washington, for we secured drastic reductions in the programs of the military men.

A third proposal made at this Conference was that the leaders come together for a discussion of peace questions at some future date.

A discussion conference was held in Bethany school, Chicago, in March 1928. Between 25-30 leaders from various branches of Pacifist churches, were present. It was agreed that we should hold definitely to our Biblical position, but still we ought to co-operate with other churches and groups who hold pacifist ideas. The Conference served to bring into a closer agreement the views held by the pacifist churches.

On December 8th, the writer attended a Conference on the Outlawry of War, in New York. This conference was held under the Commission on International Justice and Goodwill. It is very interesting to recall the divergent views of eminent men on this subject. Still even this conference served to crystalize the thinking and conscience and served in paving the way for what we have today the Kellogg Treaty outlawing war.

In November 1928 the writer attended the World Alliance for International Friendship, in New York. This Conference was the 10th Anniversary of the Signing of the Armistice. At this Conference members of Pacifist Churches and others who were like-minded made requests that the Alliance go on record definitely that the Alliance and the Churches oppose any attempt to further increase armaments in this country. Altho the Resolution Committee had not incorporated this point into their report it came up on the floor and the delegates won the point.

Almost a dozen silver peace Declamation contests have recently been held in the Middle District and at the Conference held in Iowa, Aug. 14-18 the Gold Medal Contest was held. A special committee had charge but the Peace Committee helped in various ways.

During the past three years we as a committee worked in co-operation with the Education Board and prepared the peace lessons one for each quarter. We would recommend that in the future these peace lessons be prepared in a more uniform manner as to length and discussion.

Frequent articles have appeared in our Church papers from the pens of the committee and also from others whom the committee enlisted to write on certain phases of peace work.

The programs for the Conference of Pacifist Churches were made by a joint Committee from the Brethren, Friends and Mennonites. The undersigned served on this committee as one of the Mennonite representatives and actively helped to plan for and prepare all of the Conferences of Pacifist Churches during the past three years.

The undersigned would recommend that if the work is to be continued, and there is every reason that it should be continued, that a committee of three be so constituted as to represent the west the middle and east sections of the country. Such a committee could be more easily organized and attend conferences in their respective sections, thus saving on traveling expenses. In order to facilitate the matter of peace lessons we recommend that one committee be given the whole task of securing same, rather than two Committees as heretofore.

Respectfully submitted,

A. J. Neuenschwander.

## PEACE COMMITTEE REPORT

### PART II.

To the twenty-fifth session of the General Conference at Hutchinson, Kansas, held August 20-28, 1929.

Dear Brethren of our Conference:—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord. (2 Pet. 1:2)

At the 1926 session of the Conference a Peace Committee of two members was provided for. The appointment of this Committee was ordered to be made by the Executive Committee. The work assigned to the Committee was couched in the following language, "to co-operate with other Pacifist Churches and with other Peace Organizations, whose working methods conform to our principles." Specific instructions were given to the Peace Committee as follows:

- 1) "The Board of Education in conjunction with the Peace

Committee, should prepare or cause to be prepared quarterly, if possible, a Sunday School lesson on Peace, preferably on the basis of one of the international lessons."

2) "That we instruct our representatives at the Carlock Peace Convention to request that convention to ask of the International Council of Religious Education to insert in each quarter a lesson on Peace."

It will be perceived that the work of the Peace Committee was but vaguely outlined. The members of that committee were therefore left to feel their way into some meaningful activity.

The Conference of Pacifist Churches, which met at Wilmington, Ohio, March 1-3, 1929, proved to be an important session. An old and large Quaker settlement is located here, also a Quaker, (Friends) College, attended by several hundred students. However their presence never was evident at the Pacifist Conference. Nor was any great enthusiasm manifested by the Quakers of the vicinity at the beginning of the Conference, but gradually interest awakened and toward the latter part of the sessions the good-sized church was nearly filled with people who, somewhat belated, began to take an active part in the deliberations. The result achieved here locally justified the purpose of holding the conferences in somewhat out-of-the-way centers, thereby to awaken interest in the cause in those communities.

Only two Mennonites attended. Besides myself brother J. E. Amstutz from the not distant town, Trenton, Ohio, was present. Of the Brethren Church six representatives shared in the Conference. Also representatives from other non-resistant bodies were present, listening in, among these a leading member of the Seventh Day Adventists.

This Conference took an outspoken position against military training in civilian educational institutions. Also it was recommended to the several participating bodies that they give definite support to such young men as refuse to take military training, that they may be conscious of the fact that their churches do stand by them.

At this Conference reports were given by the representatives of the educational peace work being done in their own groups.

These reports showed that educational peace work at home is gaining in strength and volume. This work is done in Sunday Schools, Church Schools and Colleges. The Conference recognizes the great possibilities of expansion of such work and encourages all peace lovers everywhere to push for expansion of such work.

A "Peace Contest" was given by pupils from different Junior High Schools for which prizes were awarded. Such contests are well worth being arranged.

To illustrate the horrors of war a moving picture was given, entitled "Hell and the Way out." The folly and horribleness of actual war were most vividly depicted and with telling effect. So also was the beatific effect of peace attractively illustrated.

A few days after the close of the Wilmington Conference, the "Second Study Conference of the Churches and World Peace" convened at Columbus, Ohio, March 6-8, 1929. This was a great meeting and the deliberations as well as the conclusions arrived at by this medley group of representatives demonstrated the mighty possibilities of this Study Conference as a means toward deepening the hold of Jesus and His teachings upon his true followers, particularly His teaching of love, perfected love — love of enemy and its practical applications. Thirty-five communions and allied religious organizations participated. Delegates and representatives numbered 124. Many strong leaders were present and they reflected the current of thought of their respective connections. However the Conference hewed to the line laid out — a study together of the peace question from the Christian standpoint. Its conclusions are not binding, not even on the Study Conference itself. However they are submitted through respective representatives to the several communions for consideration and such use as they may choose to make of them.

Viewed from the Mennonite point of view there were some surprising developments made and some welcome positions taken. Let me quote a few examples:— "Condemnation (by the churches) of resort to the war system as sin and refusal henceforth to be used as an agency or instrument in its support." "Oppose all military training in church institutions and public high schools, and all military training in colleges and universities; oppose the



Citizens Military Training Camps." "Churches should urgently request the government to restore citizenship to these men and women who are deprived of it because of their conscientious stand against bearing arms in 1917-18, and should protest against refusal of citizenship on the ground of objection to bearing arms."

Throughout these meetings it was manifest that all were agreed that the only consistent position a follower of Jesus could take was to oppose war. They went so far in giving expression to this conviction that they went on record as follows:— "We hold that the churches should support and sustain with moral approval individuals who, in the exercises of their right of conscience, refuse to take part in war or in military training."

The report of the Study Conference is out in pamphlet form. It can be secured at \$2.00 per hundred. In my judgment it would promote the cause of peace if churches would order a suitable supply of these and distribute them among their members free.

At the 1926 Pacifist Conference in Carlock, Ill., a resolution was adopted which announced it as a desirable end to be attained that contacts might be made between the various Peace Groups of the world. Working on that idea, I made it a special point during my stay in Europe in the year 1927 to get in touch with the historic peace groups of the different countries. The effort succeeded beyond expectation. It may be noted here that the teaching of peace and the practice of it is regaining slowly its historic and indeed rightful place among Mennonites of Germany, Holland, Switzerland, France and other places. Also the Waldensians of Italy are returning to this evangelical teaching and practice adhered to by their spiritual ancestors through many centuries. The Friends or Quakers of England are giving increased attention to the propagation of the gospel of Peace. In Holland a great awakening is in progress, especially with regard to the revival of peace teachings and practice.

I had opportunity to speak on this subject on various occasions and in various countries. One such was in London, where it was my privilege to meet at their great Friends House many leaders of the English Friends, attend their great meetings of their Sufferings Commission of over 100 members, and to address this commission

as also their Peace Commission. The proposition offered here by me that efforts be made to attain to a worldwide touch of all historic Peace Groups met with a favorable reception. The outcome was that a resolution was adopted, with a copy of which I was provided, this by the Peace Commission upon authorization by the Sufferings Commission, in which readiness is expressed to send a delegate to a meeting of representatives from the various Peace Groups of the world.

It was also my privilege upon special invitation to speak on the subject of peace at a Young Peoples Convention held at Weierhof and numerously attended by Mennonite young people from the different South German States. The young people are eager listeners on this subject. There is present a vigorous revulsion against the militaristic propaganda which prevailed throughout Europe previous to the war. The younger people are seeing that the combination of Church and State had hoodwinked young manhood, had taken them away from Jesus to bleed for Emperors, Czars, Presidents and Kaisers. Now that the scales are falling from their eyes they are returning to the love-life of Jesus; against which some of their elders protest, still mad with militarism and hate. Among the real believers Jesus is conquering. An international touch between historic peace people, if a suitable method can be devised, will be welcomed in all the peace groups in the various countries of Europe.

Since my return I have sought and found opportunity to present the idea of worldwide touch of the Historic Peace Groups to representative men of the American Friends, the Brethren and the Old Mennonites. It is gratifying to be able to report that in each case the suggestion was favorably received. Encouraged by the results of this personal study and survey, correspondence has now been inaugurated, looking to a further forward step toward the realization of a world wide touch between those evangelical Christians who have through hundreds of years endeavored to be loyal to Jesus in the exercise of love — love of enemy.

In conclusion let me emphasize that everywhere among those who stand for peace there is present one fundamental requirement, namely: This proposed touch must be based on an unflinching ac-

ceptance of Jesus' teachings as divine and as authoritative, and it must be free from any political admixture. The prospect is encouraging that this worldwide touch will be achieved. The advantages that would be gained thereby are numerous and would be of farreaching, happy influence and consequences.

H. P. Krehbiel.

## CHAPTER XX

### FOREIGN MISSION

1926-1929

#### TRIENNIAL REPORT OF THE FOREIGN MISSION BOARD

1929

Dear Conference: —

We begin our report with the call to a jubilee by the Lord to His people as given in Lev. 25,10:

"Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession."

By the grace of God we are permitted today to look back upon 50 years of mission work by this Conference, and we wish, first of all, to express our gratitude and joy over this fact by blowing the jubilee trumpet, which was made especially for the purpose of proclaiming the "acceptable year of the Lord," which began when Jesus preached his first sermon in Nazareth, as the text shows on which he preached — the only recorded text of all his preaching. Luke 4,18-19. In this text the whole mission program is given in a nutshell as the good news to the needy and the poor, and as the fulfilment of the jubilee proclamation: "liberty throughout the land." Yes, if any cause on earth has the right and the duty to blow the jubilee trumpets, it is the cause of missions. The faith-

ful blowing of these very trumpets caused the walls of Jericho, the first and greatest heathen stronghold in Canaan, to fall, which opened the way to the victory over that whole heathen country. May we never tire of blowing these trumpets of victory.

With grateful hearts we look backward, and with joyful hope we look forward, on this day of remembrance of the beginning of our mission work, small and insignificant as this beginning may appear. It was on April 14th, 1879, when our first missionary, S. S. Haury in the far north at Sitka, Alaska opened the first mission school for Indians, and began preaching on Sundays through an interpreter. He was there in search for a mission field, and had to wait for a ship to take him home. In order not to wait in idleness, he began this work. The permanent field was not found before the next year, namely at El Reno, Oklahoma, station Darlington.

Since that time about 125 workers have been sent out by this Conference to three countries: America, India, and China. Not all of these workers were ordained. Some were helpers in the school, the kitchen and the field. One half of these 125 are still in the work.

### OUR PRESENT WORKING STAFF

Three years ago their number was 61. Since then 7 have stepped out, and 8 new ones have been sent into the field. Those that have resigned are: H. T. Neufeld and wife, A. M. Lohrentz and wife, J. B. Frey and wife, and Talitha Neufeld. The new workers are: W. F. Unruh and wife, J. R. Duerksen and wife, C. L. Pannabecker and wife, and the sisters Mary J. Regier, Augusta Schmidt (and scheduled to go this fall, the sisters Helen E. Nickel, Waldheim, Sask., and Johanna Schmidt, Goessel, Kansas.) This makes a total of 64.

The number of native helpers has increased to 274, who work as teachers, evangelists, doctors, nurses, and Bible women. We take the opportunity to thank the hundreds of special supporters of these helpers.

The whole staff of workers call repeatedly, we might almost say they cry loud, for the prayers of those that sent them out.

Has any one of us the right to send them out and then not heed such a call? Praise God for all faithful intercessors, and especially for Him, who now sits at His right hand and intercedes for us. We also wish to make grateful mention here of the fact that the two new sisters would very likely not be sent to India this year if it were not for a promise of \$2000.00 specially for this purpose from a brother in South Dakota. We would have wished very much to send also a new doctor to China instead of Dr. Lohrentz who has resigned. Medical missions have done wonderful things in opening hearts and even countries to the gospel. May this vacancy somehow soon be filled is our prayer.

## I. OKLAHOMA

1926-1929

Much has changed on this our oldest field during the last years. The number of workers has been reduced from 8 to 6 upon recommendation by the workers themselves, who felt that the number of Indians on this field were out of proportion to the number of workers, although the field in miles is so large that it will be difficult to cover it by the reduced force. Brother and Sister Neufeld offered to step out under certain conditions, which were accepted. Consequently a new division of the field became necessary in order that three mission couples could take care of practically six stations, two for each.

1. The two stations Longdale (formerly Cantonment) and Fonda, which are some ten miles apart, form the most northern district, being 5 miles wide and some ten miles long, and containing about 350 Indians. Here Brother and Sister Linscheid continue their labors with the help of two native assistants. The principal change here consists in the moving of the church from Contonment to Longdale across the river in order to be nearer to the majority of the Indians. Brother Linscheid writes in regard to this and also in regard to the discontinuance of the government boarding school here:

"It will be difficult for us to adapt ourselves to the new conditions. Twenty-three years we have in addition to the other mission work given religious instruction with preaching on Sun-



days in the Government school. This change will give us more time for the two stations for work which had to be more or less neglected heretofore.

A new venture in the Longdale church has proven successful. Since we have here a basement, Mrs. Linscheid uses this room for the children to whom she tells Bible stories and teaches songs during the sermon. This is not only more profitable for the children, but also takes away much disturbance by the children during preaching. It is our purpose to move the small house at Fonda to the church there, also for such children classes."

On these two stations are almost 100 members.

Last year Brother and Sister Linscheid had their furlough. He used the time for church visitation, rest and preparing three booklets for help in studying the Bible and Mennonitism, namely "The Apostles Creed," "Be Thou Faithful," and "Scripture and the Mennonites." They are suitable also for the younger people in our home churches.

**2. Canton with the outstation Thomas (Deer Creek).** These stations are 35 miles apart. 325 Indians live here, who are now cared for by Brother and Sister H. J. Kliewer; about 90 of these are baptized.

At Thomas, the meetings so far were held in the different homes of the Indians, but now a church is to be built there. Special gifts for this purpose are welcome.

Since Brother and Sister Kliewer have come home from their furlough in California, her health proves to have improved considerably by the stay in California. Brother Kliewer writes:

"Since spending a year in California and the summer in the cool mountains of Nevada, we wondered how the summer here would affect us, but our hopes have been more than realized, for Mrs. Kliewer has not only retained the strength gained, but has gained in weight in spite of much visitation work on our new field to get acquainted with the Indians, and to bring them the word. On the whole we were kindly received, and in view of the fact that they were much away on visiting, the Sunday services were well attended."

Two native helpers here do fairly good work, and two others are more and more drawn into helping.

This field at Canton is 8 miles wide and 15 miles long and at Thomas 4 miles wide, and 15 long. We hope for a bridge across the Canadian which would reduce the distance between the stations from 75 to 35 miles.

3. **Clinton and Hammon.** This is the southern and largest district, at Clinton 10 miles wide and 25 long, and at Hammon 5 wide and 25 long, over 400 Indians live here, about 90 of whom have been baptized. Brother and Sister Ediger have charge of this district, being assisted by one helper at each station. The size of the field shows that Brother Ediger is justified in saying, "There is more work here than we can do. But the work is not in vain. It has been well rewarded. Just recently another one was soundly saved — a drunkard."

## II. ARIZONA

1926-1929

On this mission field in the desert the patience of our workers is still sorely tried in the two villages Hotevilla and Moen Copi. This affects even the little church at Oraibi, which has stood up so bravely against the powers of darkness. But on the whole there is a different atmosphere in all the villages. Brother Frey thinks that the outlook is hopeful. Brother Duerksen reports that even in the most hostile village, Hotevilla, where 10 years ago he was not permitted to enter the houses, he can now go into every house and speak the Word. The old chief of this village, one of the most hostile formerly, on his sick bed listened to the gospel and admitted that it is very likely the truth. But to church hardly any one comes which is discouraging.

Another discouraging element in the work for many years has been the effect the high altitude has had on a number of workers who had to leave the field on account of it, namely Brother Epp, Brother Friesen, and Brother Frey is about to step out also, Sept. 1st of this year. In addition to all this there have been points of friction between the workers, especially in the translation work, in which differences of opinion caused considerable

trouble. The Board made efforts to bridge over the difficulty, but succeeded only partly. Brother Frey's offer to step out has been accepted.

Brother Duerksen's principal work has been translation of the New Testament. The gospels are now in print. Otto Lomavitu does very valuable service as helper in this, being good in language. He has also done some preaching, but Brother Johnson has done most of this at Oraibi, where he is the leader of the church under supervision. He may be sent to Moen Copi next fall.

The number of Christians on this field is 32, and of late there have been no additions. This reminds one of the mission work in the deserts of Arabia, where missionaries have worked for 39 years now and have not yet 39 Christians. Such barren fields need more intercessory prayer.

### *III. MONTANA*

1926-1929

In Montana the work is progressing steadily in spite of all opposition by organized heathenism and by the Catholics. Of the four stations one is being worked as an outstation to Lame Deer, namely Birney which is regularly visited by a native helper.

1. **Lame Deer and Birney.** Bro. and Sister Petter have charge of these two stations, assisted by four native helpers, because Bro. Petter is still busy with translation work. This was interrupted last year by a serious operation, which, thank the Lord, was very successful, and full strength has again been restored. Bro. Petter writes: "The native helpers have grown in Christian knowledge, and are eager for more Bible instruction. Their preaching shows a deepening spiritual life and understanding of Christianity.

Frank Littlewolf goes to Birney every week in all kinds of weather, where on Fridays he gives Bible instruction in the government school to 40 children, on Saturdays he visits the homes, and Sundays he preaches to attentive listeners. Yellowfox helps us here in the services at Lame Deer, and sometimes also at Ashland. He is a real Nathanael soul and zealous for his Master. Milton Whitman has served as S. S. Superintendent, and has held a number of services on the Muddy for the half-breeds there. Ernest

is our best helper, and the first one that would be ready to take charge of a station but he has a governmental position which brings him \$1200.00 a year.

Translation work could have been done faster, were it not for the frequent disturbances in the midst of the work by visiting Indians, that must be attended to. Important parts of the Old Testament have been translated, some epistles, the gospels have been printed, and the Acts are ready for print since April, and we hope to have the whole New Testament in print in a few years. Besides this Bunyan's "Pilgrim's Progress" and 53 songs have been translated, a Grammar and an English-Cheyenne Dictionary has been prepared. All this is now in the hands of the missionaries, and a number of Indians have also learned to read.

The gospel permeates the whole tribe, and 20% of the Cheyennes have been won for the church and Christ. That is a larger per cent than on most mission fields of the world, and yet is the church among our Indians not yet 50 years old. Young as it is, or perhaps just because it is so young, it has had to weather serious storms and has suffered many attacks by the enemies. At present it is especially being attacked by the Roman church, which leaves no stone unturned (and mostly bad ones) to hinder the growth of the work. Yet the work does not stand still and we have much cause to rejoice over the victories of the gospel. Is God for us, who can be against us? When the trumpet of God's great Jubilee shall sound, then together with other tribes and nations the redeemed Cheyenne shall stand before the Throne as fruit of the precious seed sown by the medium of our mission work, and ripened by the power of the spirit to the glory of Christ our Redeemer. — Remember that thou mayest magnify His work."

On these two stations there are nearly 200 souls that have been won for Christ and baptized, (including the departed).

**2. Busby.** Here Bro. and Sister Habegger have charge of the work which is prospering in the midst of adversity. 100 souls have been saved, which means more than it means here at home. The own family often makes it difficult.

Bro. Habegger reports of a number of Indians who learn to read Cheyenne, even some who are 40 years old and never were in

any school. "We find that those who learn to read and read the Bible from time to time are our most faithful Christians, and become really helpers wherever they go." He says that it is particularly hard for the native helpers who help to bear the brunt of the opposition and suffer much from the enemies that scoff, hate, and malign them. Some of the best ones now and then get discouraged and give up, but praise the Lord, they mostly come back again to the Lord and the church. One of them recently wrote to the Board showing sorrow and repentance over his backsliding and expressing determination with God's help in the future to overcome all such temptations to turn the back on the church and the Lord. He pleads for our prayers, because there are so many adversaries in his work. Such confession and new determination makes the missionaries rejoice, and we all rejoice with them.

3. **Ashland.** Bro. and Sister Valdo Petter have charge of this station, and receive some help from Yellowfox. This is Bro. Petter junior, who has grown up with the Cheyenne language, and so is able to deliver Cheyenne sermons regularly by reading them. He writes about the work as follows:

"Outwardly much on the station has been improved, but inwardly in the hearts of the people there is much hardness that will not melt. We preach, however, the word and believe that it will not be in vain. We are glad to hear that a government day school is to be built in Ashland, and that the state will assume control over all the schools on the reservation. This change together with the allotment of the land should at least mean this much that the Catholics will lose power, and that we will gain a better hold on the children. Just now the drink evil is increasing, but we have reasons to expect a change for the better. We desire your prayers for this field. It needs them and God wills it so, and he wants us to do it according to His word." There are two Christians among the natives here, which makes 300 church members on this Montana field, or 575 Cheyennes in all, including the Oklahoma field, where we have about 275 church members.

#### *IV. INDIA*

1926-1929

1. **Building Program.** The outstanding feature of the work in



India has been of late the extensive building program that is being carried out. Bro. F. J. Isaac has charge of this work, and it keeps him busy. The medical station has been built up the last two years, and is still building. A number of wards, a dispensary, the doctor's house, the nurses' house, native helpers' houses etc., have been built. This is near Champa, but is a separate station compound.

Both at Birra and Basna dwelling houses are being built now. At the leper Asylum a new church was recently dedicated, and at Janjgir the girls' boarding school has been enlarged and a new larger church built. All this represents an outlay of much money and we have much reason for gratitude that it has been possible to build all this. There are good prospects that a third bungalow will be built soon at Basna by gifts from the Illinois churches. The Lord has visibly blessed the work here also. Three new workers were sent out these three years, and two are about to go this fall. Just now the question is before the board, whether we should not send a full time doctor to the Leper Asylum.

**2. Statistical Resume of the work.** The secretary of the Worker's Conference in India Bro. P. W. Penner, has sent in the following gist gleaned from the different station reports to that Conference:

"From 1901 to 1926 six mission stations were opened in our own field, covering about 4235 sq. miles with 1861 villages and 524,700 inhabitants, who mostly belong to the out-and low castes. Among this vast multitude are 10 male and 14 female missionaries. Under their supervision 37 evangelists, and 36 Bible women spread the Gospel; furthermore 51 men and 18 women are busy in the schools teaching the growing generation in the ways of truth, getting them ready for life's duties; to minister unto the sick another 8 men and 2 women devote their entire time in the dispensaries, or hospital; 2 men and 2 women labor in the institutions, while still another 4 men look after the industrial work.

The work of the mission should not be called unsuccessful. Among these masses presently 6 organized churches form nuclei of Christian communities. They enjoyed an increase of 60 members by baptism and letter (the Leper Church excluded), they

have a reported membership of 1,101, besides another 128 Christians reside here who have thus far not joined our churches; unbaptized children, the hope of the church, number 912. These Christian families live in 86 villages. What a wonderful opportunity to be the salt of the earth and the light of the world.

In all churches and at most outstations Sunday services are conducted. The Sunday School work receives much attention, because at 23 different places such gather, having 122 officers and teachers with an enrollment of 1,833. The C. E. and Temperance associations claim 277 members.

To reach the distant villages with the Gospel more regularly in 17 places evangelists and colporteurs are stationed, the same plan facilitates the education of many children. Only comparatively few girls attend these schools, because the average Hindu and Mohammedan fails to approve of female education. The evangelists on the outstations and those on tour several months during the open season touched 534 villages, the Bible women recorded 3,500 zenana visits. For a woman worker in general it remains unwise to act in public places; she ought to confine herself mainly to the private homes, or such places where women congregate only. At these visits and tours 40 Bibles, 97 New Testaments, 429 portions of Scriptures, 6100 tracts were disposed of. Mostly these were sold, by so doing considerable misuse of the literature is prevented.

Primary schools have on their registers 759 names, the Middle Schools 67, outside of our own institutions in other mission and government schools are 55 of our young people preparing for various vocations.

Much stress is laid upon the medical phase to help the almost innumerable diseased. Five dispensaries and one hospital function to tend to many. These administered medicine and help to 11,480 patients ailing largely from very serious diseases. The hospitals had 225 in-patients. The Leper Home is, of course, separated from the rest. It has 510 inmates out of which 156 take special treatment. This treatment has not been without success, 12 were dismissed relatively cured. Specialists have done much to heal this frightful disease, the corroboration of its success can be found in concrete cases. Out of the Leper family 340 have accepted

Christ. For all the patients at the dispensaries and hospital not only the physical cure is attempted, but the Gospel is preached and read to them daily.

It must not be forgotten that there is a large host of youths in whom the future hope of the church lies. In the Boys' Orphanage 50, in the Girls' Orphanage 24, receive intensive training, besides these 78 boys are boarders, also 91 girls; the untainted homes have 28 boys and 26 girls. Daily each individual has to learn some thing out of the Bible. Their knowledge of the Bible, of God, of the Savior finds itself on the constant increase.

Not many years ago the talk of collection, or gathering of funds for church, or some other cause, was more or less looked upon with reproach; but now how different! Each one who earns feels somehow urged to let a portion flow into the monthly church-fees treasury. The accumulated amount in this treasury certainly spells encouragement, viz., the closing of the account reveals the amount of Rs. 1,844-10-3; however, this does not stop here. The Sunday morning collections showed another Rs. 1,216-10-11½; then special occasions called for help, and in response to them Rs. 352-12-3 could be recorded; the Sunday Schools caused the accountants to register Rs. 348-2-9.

The Indian Church Conference has now 3 missionaries in the field, it has opened one station, is now looking for another suitable location for the second station, also has sent out a call for more workers. Constantly they increase their activities, taking over more responsibilities. Churches discuss ways and means of how to choose their own pastors and show willingness to shoulder financial responsibilities. One church has agreed to pay 10% of their pastor's salary.

The Lord has in the past so perceptibly blessed the enterprise of the mission and the church, that there is no reason whatever to feel that such will not be the case in the future, provided His flock will remain in fervent prayer, rid the walk from all unwholesome features. It means a still more united effort. Let us more than ever before take our Indian brethren and sisters under their arms and lift them to higher levels. They certainly possess genuine abilities which must be developed properly and circumspectively.

**3. The Leper Asylum.** A special feature of our mission work in India has from the beginning been work for the lepers. The Leper Asylum forms of necessity a station by itself, separate from the others. It is practically financed by the "Mission to Lepers" of Scotland, with its branch in N. America.

While at first it was almost forced upon the missionaries by the first lepers that came and would not be sent away, it is now gladly, all the more so, since of late medical treatment is no more entirely hopeless. In our asylum twelve lepers have been dismissed as cured. This institution has grown constantly from the smallest beginning, until it is now the second largest of its kind in India. We quote here from the last report of its superintendent, P. A. Penner, (Champa):

"Due west of the mission premises about 15 minutes walk is the Bethesda Leper Home, the second largest in India with its 510 inmates of whom 340 are Christians. This institution is now about 27 years old, and has 37 large buildings, including the new church of \$6000.00. Since its beginning about 2500 lepers found a home here and 961 were baptized. With the exception of the years that we have been on furlough, I have been trying to give them not only an existence but home; not only feed their bodies but endeavored to feed their souls. These years have been very rich in experience and blessings. I wish that I could tell you how some of the older leper Christians are anxious that all the inmates learn to love the Lord. How they are anxious to have a church that shall be a shining light amidst the surrounding darkness. Of the interest shown in all the regular meetings, of the self-sacrifice on the part of some and genuine interest of all in the new church building now almost completed. (It has been completed since and dedicated—Ed.) It is not difficult to love all of such who bring so much happiness into our lives. But every medal has its two sides. Listen: (Here he reports the abduction of four fine Christian girls by four young leper men during the night. All of these girls had been treated successfully, and two might have been dismissed within a few months as cured. Now they are gone and lost, only ~~one~~ returned with her abductor, but so sick, that she died on her arrival) when on that morning I arrived at the asylum

and Mr. Paul, the caretaker told me this, I could say nothing. I simply wheeled my car and drove into the forest, and there fought it out alone with God. Never will I forget that day as long as I live. Did I love those boys who enticed the girls away to Calcutta? I fear not. And yet — Jesus says, “As my father has sent me, so send I you.” May intercessory prayer in our behalf be not forgotten.” (The British government appreciates this service among the lepers, and has given Bro. P. A. Penner the silver medal.)

### JUBILEE CELEBRATION

In the fall of 1926 it was 25 years since the first missionaries with their wives arrived in India, namely P. A. Penner and J. F. Kroeker. The Workers Conference celebrated this anniversary three years ago, soon after the last session of this General Conference. We have heard and read very little about it, because it was decided to issue a jubilee book, which has been rather long in preparing, which shows how busy the missionaries are. Besides, after it was edited here in America by Bro. S. T. Moyer, it was sent back to India for approval, and that takes several months. We hope it will be on sale here at this Conference, and bespeak for it a rapid sale. (The title of this book is “Twenty-Five Years with God in India”. H. P. K.)

### V. CHINA

1926-1929

No other mission field has been so much before the eyes of mission friends and the world as China during the last few years. And well may we look at China and prayerfully watch developments there at this critical time in a country with one-fourth of the world's inhabitants. Christianity is here at grips with the powers of darkness in various forms, chiefly with the spirit of bolshevism, both organized and unorganized. One of the 10 principal leaders in China today, General Feng, who is nominally a Christian, has experienced the conflict in his own heart and life perhaps more intensely and publicly than any other single person in China. He now seems to be tired of the conflict, even sick in body, and gives orders to his army to “postpone preaching the gospel,” instead of



encouraging it as formerly, preaching himself often and distributing Bibles by the thousands. The new trouble in China centers around this one man more than anything else. China is trembling again, seemingly being on the verge of another civil war. So far the fighting has been confined to the south and has not reached our field, thank God. (The report has just come that Feng is going abroad, which means peace at least for a while.) But another calamity has struck the northern part of our field around Taming-fu, namely famine. Much is being done for relief by both our mission and the general relief organization, in which also our mission is represented by Br. Boehr as member of the distributing committee.

While the mission suffered during the war two years ago both materially and spiritually, it has survived the storm. The loss to the missionaries and mission is about \$2000.00. All the missionaries will be back this fall, except Bro. and Sister A. M. Lohrentz, who have resigned, and Bro. and Sister Kaufman, who are awaiting further developments and have in the meantime accepted another position in America. We hope that they can be sent next year.

School work has suffered most in China missions, because of the new regulations that any school that wishes to have recognition by the government must be registered with promise that no religious propaganda will be carried on in the same. Since Religion is the very purpose of mission schools, many have been closed. In our mission the boarding schools especially are hard hit by this ruling. All three have been closed temporarily. The other schools, country and hsien school, have been kept up, and the country schools have even increased from 17 to 19. But the attendance is smaller because so many government schools have been opened.

**Evacuation of the Missionaries.** Much has been written pro and con about this evacuation of some 6000 missionaries from the interior to the coast or to their homeland. Bro. Boehr says about this in his report: "The call for evacuation by letter and telegram from the American Consul came in the early days of April, 1927. True enough, the Lord had provided for this shock in that he sent a Holy Ghost revival. In the midst of this a hurried mission meeting was held April 4th, 1927 at Kai Chow which favored evacuation

at the request of the government authorities."

It was no easy matter for either the Chinese Christians or the missionaries, and there were some strained feelings and misunderstandings. In the confusion of those days our answer to many queries of our Chinese fellows was simply in the words of Jesus, "It is expedient that I go away." During this time visits by our missionaries were made to the stations from time to time to keep the work going, which it did. Even the large church in Tamingfu was built by natives during this time. It has a seating capacity of about 2000.

**Chinese-Foreign Constitution.** As a step toward indigenizing the Chinese churches such a constitution was proposed practically on a 50-50 basis, except in regard to the treasurer, who was to be a missionary. This hindered the consummation of the plan, and the Board voted to have a new committee created consisting of three missionaries and three Chinese elected by their churches. This committee is now at work, but has not yet finished it, although 12 sessions have been held. The Board and the missionaries favor some such plan, and are pushing it even more than the native churches themselves with the exception perhaps of a few leaders.

**Evangelism.** This work has gone on in a fashion during all the storm and stress period of the war, and even during the time of evacuation. Even where the military occupied the churches, there was given freedom to hold regular church services on Sundays. All missions complain, however, that the aggressive spirit of evangelism is too much lacking in the native churches. Since the tents were taken by the soldiers, that work stopped with the loss of a fine evangelist who was mortally wounded. The financial loss is about \$800.

Six churches and five outstations have regular preaching services on Sunday, and eight of these have also Sunday schools. There are besides these three other preaching places, making 14 in all with 19 male evangelistic workers and 9 female. Five churches have been built valued at \$17,000.00. There are in all 850 church members, 800 Sunday school pupils, and about 50 teachers. \$250.00 a year is being collected by the native Christians for mission work. A gospel truck has been voted by the conference but not yet bought.

Just now five gospel teams are going out daily for two weeks, and about 10,000 people have heard the gospel from them, while some 2000 gospels and other Bible portions have been sold. In evangelism the Lord has given an open door, and so far "no man can shut it."

The question of connecting up with some Christian university in China has been seriously considered of late, i. e. to the extent of sending one of our missionaries there as teacher and supporting him, but not connecting up with the school organically. The Shantung Christian University has offered one of our missionaries Religious Education. When the matter came up this year, it found us unprepared and so has not materialized, the vote being not unanimous for it. We would appreciate an expression on the question by the Conference so that in case a similar opportunity should again present itself in the future, we may have the Conference attitude on the question. We have written for information in regard to the control of the school, and its attitude to the historical basis of our faith as summed up in the "Apostles' Creed," and what the expenses will be.

The board feels that we have some such responsibility toward those of our students that want to attend some university. They should be pointed to the best university there is in China, especially in view of the radical difference between a Government university and a Christian university, and also in view of the conflict in China between the old and the new attitude toward the reliability of the Scriptures, which is more and more dividing the churches there into new groups, that make less of denominational differences than formerly (which is a good thing) and emphasize more the attitude toward the trustworthiness of the Scriptures as the basis for the new re-alignment. This is in line with a strong movement started some seven years ago in England by the "World Dominion (International) Review of Christian Progress" upon the simple creedal basis of "The Deity and atoning death of Jesus Christ, the world's only Savior, and the final authority of the Scriptures." A strong man in our staff of workers, standing on such a basis, could be a great power for good in such a university for both our own mission and the whole China, provided such a school by

its other teachers would stand on the same basis.

### MISSION SUPPORT

We wish to thank all our churches and mission friends who have so faithfully supported the work. The Lord will let no "cup of water and no penny given in His name go unrewarded." Much less will he overlook the prayers for the salvation of souls. Of late our missionaries have repeatedly written to the Board in words like these: "If ever we needed your interceding prayers, it is now." If there are any mission friends that hardly know what to do with words like these in the Scriptures: "Pray without ceasing," let them write to the missionaries and inquire what the needs are.

As you see from the treasurer's report, he is grateful to be able to report no deficit at the end of the fiscal year. This is something unusual at this time of the year, and we praise the Lord for it. We should add, however, that this quarter's orders of some \$20,000.00 will take every cent that is coming in at this time, and some more.

One account in our treasury is somewhat disappointing, namely the pension fund, and we feel that we should here call attention to it. Our senior missionary is beginning to feel the burden of years, and although he still does a full man's work, translating the New Testament, we do not know how many years he will still be in the harness.

For the purpose of encouragement and warning it may not be out of place to quote here from the July number of the "World Dominion (International) Review of Christian Progress," containing a study of the critical financial situation in the world of missions today. Walter M. Turnbull has studied the chief causes of the decline in giving for missions, and introduces his report by quoting Prof. Latourette of Yale as follows: "Something is happening to foreign missions. So at least church papers are telling us. Those who are best informed declare that little short of a revolution is in progress." The writer (Turnbull) then continues, giving particularly five reasons for this decline as he found them:

1. Modernism, which was invariably mentioned first in reply to his inquiries.

2. Unending controversy over minor points of interpretation.

3. The enormous enginery of missions, especially in China, where this largely hinders the churches to become indigenous, or self-supporting.

4. A general lack of world vision.

5. Lack of burning concern for the lost.

As a hopeful sign he mentions the following: "There is much encouragement in the fact that in a recent conference on missionary preparation, attended largely by leading representatives of the principal foreign mission boards and training schools of the U. S. and Canada, two important admissions were made —

1. Unitarianism leads to sterility of propagating power.

2. Religious liberalism has yet to reveal the dynamic and passion which missionary ministry requires.

(This was included in their report against the protest of liberals in the meeting.)

## RECOMMENDATIONS

1. We recommend that the necessary steps be taken to send one of our available missionaries in China as teacher in one of the Christian Union Universities in North China, provided the information we are gathering on this question is favorable for such undertaking and China Mission or Council approves of the project. The worker occupying this teaching position would still remain a regular member of our mission in China, and would be expected to teach such subjects that give opportunity to teach the Christian religion in an effective way. The financial obligations involved in this are for the present not to exceed the one teacher's salary and living quarters. (See Res. 41)

2. In view of the fact that next year, 1930, is the 50th anniversary of the real beginning of a permanent mission work in Oklahoma, we recommend that the different churches observe this either singly, by groups in some places, or even by District Conferences.

J. W. Kliewer, Pres.

P. H. Richert, Secr.

(Both recommendations (No. 1 and 2), as recorded above, were adopted by resolution of the Conference. Ed.)



## STATISTICAL SUMMARY OF FOREIGN MISSION

	America	India	China	Totals
Stations -----	10	6	3	19
Outstations -----	4	17	11	32
Size of fields, sq. miles -----	2,000( ?)	4,325	4,500	8,850
Villages -----		1,861	4,500	6,361
Population -----	3,500	524,700	2,220,973	2,750,673
Missionaries -----	14	29	18	61
Native helpers -----	14	180	80	274
Church members -----	596	1,401	850	2,841
S. S. Pupils -----	302	1,833	800	2,935
Day school pupils -----		1,178	1,373	2,541
Patients treated -----		11,480 (not reported)		

## CHAPTER XXI HOME MISSION

1926-1929

### TRIENNIAL REPORT OF THE HOME MISSION BOARD

It is with mixed feeling of sadness, regret and gratitude that we bring this report before the Conferenec. Sadness, when we think of the departure of that faithful veteran in the Lord's service, Bro. A. S. Shelly. After having served faithfully as secretary to the Board for six years, he was at the last session of the conference elected into the Board for nine years, but was suddenly called to his eternal reward after having served one and one-half years of the nine. Regret, that we were not able to push the work more aggressively because of lack of funds. A debt of \$8,000 to \$10,000 has been hanging on the Board practically the whole three-year term. It is still there. Gratitude to God, that even with our limited resources the heavenly Father has blessed the work wonderfully, and our faithful workers in the various fields have been able to accomplish encouraging results. The page of statistics tells a small part of this story.

We shall now briefly pass in review the various fields of our work.

**Mechanic Grove, Pa.** After six years of faithful service, Broth-

er and Sister D. J. Unruh have withdrawn to take up work in a community church in Kingston, W. Va. There has been a steady growth during their six years of service at Mechanic Grove. The work was so well organized that their departure should not disrupt it, and a noticeable growth has already become apparent even since the first of June when they left the work. A brother Baker is filling in temporarily until a permanent worker shall be appointed.

**Smith Corner.** From this field too, our faithful workers, Brother and Sister Daniel Gerig and Miss Marie Braun are withdrawing, and new workers must be appointed. Mrs. Gerig left last fall (On account of ill health, Miss Braun left in June and Brother Gerig plans to leave this coming fall.)

The work in this field is very difficult. The educational and moral standards are very low, and progress is more difficult than in most other fields.

**Altoona.** Under the exceedingly optimistic leadership of our railroad engineer, Brother L. H. Glass, and the willing assistant, Mrs. Edith Stiffler, who with her children resides in the Workers' Home, the work has experienced a healthy growth. The Altoona work has gone through severe storms and our faithful workers have spent much time on their knees, but as the figures show, headways have been made. Poverty has hindered the growth of the Sunday school and church, but opened many doors for service. This is one field where the workers are very happy when clothing is sent for the poor. Much clothing has been distributed, but they could have used more, as there is so much unemployment in the city.

**Chicago.** At this place there has been a change of workers. Brother M. M. Lehman went to Drake, Sask., in the late summer of 1927 and Miss Catherine Niswander, who had been in the Chicago work since its beginning in 1914, was asked to open the new field in Portland, Ore. By the first of the year 1928 our new superintendent, Bro. William Clyde Rhea of Odessa, Wash., took over the work in Chicago, and in May of the same year Miss Jane Entz of White-water, Kansas, took up the work as the pastor's assistant.

Three years ago a membership of 50 was reported, but it had again dropped down to 27. It is now up to 62. The S. S. enroll-

ment has been raised from 210 to 307 during this three-year period. There is urgent need for more room. The field in Chicago seems to be almost unlimited without infringing upon the territory of other churches.

A new constitution has been adopted by the church and the various officers elected according to the new rules. This distributes much of the responsibilities among the various members, and relieves the pastor from numerous details.

**Hutchinson.** Progress here has been of a nature that inspires confidence. During the last three years the S. S. enrollment and average attendance have both more than doubled. The contributions have also doubled. Since Bro. Plenert was still in school three years ago, Rev. and Mrs. P. J. Wiens of India were asked to take the work for one year, after which the Plenerts again returned to this field. Here, too, the need is for more room. The church is hoping that before long they will be at least partially self-supporting.

**Alsen, N. Dak.** This church is now being considered fully self-supporting. They are paying their full share of the salary to their pastor, Rev. Edward Duerksen, and allow him time to conduct Sunday schools, preaching services, Bible classes and the like in other needy places in the vicinity, for which the Board pays him a little extra remuneration. The Alsen people have done nobly and their pastor has done effective missionary work in communities near by.

**Flagstaff, Ariz.** This field has been opened since the last session of the Conference. In Nov. 1926 Miss Marie Schirmer opened a Sunday school on the property belonging to J. B. Frey. The following October Bro. and Sister Harley King were sent there, as the need was felt for a man who could travel about visiting the people and preaching for them on Sundays. They now have 70 enrolled in the Sunday school. There are 32 professing Christians in the group. The work is done among the white farmers, who are not wealthy, neither are they in poverty. There is no church organization.

Thus far there has been no further expense than the salary of the worker, thanks to Bro. Frey, but now the necessity of secur-

ing both a chapel and a worker's home become necessary. Our workers have endeared themselves with the people, and it would be a tragedy to drop the work, but are we financially able to continue? The future of this field shall be decided upon at this Conference or Board meeting.

**Los Angeles, Calif.** The work here as in many other places, has had its trials, but has always continued to grow. The work was opened in its present location in the fall of 1924, but it had not progressed very long when it became apparent, that the church was too small. In the spring of 1928 the \$6000 addition was dedicated and the building is not too large now. New Sunday school children are coming continually unsolicited. When 90% of the children come from non-Mennonite homes, the majority possibly from homes where the parents never formed the church going habit, it is all the workers can do to keep close account of the 350 that they have in Sunday School, the great majority being children, without inviting new ones, but they come anyway.

Rev. Albert Claassen is still the superintendent and Miss Lavina Burkhalter assistant. Since last January our other faithful workers, Brother and Sister Rudolph Schmidt have withdrawn from the work, and since the Board is always compelled to economize more closely, no efforts have been made to fill the vacancy. In fact, the withdrawal of the Schmidts was to some extent prompted by an expressed wish of the Board for stricter economy. Brother Claassen writes: "The congregation is now paying all the running expenses and half the pastor's salary. With normal growth and peaceful developments the congregation might undertake to pay the pastor's full salary in a year or two."

**Portland, Ore.** This is our newest field. It is really a joint undertaking with the Pacific Conference. The latter holds itself responsible for all expenses, except the salary of the worker, Miss Catherine Niswander. All beginnings are difficult, and the progress in this line of endeavor cannot be forced but Miss Niswander has entered this work with such a spirit of hope and faith that we are in best hope the Lord's blessings will accompany her efforts, and after another three year term a growing work will have been built up. The field was taken over in the summer of 1928.

## CANADA

1926-1929

Here we have three types of work. A number of stations are on the same basis with the fields in the United States. Then there is the itinerant work done by about a dozen traveling ministers and in the third place the work with the girls.

**Great Deer, Laird, Sask.** Rev. C. F. Sawatzky has served here faithfully for a number of years, preaching also at several other places. The majority of people are poor and there is little prospect for selfsupport.

**Waldheim, Sask.** The Zoar congregation at this place has made steady progress. During the last three years their membership has increased from 124 to 179. They have paid half of their pastor's salary for the last few years, and we trust that in the future they will assume a still larger portion. Bro. Gerhard Buhler has ministered to several other groups in addition to his work here. The brethren Jacob Schmidt and John Zacharias have been elected into the ministry and are assisting Bro. Buhler.

**Drake, Sask.** At this place a group of people had banded themselves together for English services, as it was felt that the children were unable to follow the German language. The pastor, Rev. M. M. Lehman, receives half of his compensation from the local church. He came to this field in the summer of 1927. They have an average attendance in the Sunday school of between 50 to 60.

**Itinerant Ministry.** About this part of our missionary work we shall let Bro. David Toews speak:

"It may be generally known that the Canadian Mennonite Board of Colonization has brought out of Russia into Canada nearly 19,000 souls, the exact number is 18,912.

According to our way of thinking it would have been very desirable to settle these people in larger groups. This, however, was impossible. Good lands were not available in extensive areas and it was impossible to get a large number of land holders in any one locality to sell their lands entirely on credit. The result of this is, that our immigrants are scattered throughout the Provinces of Canada as follows:—in Manitoba there are 7,522; in Saskatchewan 6,885, in Alberta 2,317, in Ontario 1,939, and in Brit-



ish Columbia 249. Of the total number about 15% belong to other branches of the Mennonite Church, while the great majority belongs to our General Conference division (Kirchlichen).

Our General Conference felt from the beginning that we have responsibility for our incoming brethren regarding their spiritual welfare and at our Conference meetings at Freeman in 1923 and at Berne in 1926 consented to put a number of our incoming ministers in a position to do itinerary ministry work among their people.

In Ontario Bro. Jacob H. Janzen visits the different groups as traveling minister and elder. He devotes his whole time to this important work with very gratifying results. Bro. Herman Lepp, a young minister in Northern Ontario, was called to do pastoral work among the pioneers in the woods of Northern Ontario. He gets some support from our Conference out of the monthly allowance.

In Manitoba the brethren J. P. Klassen and F. F. Enns are doing the itinerary work among about sixty larger and smaller groups, comforting and encouraging very faithfully our new arrivals whose hard lot it is to start life all over again. The brethren D. H. Koop of Niverville, Man., and J. P. Bueckert, of Gretna, Man., are working locally among their flocks, the former around Niverville, and the latter among the settlers in the Mennonite reserve stretching from Gretna to Morden in Southern Manitoba.

In Saskatchewan our people are perhaps even more scattered than they are in the other Provinces, and the brethren John J. Klassen and C. C. Peters are ministering to these scattered groups, doing real strenuous work at a great personal sacrifice. Bro. J. M. Wiens of Herbert, Sask., assisted Bro. Peters to buy an old second Ford car and Bro. Peters is thus enabled to get around better to the different groups.

In Alberta the brethren C. D. Harder, Mayton, and H. H. Willms, Namaka, also W. J. Martens, Chinook, and A. A. Hamm, Provost, are devoting of their time to itinerary work, and get some support out of our monthly allowance from the General Conference.

All the above named brethren are doing faithful and effec-

tive work among our immigrants. In all the groups regular services are being held by local ministers who in spite of poverty and other discouraging features, are ministering to our people regularly. Sunday schools and Young People's meetings and choir singing is practiced wherever this is at all possible. The real results of all this cannot be fully appreciated at the present time. The future will tell."

**Girls' Homes.** Three years ago (1926) at Berne, Indiana, the Conference passed a resolution that Girls' Homes should be established at Winnipeg, Man., and Saskatoon, Sask., for the working girls among the immigrants. Two months later the work in Winnipeg was opened. Our churches all over have been exceptionally sympathetic toward the work, but not too much so. The workers, Brother and Sister G. A. Peters, have labored without ceasing in behalf of the girls. When the home was opened for the first time in October, 1926, fifteen girls were present. In the spring of 1927 this number had grown to 70. The next winter the number rose to 112 and this winter as many as 150 girls attended the services and the social evenings in the home. The number is always larger in the winter than in summer.

Brother Peters writes among other things: "Our home has a good reputation in the city. We believe that there is no second place in the city which finds greater recognition. We are happy . . . Repeatedly we hear that thru our girls the Mennonites have won a good reputation among English speaking circles."

Twice the work has been transferred to a larger home, and the present location, 412 Bannatyne Ave., offers fine opportunities.

Salary, rent, fuel, etc. for the home costs us nearly \$2000 a year, and if our friends could occasionally visit the home when filled with girls, they would feel no regrets for having contributed for this cause.

Concerning the work at Saskatoon Rev. Toews writes as follows:

"As is well known by the brethren who attended our Conference at Berne, Ind., it was resolved that we start a work in the cities of Winnipeg and Saskatoon, because a great number of girls flocked to the cities in order to earn the money which their

families need to pay off transportation debts and to help them to make a start in Canada. Bro. G. A. Peters has reported on his work in Winnipeg and because we have no steady worker in Saskatoon as yet, I will take the liberty to report about the work in this city.

"On the average there are about seventy-five Mennonite girls in Saskatoon, mostly working as domestics in the better homes of that city. It was impossible so far to find a house for a Girls' Home on account of the high cost of rent. But we finally succeeded in getting the school boards to consent to give us a room in the Victoria School on Thursday evenings and on Sunday.

"For the Thursday evenings Bro. Daniel P. Enns went to Saskatoon regularly for about a year. He entertained the girls with readings and singing practice, also in a social way. The girls seemed to enjoy these meetings. They got acquainted among themselves and were encouraged to uphold their ideals religiously and socially.

"On Sundays we made it our object to serve all those who wished to gather for worship bi-weekly. The attendance always was very good, and the room was almost always crowded with two in every available seat of the small single school seats. Boards were brought in to increase the seating capacity and many standing in the hall.

"A Young People's meeting was also started for the Sundays that were not taken up by church services. These meetings also were exceptionally well attended. Lately a Sunday School has been started, and also morning services every Sunday.

Roughly speaking, I would say that there are in Saskatoon about three hundred persons who should be ministered to. This work has been attempted for the last two or three years without any cost to our Conference. We feel the need, however, for a church and a home for the girls, as well as a steady worker.

"A more itemized report may be forthcoming in the near future. For the present these lines will give us a general idea of the work and the prospects in Saskatoon."

**Mexico.** For some time partial support was sent to Bro. P. Janzen, El Trebol, Guatimape, Mexico, but when the settlement

dissolved about a year ago to come to the United States, this support was discontinued.

**Financial Summary.** The following figures taken from the voucher stubs will give information as to the way the money has been spent: Salaries, \$62,469; Buildings, \$7,674; Running expense, \$2179.11; Workers' traveling expenses, \$1590.13; Mileage to workers, \$1580.75; Property up-keep, \$1711.95; Board meetings, \$1109.55; Board expenses (Sec. and Treas. salaries, traveling expenses, stationery, postage, etc.) \$2061.07; Children's allowance, \$606; Interest on loans, \$657; Mission Quarterly, \$783.75; Girls' Home, \$1731.35; Insurance, \$202; Church building loans, \$1300.

Altho our statistics are not very complete, the following page will be an interesting partial summary of the work, not including the itinerant ministry and the work with the girls.

**Orphan Work.** Rev. H. P. Krehbiel has served as superintendent of the orphan work. Thirteen orphans have been placed in good homes, two of whom within the last six months.

Concerning financial support the Board's policy has always been to reduce this as fast as the mission is able to take on responsibility.

## RECOMMENDATIONS

1. The Home Mission Board shall have the authority of granting independence to any mission church whenever that church and the Board agree that the church is able to take care of the needs of the field. However, the property shall remain Conference property for at least three years thereafter, under the control of the Home Mission Board, until the church has been well tested that they will be able to take care of the work. With the consent of the Board the property may then be deeded over to the local church.

2. In view of the many urgent needs for church buildings, the Conference pledges itself to urge contributions to be sent in, as gifts or loans, for the church building fund.

3. That the Conference endorse the raising of \$10,000 for the securing of a building to serve as church and girls' home in Saskatoon.

## STATISTICS ON HOME MISSION FIELDS

**Mechanic Grove, Pa.:** A\* 56; B 83; C 45; D 71; E 26; F 56; GH \$1136; I for repairs and enlargement \$380; J. Encouraging.

**Altoona, Pa.:** A 90; B 110; C 63; D 78; E 66; F 81; Total for 3 years \$2100; J less encouraging due to poverty.

**Hutchinson, Kan.:** A 56; B 120; C 45; D 94; E 33; F 50; G \$385; H \$745; I Garage \$300; J improving; K Need more room.

**Smith's Corner, Pa.:** A 50; B 40; C 40; D 30-35; E ?; F ?; G about \$50; H about \$60; I church painted; J Poor.

**Chicago, Ill.:** A 210; B 307; C 122; D 177; E 50; F 62; GH \$3803; I Parsonage: porch, furnace, painting; J Very encouraging; K More room.

**Flagstaff, Ariz.:** (Started Nov. 1926) B 70; D 40; E No organization, 35 Christians; H 69; J Not impossible; K New place of worship.

**Los Angeles, Calif.:** A 225; B 349; C 199; D 242; E 116; F 140; G \$5161; H \$7351; I Church enlarged, \$6000; J Very encouraging.

**Waldheim, Sask.:** A 115; B 135; C 100; D 120; E 124; F 179; G \$1087; H \$1565; J Will need aid for another term.

**Great Deer, Sask.:** About 200 are being ministered to here.

**Alsen, N. Dak.:** A 63; B 85; E 106; F 114; GH \$1521; J Pays full share of pastor's salary.

**Drake, Sask. . . . .**

**Ontario, Canada:** No accurate records; E 325; F 700.

**Totals:** A 895; B 1299; C 614; D 857; E 846; F 1382.

\* Note: A: S. S. Enrollment 1926; B: S. S. Enrollment 1929; C: Average S. S. attendance in June 1926; D: Ditto 1929; E: Church membership 1926; F: Ditto 1929; G: Total contributions 1925; H: Ditto, 1928; I: Improvements; J: Propsects for self-support; K: Special needs.

**J.M.Regier, Sec'y.**

Recommendation No. 1, of the Home Mission Board was adopted. It reads: That the Home Mission Board shall have the authority of granting independence to any mission church whenever that church and the Board agree that the church is able to take care of the needs of the field. However, the property shall remain conference property for at least three years thereafter, under



the control of the Home Mission Board, until the church has been well tested that they will be able to take care of the work. With the consent of the Board the property may then be deeded over to the local church.

Also recommendation No. 3 of the Home Mission Board was adopted. It reads: That the Conference endorse the raising of \$10,000.00 for the securing of a building to serve as church and girls' home in Saskatoon, Sask.

## CHAPTER XXII

### CONFERENCE BOARDS AND COMMITTEE REPORTS

1926-1929

*PUBLICATION. EDUCATION. EMERGENCY RELIEF.*

*BOARD OF TRUSTEES. STATISTICS. DOCTRINE  
AND CONDUCT.*

#### PUBLICATION

(Introduction by the Chairman of the Publication Board.)

When Prof. S. F. Morse invented the telegraph the first message he sent from New York to Washington, D. C. was "Behold what God hath wrought."

In September of the year 1905 it was my privilege to visit the churches in Pennsylvania. One day while I was at the home of Bro. A. B. Shelly it rained and Bro. Shelly was called to conduct the funeral of a child. His wife accompanied him, and I was left in possession of the home. He said before leaving that it might interest me to look through the volumes of the first Mennonite paper ever published in America and brought down from the attic bound volumes of the "Christliche Volksblatt". I spent a most enjoyable

and profitable day with these volumes, at the close of which I felt like repeating the first message that ever went over a telegraph wire, "Behold what God hath wrought."

I found out that in 1852 John H. Oberholzer, a minister and locksmith set up a hand printing press and began to publish this paper. Later I was shown the place where his shop had stood, but both it and the printing press had disappeared. What a pity that some one did not preserve them for the Mennonite Historical Society.

Nine years after the first issue of this paper the General Conference was organized. Without the opportunity offered by this paper for the different churches to get acquainted with each other and for the exchange of opinions, it is doubtful if the General Conference would have been organized. This paper was also greatly instrumental in founding Wadsworth Seminary, the first Mennonite Educational Institution in America.

This paper and another paper, "Zur Heimat" published later in Kansas, were consolidated in 1881 and turned over to the General Conference and published as "Christlicher Bundesbote" by a publication committee of five elected by the Conference.

It was soon felt that the Conference should also have a book store for the distribution and sale of good books. The opening of the book store was made possible when in 1884 Joel Welty and his brother offered to loan to the General Conference \$1,000.00 for three years without interest for this purpose.

From these small beginnings the work has grown under God's blessing until, as you shall hear in the report of our secretary, during the past triennium we have published

5000 copies of the New English Hymnal

2500 copies of the German Hymnal

2000 copies of Words to Young Christians

1500 copies of Coming of the Russian Mennonites

2000 copies of Mission Study Courses

1000 copies of 25 Years with God in India

We have also published and distributed to our Sunday Schools 2600 Peace Lessons. All this besides the regular publication of our

papers and Sunday School quarterlies. "Behold what God hath wrought." To Him be the glory.

H. J. Krehbiel.

## REPORT OF THE PUBLICATION BOARD

1929

During the closing days of the session of General Conference in Berne, Indiana, 1926, the Board met in a body several times to outline the work for the coming triennium, and a discussion of the resolutions submitted by the General Conference. Since that time the Board has not met in a body until this present session; all the work has been done through correspondence.

The same staff of workers which has been faithful for so many years again consented to serve, — they are, Bro. J. F. Lehman as Business Manager of the Mennonite Book Concern, Bro. C. van der Smissen as Editor of the Bundesbote, Kalendar, Kinderbote, and Lektionshefte. Bro. S. M. Grubb as Editor of The Mennonite. In addition the Young People's Committee of the General Conference accepted the responsibility to prepare and furnish material for two pages of The Mennonite. Bro. A. J. Neuenschwander as Editor of The Mennonite Year Book and Almanac.

**Publication.** During the past triennium the following editions have been published,—

5000 copies of the New English Mennonite Hymn Book

These were printed in two editions and are all sold with the exception of about 300.

2500 copies of Gesangbuch mit Noten.

2000 copies, Wedel, Words to Young Christians.

1500 copies, Smith, Coming of the Russian Mennonites.

1000 copies, Mission Study Course, No. 3, (Cheyenne Indians).

1000 copies, Mission Study Course, No. 4, (India Mission).

(Only a few copies of these two Mission Study Courses have been sold).

1000 25 Years with God in India.

1000 Katechismus.

2400 Bundesbote-Kalendar annually, compared with 2800 in 1926, a loss of 400.

1600 Mennonite Year Book and Almanac annually, comparing with 1500 in 1926, an increase of 100.

2600 Peace Lessons for our Sunday School Quarterlies.

Subscriptions to our various Publications,—

Christlicher Bundesbote—2507, comparing with 2758 in 1926, a loss of 251.

The Mennonite—1504, comparing with 1649 in 1926, a loss of 145.

Kinderbote—2320 comparing with 2417 in 1926, a loss of 97.

Sonntag-Schul Lektionshefte—15300, comparing with 15106 in 1926, an increase of 194.

New Publications,—

The New English Mennonite Hymn Book is off the press as you know. Already a large number of copies have been sold and we hope our churches may continue in the use of this book for worship hours. It would be fortunate indeed, if a copy of this Hymnal could find its way into each home of our General Conference.

The book, "The Coming of the Russian Mennonites" by Dr. C. Henry Smith is on sale and if permitted to enter our homes will make a valuable addition to our literature on Mennonite History.

The Peace Lessons for our S. S. in the English language have been published on separate sheets and our Sunday Schools have been asked to place their orders for same. Those in the German language have been inserted into the Quarterly Lektionsheft.

Mission Booklets have been prepared on each of the following Mission Fields by Miss Anna G. Stauffer and published and are for sale,—Hopi Indians, Cheyenne Indians, and India. Might our churches or their organizations of S. S. and C. E. Societies be encouraged to purchase these for the use in Mission Study Classes, or even as a part of ones library. These booklets have been prepared and published in answer to a request of so many, for some literature in order to become better acquainted with the history of our various Mission Fields and their activities. They contain material direct from the Field, have been read and corrected by Missionaries, and approved by the Foreign Mission Board before published. Publications of the other Fields are forthcoming.

One entirely new book is now off the press, "Twenty-Five

Years with God in India." This book has been prepared by our workers who are active in this field, and we recommend it highly to the members of our churches.

To the Brethren in Germany \$200.00 was sent them to assist them in their struggle with the heavy debt incurred in the publication of the book, "Gedenkschrift." This contribution was authorized by conference resolution No. 50 of the Minutes of the twenty-fourth session. And again \$200.00 was sent the editors of "Das Mennonitische Lexikon" in accordance with resolution No. 49 of the Minutes of the twenty-fourth session of conference.

Since the MSS for the revised English Catechism and one for a Catechism for children was not ready, resolutions No. 45 and 46 of 1926 could not be carried out.

The Executive Committee of the General Conference suggested that possibly the Board would be willing to extend a credit of \$200 of the money that was turned over to them from the Exemption Fund, said sum to be used to acquaint the outside world with Mennonite Principles. In reply to this suggestion the Board informed the Peace Committee that it may draw on the Publication Fund for such amounts as they need in the furthering of the Peace Movement not to exceed \$200.00.

**The Mennonite.** Several changes have occurred in this publication. In the first place 2 pages were assigned to the Young People's Committee as a Young People's Department of the paper,—previously they had but one page. Resolution No. 48 of the 24th session of General Conference empowered the Publication Board for such a change. However the latter part of this resolution was not carried out, namely—"and if they deem advisable may adapt the Kinderbote to the needs of the young People, as well as the children."

Our readers have also found illustrations on past Mennonite History with a brief discussion thereon. This is credited to the suggestion and kindness of our Editor, Bro. S. M. Grubb. Bro. Grubb had a number of slides which he used for his lecture on Mennonite History. He offered the use of some of these slides to the Board to be produced in cuts which have been appearing in our church paper.



The Merger of "The Christian Exponent" with "The Mennonite" is an additional new venture. The Board having accepted the mailing list of the Christian Exponent as offered on the terms of the Committee representing "The Christian Exponent Company," proceeded to the act of outlining the work for the future. While in this act, "The Young People's Committee" of the General Conference through its chairman submitted the offer that the 2 pages hertofore entrusted to them be turned over for use of the material formerly in "The Christian Exponent." The Board kindly accepted this offer as it was made. Bro. Lester Hostetler, past editor of "The Christian Exponent," was engaged as contributing editor in furnishing the material for these said 2 pages for the year 1929. We believe such a merger to be an additional step in drawing our Mennonite People into closer fellowship and union.

May we encourage you anew to pratonize our own Publications and our own Publication House, The Mennonite Book Concern, at Berne, Indiana. Our own Publications should be in every home of our conference in order to keep in touch with all activities of our conferences, Missions, and the denomination. When purchasing supplies in any form and for any purpose either German or English, if our own House, The Mennonite Book Concern, is consulted, you will have many an advantage to your own interests.

The Publication Board.

M. J. Galle, Secretary.

### RECOMMENDATIONS

1. The conference songbooklets which are being used at this session of conference have been furnished free of charge by the Berne Witness Co., of Berne, Indiana, which if sold at the regular price would have been the sum of \$80.00. Therefore we recommend that a vote of thanks be extended to the Berne Witness Co. of Berne, Indiana, for such courtesy.

2. We recommend that all official reports of our General and District Conferences, and also the reports of our Mission Workers and their correspondence appear first in our church papers.

3. With the view of improving our church papers, we recommend that our brethren be encouraged to write original articles

for our papers as may be requested by the Editors.

4. The Board recommends that the Jottings in the Mennonite, and Daheim und Drauszen in the Bundesbote, be omitted in the future. (Rejected.)

5. At our last session of Conference it was recommended to send \$200.00 towards the support of the "Mennonitisches Lexikon." But since such a donation is impossible this time as our capital is fully absorbed through the publication of the Hymnbook, Dr. Smith's last book, and the just recent Mission Book—Therefore we recommend, that the General Conference requests the churches to take a liberal offering once a year for the next triennium to assist towards the completion of this valuable piece of work; these contributions to be sent to the Treasurer of the Publication Board.

6. The Book — "Twenty Five Years with God in India" just published by the Publication Board, because of the many valuable illustrations it contains, is rather high in price, but the Publication Board is thoroughly convinced that the book, because of these illustrations and the valuable information contained therein, is well worth the price, and we highly recommend it to the members of our churches.

7. In view of certain changes that must be made in our Publication Work, would the General Conference grant to the Board of Publication the authority to relocate our Publication Work and Book Store to some other city, if such a change should seem advisable to the Board inside of the next triennium.

8. As it has appeared from the discussion of our report and recommendations, that it is impossible at present to publish a Young People's Paper, but realizing that there is a demand for certain reading matter for our young people, — we recommend, that the Young People's Department be reinstated in the Mennonite.

The Board of Publication

M. J. Galle, Secretary.

Recommendation No. 7 of the Publication Board was adopted by the Conference as follows:

In view of certain changes that must be made in our publication work, would the General Conference grant to the Board of

Publication the authority to relocate our publication work and book store to some other city, if such a change should seem advisable to the Board inside of the next triennium? Resolved, To grant this request (No. 7) with the understanding that the Publication Board do it in co-operation with the Executive Committee.

## EDUCATION

### REPORT OF THE BOARD OF EDUCATION

1926-1929

Dear Friends and Co-laborers:

The experiences of your Board have certainly made one more appreciative of Paul's admonition in Romans 12:12, "rejoicing in hope; patient in tribulation; continuing steadfastly in prayer." We have had to rejoice in hope, rather than in realization; we have had to be patient in tribulation and we have tried to be instant in prayer.

Many plans have had to be changed and work deferred because of illness. Especially do we think of the serious illness of Rev. S. M. Rosenberger. We hope and pray that his illness may yet be turned to health by the loving service of human beings and the grace of God.

Two members of the Board have changed residence and types of work during the last three years. These were Rev. P. R. Schroeder, who transferred his activities from the church at Berne, Ind., to the Presidency of Freeman Junior College, and Prof. A. J. Regier, who left the Presidency of Freeman Junior College in order to accept the headship of the department of Education at Bethel College. This has also added to the difficulties in carrying on our work smoothly.

Dr. Mosiman, at first Chairman of the Board, spent a year abroad. At his own suggestion, the chairmanship was transferred to another, however, not without some delay. Since his return, Dr. Mosiman has been occupied, to the limit of his strength with the growing work of Bluffton College.

The foregoing statements are presented as facts without which other facts might not be correctly understood.

In accordance with resolution No. 39 of the 24th Conference

your Board of Education caused Peace lessons to be prepared. We favor the continuation of the Committee on Peace and that the production of lessons on Peace be given over to that Committee.

Resolution No. 41 of the 24th Conference was also carried out as far as possible. The appeal to the churches for funds to carry on field work was met in a most generous and prompt way. The difficulty lay in finding the person or persons who could do this work aggressively and as continuously as the needs demand.

The Sunday School standard, adopted by resolution No. 42, was sent to the churches and has been put into practical effect by some of them.

Work has been begun by Rev. P. R. Schroeder to revise the English Catechism in accordance with resolution No. 45.

The work of preparing a catechism for smaller children, as requested in resolution No. 46, was assigned to Rev. S. M. Rosenberger. On March 14, 1929 he submitted 19 pages of type written manuscript on the following subjects: God; Sin and Temptation; The Life of Christ; Salvation; The Holy Spirit; The Christian Life; The Bible; Baptism and The Lord's Supper; Prayer; The Church and Church Membership, and The Christian Hope.

Brother Rosenberger modestly disclaimed perfection of his work but handed it over through his son, after he had been compelled to give up all work, in the hope that it might be of some help. The secretary of the Board sent copies of Brother Rosenberger's work to the other members of the Board on March 16, 1929. They have all been returned with comments and the material is available for future use. Brother Rosenberger suggests that it might be well to have his work tried out by some of the pastors in their work, and that a chapter be added on Mennonite History.

During the last three years this Board has sent representatives to The Council of Church Boards of Education twice. In January 1928 Rev. Rosenberger and Dr. Mosiman attended the meetings of the Council held at Atlantic City, N. J. Rev. Rosenberger reported on this meeting in our Church papers. In January 1929 the meetings of the Council were held at Chattanooga, Tenn., and were attended by Dr. Mosiman, who has since reported to the Board.

Both representatives were deeply impressed by the spirit which

they found at these sessions and feel that we have much to gain in cooperating with those of other denominations who seek earnestly to solve the problems of Christian Education which confront them as well as us at this time, and they also feel that we may have something vital to contribute in this search for the right solution of our common problems. The opportunities for small denominations are great in these days. They have often gained strength by pursuing the road of consecrated hard work, which kept them small but made them strong spiritually.

The Sunday School work has continued to occupy the attention of your Board very much. Rev. P. R. Schroeder has headed this work very much in the same manner as from 1923-26.

Annual questionnaires were sent out. The replies to these were fairly accurate, but there have been enough irregularities in the replies to make the work less satisfactory than it deserves. The results of the questionnaires show much divergence as to method, organization and literature used. The results of the last two years have been tabulated and are on display at this Conference. We trust that delegates and visitors may avail themselves of this opportunity to inform themselves.

The number of graduates from Teacher Training courses is approximately the same as it was in the preceding triennium. The plan of having the examinations given by qualified teachers has worked very successfully.

Brother Schroeder reports that for the work of the Sunday Schools and Young People the great need is for a person with time and ability to inspire these undertakings of the Church to become more efficient and more spiritual. Something in this direction has been attempted by the Board through the encouragement given to "Retreats."

During 1928 the Retreats in Pennsylvania, at Bluffton College and at Bethel College were visited by a representative of this Board. In 1929 only the one at Bluffton was so visited.

The Retreats of the Pacific Conference were observed at a distance and given such moral encouragement as could be transmitted by mail.

It is interesting to note how this movement has developed.



There must be a great need where there is so definite an urge. In God's orderly arrangements there is a large place for withdrawal in order that one may get clearer information on vital matters of life; to discuss these facts, and to learn to orient one's self in matters that affect one's life deeply.

Any great movement needs guidance and that is true of Retreats. There are those who look upon them as just another fad. Their contribution is not helpful. They would vitiate the very heart of the need which a Retreat can and ought to meet. A Retreat cannot be a great popular gathering with the lighter social interests in the foreground. It needs to be of sufficient duration and held under such favorable conditions and surroundings that it may lead to a real re-creation of body, mind and soul. Of course, this is the ideal and the meeting of that ideal is beset by many difficulties.

There are young people in our Conference who must work in factories and other commercial establishments. These cannot take a week or ten days to attend a meeting, however helpful it might be. They are confronted with losing their employment. One marvels at the spirit of sacrifice some of these show and is glad to help them with all that a week-end Retreat may mean for them, even though one feels that that is not time enough for what should be gained.

Theoretically all of these meetings should be held in successive periods of time so that time and expense might be saved in visiting them, but practically the great variety of seasonal occupations engaged in by our young people from the Atlantic to the Pacific makes such theories vanish into thin air. However, greater co-operation is desirable and will be attempted.

The work of these Retreats has been about as perfect as the persons influencing them in one way or another. Much good has been done, more can be done in proportion as the human needs and God's intent are placed before the interests of self.

So far as the attitude of the young people is concerned, one can feel that the cause of our work will be in good hands if their willingness and motives are given the proper guidance and freedom of expression.

With all of the differences to be encountered in the Retreats east and west, there was still a uniformity of human condition which was marked. The discussions showed that in the minds of youth today there is a hunger for God which can be met. The spirit was good and, on the whole, the young people were not only willing but anxious both to learn and to do. That is gratifying and encourages the various committees to go on with the work.

Among the incidental work of the Board and individual members thereof may be mentioned the anonymous Weekly Devotional Readings in the Mennonite which was carried on for about a year. It is only right that you should know now that this helpful work was done by Rev. S. M. Rosenberger as a part of his task to help the Home life.

The work of Peace has been emphasized in various ways. Peace contests for young people have been encouraged and are being planned for in a larger way for the entire General Conference. Through the encouragement of Dr. Mosiman Peace Contests were held at the Middle District Conference and also at the Central Conference of Mennonites.

Addresses were given, especially by Prof. D. H. Richert on the subject of Peace. His addresses on Astronomy have also been a worth while contribution to the thinking of many.

Much work has been done by a rather large correspondence affecting a very wide range of interests. Some of it has not been profitable because the questions raised were puerile. On the other hand some of the questions were so challenging that one bows one's head in prayer for guidance as one thinks of the holy ground onto which one has been led and of the inadequacy of the Church with its present human limitations to meet what is ahead.

A Board of Education of any denomination is very much like parents. They have to deal with humanity in all stages of development and as not in position to make interesting statistical reports of the kaleidoscopic things that are always happening, or likely to happen. That makes the work both interesting and difficult.

Your Board appreciates the opportunities which the passing of the resolutions three years ago opened up for our work and

hope that what has begun may be carried on with increasing fruitfulness.

1. That the work of Bethel College, Bluffton College, Freeman Junior College and Witmarsum Seminary be presented by representatives of these Mennonite Schools to future sessions of this Conference in order that the Conference may become more definitely acquainted with the work done by these institutions.

Yours in Our Lord's Service,  
The Board of Education,  
J. H. Langenwalter, Sec'y.

### RESOLUTION ADOPTED

Resolved, (Recommendation of the Board of Education) That the work of Bethel College, Bluffton College, Freeman Junior College and Witmarsum Seminary be presented by representatives of these Mennonite schools to future sessions of this Conference in order that the Conference may become more definitely acquainted with the work done by these institutions.

## EMERGENCY RELIEF REPORT OF THE EMERGENCY RELIEF COMMISSION 1926-1929

Dear Friends of this Conference:—

"There is much to do for Jesus, what a great, great harvest field, etc." May we have a true and innermost conviction of the truth of this passage, and may the realization of this truth, as well as our love toward Jesus Christ, our Saviour, and His work impel us to be co-workers with Him in this great field in general, and in the Emergency Relief work in particular.

Another conference term of three years has gone by very rapidly and has become a part of history.

If I, as secretary of the Relief Commission, am to give you a report of the work done or left undone during the last three years, I would like to call your attention to some things you, worthy conference friends and conference congregations, have done; and not so much what the committee has done, because their work was only very insignificant and very imperfect.

For a number of years the Emergency Relief Commission felt the necessity of creating and maintaining a larger fund for emergency cases which may arise suddenly and unexpectedly and which would demand immediate relief, be it in our own circles or among other people, so that immediate assistance can be rendered from such ready fund. We regret very much that we were unable to work out such a plan. Our commission is only an Emergency Commission. We do not know what will happen in the future, consequently we are unable to work out a definite plan or program for the future on which the commission could work systematically, as many of your other boards are able to do. We are unable to make a definite budget for a year or a conference term in advance. Therefore, we only can give aid as funds are available for that purpose.

The work done by your Commission in the last three years was mainly along the following lines: When the great floods in our southern States occurred the Commission felt that we, as Mennonites, should do something to help relieve the great suffering. We accordingly made an appeal in our church papers for funds for that purpose. To this appeal many friends and congregations responded very liberally by large sums of money, which were sent to the proper authorities for flood sufferers.

In an emergency as just mentioned, a special fund, as indicated in the beginning, would give the commission a chance for quick and effective assistance.

Another opportunity which presented itself to render assistance was the great and repeated drought in China, causing intense suffering from starvation. Since our Mission field was included in the famine district, friends of the mission liberally responded to a call for funds to be sent to our missionaries in the field, who were able to relieve some of the sufferings, not only the Christian Chinese but also among the non-Christians.

A request by the International Aid Committee for China Relief to join them, was rejected for the reason that we felt our funds would be better taken care of by our missionaries. The reports, especially that of Bro. Boehr, concerning the relief given in

China already shows how great the work was and what has been accomplished.

Great suffering, especially also caused by lack of food, has repeatedly been the lot of many of our dear brethren and sisters in Russia. Since the great relief organization which had existed heretofore had been dissolved, we could render help only in a small measure and only to the very most needy, through men of honor and trust over there. At present, no doubt, the teachers and some of the preachers are in the greatest distress and even danger of life, because they are in a special way suspicioned and persecuted by the government or at least by some of the officers. Many of them were forced to give up their life's calling, and have no other means to make a living. It is very difficult to extend aid to them.

Some of our dear beloved immigrants in Canada have to spend longer or shorter periods in hospitals on account of bodily or mental ailments, many of them unable to pay their doctor and hospital bills, some having even no relatives or friends to do that for them. The government is not taking care of them because they are not citizens. The Canadian Board of Colonization made itself responsible to pay these expenses, otherwise the poor sufferers run the chance of being deported. The Canadian Board needs money for that purpose. Here is a golden opportunity to show our love toward these sick. Jesus said in Matt. 25:36, "I was sick and ye visited me." If we are unable to visit these sick in person, we can visit them with our gifts and our prayers. Many of your gifts became a great joy to these sick.

Among the many immigrants that still came to Canada in the first part of our conference term just passed, there were a number detained at the embarkation port on account of bodily defects or ailments. Some had to remain there for a considerable time before permitted to go on. Living there was expensive and most of them were without means. They too needed our assistance and prayers.

The Commission tried to send several hundred dollars monthly to the Canadian Mennonite Board of Colonization for general distribution among the very most needy, thereby much suffering was



relieved and much joy brought into the hearts of these people.

Often gifts were sent to the Near East Relief, also to the Red Cross society, mostly gifts that were specified for that purpose. I probably should mention the orphanage at Jerusalem. Money was sent for their support from time to time.

Our treasurer, Bro. Claassen, quite often remitted private donations to personal friends in Europe which sometimes took quite a little of his time, but was quite a convenience to the parties sending the money.

In the immigration and colonization project the Commission has done very little or practically nothing. The opinion of the people in general does not seem to sympathize with this project and are not inclined to support it financially. The Colonization Board has really charge of this.

Lastly, but not least, I would like to call your attention to a great work which was really accomplished by the Ladies Mission Society, although once started by the Emergency Relief Commission, that is the repeated gathering and sending of used and new clothing and shoes to the suffering brethren and sisters among the immigrants in Canada. How much has been done by this great work, eternity may only be able to reveal. We know that tons and tons of clothing have been sent to Canada in the last three years. The value in dollars probably running into many thousands. Many letters of appreciation have been received.

The Commission is full of praise and thanksgiving to God for His wonderful guidance and protection. There occurred no vacancy in our Commission either through death or resignation. Each individual member was willing to perform his duty with joy.

We are thankful to you, dear friends, for the financial and prayerful support given us. May our loving Father continue to guide us, protect us, and bless us in the future as He did in the past, is the wish of

Your Emergency Relief Commission

John C. Mueller, Sec.

### RECOMMENDATIONS

1. In view of the fact, that many of the new settlements in

Canada are facing a partial or total crop failure this year, which will cause great suffering among many of our Russian emigrant brethren and sisters, the Relief Commission would urge the delegates of this Conference to impress this fact upon their respective congregations, and request them (a) to send a liberal contribution to our Treasurer as early this fall as possible, and (b) to continue soliciting used and unused clothing and shoes for the most needy in Canada, to prevent possible starvation and freezing.

2. The Relief Commission would strongly urge on the Conference congregations the continuance of their prayerful and financial support of the sick emigrant brethren and sisters in the various hospitals and otherwise who are unable to support themselves, and also to render assistance in other emergencies as they may arise from time to time.

Your Emergency Relief Commission, John C. Mueller, Sec'y.

### RESOLUTIONS ADOPTED

The Resolutions Committee having met with the delegates from Canada was informed that because of those Russian Mennonite immigrants to whom entrance into Canada has been denied a debt of \$151,000 has accumulated, they desire that in the payment of this debt the churches of the General Conference give assistance. They also request that the churches of the General Conference give assistance in helping those Mennonites now in Russia suffering from famine in that country. — Resolved, That our Emergency Relief Board give all possible assistance to the Canadian brethren in these two noble Christian efforts.

69. Resolved: In view of the fact that many of the new settlements in Canada are facing a partial or total crop failure this year, which will cause great suffering among many of our Russian immigrant brethren and sisters; the Relief Board would urge the delegates of this Conference to impress this fact upon their respective congregations, and request them a) to send a liberal contribution to our treasurer as early this fall as possible, and b) to continue soliciting used and unused clothing and shoes for the most needy in Canada to prevent possible starvation and freezing.

70. Resolved: The Relief Board would strongly urge on the

Conference congregations the continuence of their prayerful and financial support of the sick immigrant brethren and sisters in the various hospitals and otherwise who are unable to support themselves, and also to render assistance in other emergencies as they may arise from time to time.

## TRUSTEES REPORT OF THE BOARD OF TRUSTEES

1926-1929

First, we wish to state that regret and sorrow came to the board members, thru the death of our beloved brothers and members of this board, Jacob H. Richert, Newton, Kansas, and Rev. D. D. King, Lind, Washington.

We miss their devoted and efficient help in our consideration, and sorrow with their dear ones in their loss.

Also, we sympathize deeply with our brother and board member, J. D. Moyer, Souderton, Penna., in the death of his dear wife, recently reported. May God comfort the bereaved. We also sympathize with our board member A. J. Dyck who was hurt in an accident.

We report as follows for the last three years:

1. This board held four trustee meetings, and three executive committee meetings and a number of informal meetings and considerations.

2. The Secretary of this board, mailed 420 original letters and over 800 copies, each under separate cover.

A considerable increase in correspondence and legal documents and varied business came to this board in this period.

3. Accounts and securities, in the care of our treasurer C. F. Classen, were checked by our executive committee at various times, and finally on July 5th, 1929 and found satisfactory. For details of this report apply to C. F. Claassen for printed copies.

4. The larger donations which came to this board thru the solicitation of the Boards show a deep interest among our church members in God's kingdom in yielding such sums as the following:

From— Giver not named: thru the office J. G. Regier and brothers preferred stock, in the Midland Milling Co. Kansas City for

Foreign Mission \$20000.00; friends, Buhler, Kan., Foreign Mission, \$4000.00; Daniel C. Schmitt and wife, Upland, Calif., Home Mission, \$1000.00; Jacob S. Voth, deceased, Goessel, Kansas, Home Mission (160 acres land in McPherson Co., Ks.) estimated worth \$14000.00; Heinrich A. Becker and wife, Buhler, Kansas, Foreign Mission, \$11000.00; Totaling \$50000.00.

5. Life Annuity Agreements, now number six, totaling \$8700.00 of which \$7300.00 will be paid to the Foreign Mission Board and \$1400.00 to the Home Mission Board on the death of the donors or their beneficiaries. Rate paid on these agreements mostly 5% per year.

6. The Bernhard Rempel, deceased, Mountain Lake, Minn., \$5000.00 Legacy for Foreign Mission, after six years' litigation, is out of litigation and the executor of the Will is seeking to sell the Real Estate, then to close the estate as soon as possible. Bro. J. J. Balzer and D. G. Hiebert have helped us in representing us in this case.

7. The Alta Loma Sanatorium, (Upland, California) affairs continue in the care of the committee governing herein. See resolution 58 (d) page 190 also Sanatorium report page 299 (Session 1923.)

8. "An Agreement to Refund" was executed between the Foreign Mission Board and Bethel College, Bethel Hospital, and others to re-imburse the Foreign Mission board, for expense paid by the Foreign Mission Board in liquidating the Heinrich A. Becker, deceased, legacy, which expense should be shared by the parties who will inherit from this same estate and Will.

This agreement is filed with our Trustee's treasurer, C. F. Claassen.

9. Dr. J. W. Kliewer, Pres. of the Foreign Board reported to the Board of Trustees, that Peter J. Jantz, Meno, Oklahoma, gave to Bethel College and to the Foreign Mission Board, each one-half of the proceeds from the sale and crops of eighty (80) acres of land near Meno, Okla. This land is to be sold when Dr. Kliewer finds it possible and desirable. This matter is resting in his hands.

10. The Executive Committee of the Conference has had its

Treasurers bonded and placed with the Conference treasurer C. F. Claassen, bonds as follows:

(1) J. G. Regier, Treasurer Foreign Mission board, personal bond, \$20,000.00; (2) C. F. Claassen, Treas. Relief and Conference, Fidelity Ins. Co. bond for \$10,000.00; (3) J. F. Lehman, Publication, Aetna Ins. Co., \$5,000.00; (4) D. H. Richert, Education, personal bond, \$500.00; (5) J. E. Amstutz, Home Mission, Surety Co. Bond, \$5,000.00.

11. A board of this Conference requested the officers of the Trustees to mortgage Real Estate belonging to the standing board, to procure a loan for needed funds. The Trustees officers did this.

Also—the request came from a board that the Trustee officers use of the Securities belonging to that standing board for “collateral” Security, to secure funds through a loan.

The Trustees are not certain of the desirability nor that they are authorized to seek loans in this manner.

12. Some months ago the Trustees requested C. E. Krehbiel, Secretary of the Executive Committee of the Conference, to prepare a pamphlet form and such other outlines as he considered fitting for soliciting from donors, Life Annuity Agreements (Donations) which pamphlet the Standing Boards might use in soliciting gifts on this plan. On July 5th, 1929, at our Annual Trustee meeting, he presented his outline and suggestions for this purpose. The Trustees consider his plan to fit the needs and will present a recommendation thereon.

13. The Secretary of the Trustees on request of the Home Mission Board during the past year, was helpful to the Home Mission Board, in clearing the title, trying to sell, and in having oil lease renewed on a quarter section of land, which the Home Mission board inherited from Brother J. S. Voth, Goessel, Kansas, (Deceased). This land is the SW  $\frac{1}{4}$  section three — Twp. 21 — Range 1 West, McPherson County, Kansas. Also a loan of \$7000.00 was negotiated on this land. Several attempts to sell the oil and gas lease on this land failed.



## RECOMMENDATIONS

1. That the Permanent Trust Funds or securities therefore, shall not be used as collateral security, to secure loans by any board or the Trustees.

2. That Temporary Trust Funds belonging to this Conference may be used as collateral security to secure loans for boards for whose activities this fund was given. Such loans shall be limited to sixty per cent of the securities under consideration and shall not be for more than one year but renewable at the discretion of the Trustees or its officers and by the respective board seeking such loan; the board's request for renewal must be in writing to the Trustees.

3. That under limitations stated in item No. 2 next above the Conference does hereby authorize the officers of the Trustees on their approval to negotiate loans for its boards.

4. That real estate in the Temporary Funds of the Conference, for board activities may in extreme cases of necessity be mortgaged for loans for the respective board; the loan not to exceed one-half ( $\frac{1}{2}$ ) of the value of the Real Estate. Application for such loan shall be in writing by the respective board, and subject to the approval of the Trustees.

5. That the Executive Committee of the Conference may, in their discretion, have all the accounts and funds of the Conference board treasurers audited by Certified Accountants, for triennial reports to the Conference.

6. Life Annuity Agreements:—That the Conference hereby authorize its Board of Trustees, under regulations adopted by said Board and conforming to Conference resolutions and State Laws, to receive gifts on the Life Annuity Agreement plan for Conference uses and purposes, and to execute therefore, for the Conference Life Annuity Agreements binding the Conference to pay such annuities as are mutually agreed upon and as stipulated in such agreements. Soliciting Life Annuity gifts shall be in charge of the various boards.

7. That the Principal of such Annuity Agreements shall be invested in safe securities. It shall be held intact during life of

annuitants and shall not be used for collateral.

For the Trustees:

G. N. Harms, Whitewater, Ks. Pres.

J. W. Krehbiel, Moundridge, Ks. Sec'y.

C. F. Claassen, Newton, Kan. Treas.

## RESOLUTIONS ADOPTED

The recommendations of the Board of Trustees were disposed of by resolutions 74 to 80.

74. Resolved, That the Permanent Trust Funds or securities therefore shall not be used as collateral security to secure loans by any board, standing committee or the Trustees.

75. Resolved, That Temporary Trust Funds belonging to the Conference may be used as collateral security to secure loans for boards for whose activities such funds were given. Such loans shall be limited to sixty per cent of the securities under consideration and shall not be for more than a year, but renewable at the discretion of the Trustee Board or its officers and by the respective board seeking such loan. A board's request must be in writing to the Trustees.

76. Resolved, That under limitations stated in Resolution 75 above the Conference does hereby authorize the officers of the Trustees on their approval to negotiate loans for its boards.

77. Resolved, That real estate in Temporary Funds of the Conference for board activities may, in extreme cases of necessity, be mortgaged for loans for the respective boards, the loan not to exceed one-half of the value of the real estate. Application for such loan shall be in writing by the respective board, and subject to the approval of the Trustees.

78. Resolved, That the Executive Committee of the Conference may, in their discretion, have all the accounts and funds of the Conference board treasurers audited by certified accountants for the triennial reports to the Conference.

79 Resolved, That the Conference hereby authorizes its Board of Trustees, under regulations adopted by said Board and conforming to Conference resolutions and State Laws, to receive gifts on

the Life Annuity Agreement plan for Conference uses and purposes, and to execute therefore for the Conference Life Annuity binding the Conference to pay such annuities as are mutually agreed upon and as stipulated in such agreements. The soliciting of Life Annuity gifts shall be in charge of the Boards of the Conference.

80. Resolved, That the principal of such annuity agreements shall be invested in safe securities. It shall be held intact during life of the annuitant and shall not be used for collateral.

## STATISTICS

### STATISTICAL REPORT

1926-1929

First of all a word of appreciation for the generally wholehearted response of the brethren to the efforts to gather statistics for the Conference. It is admitted that it required time and effort to fill out the blanks; but who will name anything in the wide world, that is worth anything, that does not require time and effort? However, this does not prove that these statistics are valuable, or it does not follow that everything requiring time and effort is for that reason valuable.

One brother wrote me goodnaturedly, "You want to know too much, more than we do ourselves!" This may be so; but others tell me that the blank is excellent and if pastors will preserve the duplicates, as they should by all means, it should be an easy matter to make out the next annual and then triennial report.

The work that the Conference assigns to the Statistician, according to the Constitution, is to "gather statistical reports on the number of ministers, church members, Sunday school pupils, amount of contributions for various purposes, etc., etc." The "Etc." provides rather wide latitude.

At present 137 churches constitute the Conference. It may surprise you to hear that 44 churches, once belonging to the Conference, have withdrawn, have been dissolved or have been absorbed by other churches. It may surprise some of you more to learn that 39 years ago (1890) nine churches from Switzerland joined the Conference, but did not continue the relation.

The blanks called for the date when churches joined the Conference. Many churches did not know. The old records have been studied and now practically all such dates will be contained in the statistical list to be published as part of this report. Some churches apparently joined twice. For others no time is given when they joined. By mistake one church, "Bethel" Dolton, S. Dak., was presented for membership by someone at Freeman in 1923. The church did not wish to join and repeated requests to do so have not found favorable response, so this name does not appear in the list of members this time, which is to be regretted.

You may be curious to know why the blank called for the number of male and female members and for children under 14 years old. In the United States Census which the present statistician helped to prepare for 1926 these questions were asked, but there were no data on it, so these questions were inserted. But many ministers did not take the time to insert the information. The inquiry as to the number of children under 14 was not clearly put by me. The object of the question was to get the total number of children and young people in a church that are not communicant members. There are three reasons for asking the question: 1) The Government asks that question; 2) Some communions count souls, not communicant members, and if the number is given one can add these to the communicant members and also have the number of souls in a given congregation or denomination; 3) Knowing the number of young and unbaptized souls in a given church is an indication of the potential strength of a church. A church with no youth is not very promising.

Only 8 of the 137 churches had not reported by August 13, 1929 when this report was written; but two others failed to give the number of members. The 127 reported a membership of 25,025. Three years ago the total was 22,145. Thirty-seven churches show a loss in membership for the past three years of 421, but a few of these were caused by organization of new churches. Two churches show neither gain nor loss, and 88 report a gain of 2231 for three years. Forty-one churches did not report any baptisms for 1928; the other 96 report 901 baptisms for 1928. For the triennium no data were available.

In 1926 48 churches used the German language only, now 41 use it exclusively. In 1926 45 used both languages, now 53 do so. In 1926 34 used English only, now 43 use English exclusively. Thus you will see that in these three years the balance has tipped to the English.

As one criterion of spiritual life in a church at least some of its fruit should mature into Missionaries, Ministers, and Deaconesses, and it was hoped that the statistics might disclose some churches that are especially successful in producing this kind of fruit; however, unfortunately question 41 relating to this was not interpreted the same by all and hence the answers are not enlightening. The purpose of the question was to find out how many missionaries, ministers, and deaconesses had been members of the particular church at the time of their ordination or installation. The replies do give this much information: One church reports 14 ministers; another 9, and three 8. One church reports 9 missionaries, another 8, and one 7. Four churches report 5 deaconesses each. Doubtless there is soil and atmosphere that is conducive to fruition of this kind, and every congregation should ask itself this question seriously and prayerfully: Is our church contributing its share of vocational laborers in the Lord's vineyard? If not, why not?

Six churches report spending \$95,560.00 in 1928 for new buildings. The total estimated value of the property of 121 churches is \$1,343,950. Twenty-three churches report debts totaling \$49,145. Three years ago 13 reported debts totaling \$18,526.00. Twenty churches have parsonages valued at \$80,850.00. The Home Mission Board property at six places is estimated at \$114,500.00.

In the 119 Sunday schools reporting there are enrolled 25,587; in the 52 Summer or Vacation Bible schools 3254; in the 84 Christian Endeavor societies 7272, and in the 91 Ladies Mission societies 4149. But these figures are not complete; for unfortunately some write the word "All" or "Yes" in the column and that plays havoc with statistics. The following total contributions for three years were reported: Church Support \$458,563; Foreign Mission \$242,151; Home Mission \$69,959; Relief \$44,723; Other Purposes \$188,370; Total All Purposes \$1,031,748. But the contributions were considerably larger as the published Mission gifts will show; for



many gifts are not recorded by the local churches as individuals send them directly to the conference treasurers.

Forty-one churches practice footwashing; 68 have prayer-meeting or Bible study. There are 13 vacancies. One hundred five churches have Elders. Of 228 ministers reported 16 are retired, 108 are active in churches regularly and 104 teach or are active otherwise, but preach at times. Of the active ministers who have charge of churches 58 are over 50 years old. Twenty-six churches have fulltime pastors, 54 part time.

Churches are equipped with the following: Basements 67; Furnaces 82; Balcony 58; Sloping floors 36; Pianos 88; Organs 77; Pipe Organs 11; Bells 20; Steeples 36; Kitchens 35; Phones 14; Busses 1; Church Bulletins 21; Acousticon 6; Picture Lantern 1; Property insured 115.

The salaries paid ministers are somewhat higher than three years ago. Eighty churches report paying their ministers a total of \$79216 for 1928, or an average of \$990. Three years ago the average was \$974. Twenty report that they pay no salary; if one adds these 20, it reduces the above average to \$792.16. Three years ago this average was \$658. The average salary paid the 26 fulltime pastors is \$1608, and of these 10 furnish parsonages. Figuring the parsonage to rent at \$30 a month, the salary average for full-time pastors would be \$1746 per year, or in some cases for 11 months. This last figure probably compares favorably with salaries paid for like service by other denominations.

In arranging the statistical data Mrs. Krehbiel assisted me materially.

C. E. Krehbiel, Statistician  
Newton, Kansas

## DOCTRINE AND CONDUCT

### REPORT OF COMMITTEE ON DOCTRINE AND CONDUCT

1926-1929

Greetings to the delegates and churches of the Conference!

Your Committee on Doctrines and Conduct comes before Conference with a feeling of humble gratitude and praise. While its

work has been considerably hampered by both death and sickness, Bro. A. S. Shelly being taken suddenly by death and Bro. Fretz appointed in his stead, and Bro. S. M. Rosenberger being cut off from further participation in the work of the committee through sickness and Bro. P. H. Unruh appointed in his stead, yet we are able to look back upon a three year period of worthwhile effort and work.

Several meetings were held to plan for the task before us. Letters were sent to the Churches urging participation in the work through preaching and giving. The financial report shows a good response in that line.

25,000 copies of a four page folder were printed and distributed among the churches. Some encouraging results were reported from this statement of reasons for opposition to secret orders.

Questionnaires were again sent to the Churches. Results are as follows:

78 Churches reported.

20 reported general effects of work of committee good.

4 report general effects of committee work very good.

Others report: Not thought drastic enough, not noticeable, indifferent.

Special effects: Some churches report a firmer stand against lodges, one reports members leaving lodges, one reports that it stirred up hard feelings.

58 churches report prevailing sentiment against secret societies.

3 churches report indifference.

5 report that it is left to the individual conscience.

46 Churches report no secret society members.

9 report secret society members—12.8%, 3 years ago 26.4%

The total exact number of secret society members reported is

5.

3 churches report "a few."

Steps taken by Churches or to be taken by Conference:

1 Personal Work—Admonition.

1 Preaching.

1 Prayer—intercession.

1 Not by legislation.

2 Drop the matter.

2 Nothing definite.

3 Immediate Action.

3 Proceed slowly.

3 Cultivate the Spirit of Love.

4 Literature, tracts, Church papers.

4 Oppose strongly.

7 Work against the secret societies.

11 Not at all affected by Secret Societies—no necessity of acting.

15 Constitutional provision, resolution, excommunication.

21 Teaching, preaching, testifying.

Some urge drastic steps, others urge definite but ameliorating steps.

From these answers to the questionnaires some reason for encouragement may be found. However, as we recall the drastic measures proposed in resolutions of past conference sessions, without any final solution to the matter, it may be well for us to acknowledge that we are in need of a more practical method of procedure.

In view of the fact that affected congregations look to Conference to show its earnest intention to help along in the solution of these congregational difficulties the committee proposes a recommendation that lays mutual obligations upon all concerned:

The Committee recommends, that, whereas Conference endeavors to do its work in the spirit of brotherly love, mutual obligations be laid upon Conference as well as upon affected congregations.

## RECOMMENDATIONS

1. Conference undertakes to carry forward a campaign of information on the question of secrecy, with a fund of at least \$500.00 annually, which fund shall be supplied through gifts from congregations, etc.

2. If this fund and information are supplied by Conference, such congregations that have members of secret societies shall be

given full representation at the next triennial Conference session in case they have made definite efforts to free themselves of such members of secret societies, and fifty per cent of their regular number of votes in case they have not made definite efforts to free themselves of such members of secret societies.

3. If Conference does not meet its part of the obligation, representation of affected congregations shall not be curtailed.

4. The Executive Committee of the General Conference shall at the opening of the next triennial session, determine and announce the success or failure of the Conference to carry out its part of the obligation.

5. The Conference delegate certificate blanks shall call for definite yes and no replies, as far as known, on the points mentioned in part 2 of this recommendation.

6. The Committee on Doctrine and Conduct shall have the task of receiving the funds and spreading the information referred to in part 1 of this recommendation.

The Committee

P. R. Schroeder, Sec.

### RESOLUTION ADOPTED

109. Resolved, That we accept the recommendation of the Committee of Doctrine and Conduct. It reads: "In view of the fact that affected congregations look to Conference to show its earnest intention to help along in the solution of these congregational difficulties, the Committee proposes a recommendation that lays mutual obligations upon all concerned: The Committee recommends, that, whereas Conference endeavors to do its work in the spirit of brotherly love, mutual obligations be laid upon Conference as well as upon congregations. 1) Conference undertakes to carry forward a campaign of information on the question of secrecy with a fund of at least \$500.00 annually, which fund shall be supplied through gifts from congregations, etc. 2) If this fund and information are supplied by Conference, such congregations that have members of secret societies shall be given full representation at the next triennial conference session in case they have made definite efforts to free themselves of such members of secret societies, and

fifty per cent of their regular number of votes in case they have not made definite efforts to free themselves of such members of secret societies. 3) If Conference does not meet its part of the obligations, representation of affected congregations shall not be curtailed. 4) The Executive Committee of the General Conference shall at the opening of the next triennial session determine and announce the success or failure of the Conference to carry out its part of the obligation. 5) The Conference Delegate Certificate blanks shall call for definite yes and no replies, as far as known, on the points mentioned in part 2) of this recommendation. 6) The Committee on Doctrine and Conduct shall have the task of receiving the funds and spreading the information referred to in part 1) of this recommendation.”

In the discussion of the proposed Constitution of the anti-secrecy doctrine and therewith the following amendment was proposed, then tabled as shown below:

94. Moved, To amend Article 12 so that Resolution No. 45 in the Minutes of the 1917 Conference held at Reedley, Calif., being an amendment to the Constitution be added to Article 12 of the proposed Constitution as paragraph 2) of said Article 12.

95. Resolved, That we lay the amendment on the table. The amendment proposed (No. 45, 1917) reads:

“If a church can no longer give its assent to one or several of the cardinal points of faith as mentioned in Paragraph 1, 2, 3, and 4 of this (old) Constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the Conference and apply for dismissal from the same, in order that the Conference may be spared the embarrassment of unpleasant investigations and the pain of exercising discipline.

“Should a church that has lapsed in some one of the essentials neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the Conference to investigate and ascertain and if the church is found to have become disloyal to



these principles of faith, then it shall be dismissed from the Conference. The following shall be the procedure in such investigation and eventual dismissal:

“No accusation against a church shall be received by the Conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General Conference, and handed to the officers of the Conference, or unless it is brought before the Conference by a committee to whom the duty of watching over the faith and spiritual life of the Conference may have been assigned.

“The officers of the General Conference must inform such church at least three months before any meetings of the General Conference that charges have been preferred against it.

“If complaint has been made against a church by private members, the investigation of the charges, in order to save time, shall be made by a committee elected for the purpose, and this committee shall report to the Conference the result of its investigation.

“The decision as to whether a church has forfeited its right to remain a member of the Conference rests entirely with the Conference, and no dismissal shall take place unless at least two-thirds of all the votes represented at the Conference are cast and at least two-thirds of these are for dismissal.”

# CHAPTER XXIII

## HISTORICAL SOCIETY

### REPORT OF THE MENNONITE HISTORICAL SOCIETY

1926-1929

A brief report will suffice. The last report spoke of the promising prospect that, through the erection of a Memorial Building, our Historical Society would soon have at its service a fireproof building, to be used in part as a repository for its historical collection. However that building has as yet not been erected although the Western District Conference is engaged through its committee in raising the funds for the same.

The need for a repository for historical material is becoming increasingly urgent. Because of inability to store collected material, systematic soliciting lies almost dormant. Yet the material steadily increases. So, for example, several months ago upon request, our Society received for storing, from the General Conference Home Mission Board the extremely valuable records and papers which have accumulated through many years. In these papers and records are the official data which some day will be of invaluable worth to the historian. We are very glad to serve as the medium for conserving and making available for the future such material. However, fireproof space is really no longer available, unless other interests are pushed aside. It is certain that every year material of inestimable value is lost, simply because there is no provision offered a willing public, to whom they may turn old papers, books, letters, diaries, records and the like. Because people do not know of a place that wants their ancient things they destroy them; usually they would instead gladly donate such things to the Historical Society. If the erection of the Memorial Building should be much longer delayed, why would it not be a fine thing if men and women among us who love our cause and have am-

ple means would join together and contribute the necessary funds for a historical building! The commemoration of what God hath wrought among and through our elders is something that an appreciative and grateful generation owes to God and to its godly ancestry, as also to the coming generations. The great cause for which our church stands would be greatly strengthened thereby. Joshua at the crossing of the Jordan into the promised land was directed to set up twelve stones brought up out of Jordan for a memorial of God's wonderful leading in rolling back the waters of the stream, that Israel might pass through. The people were directed, that when asked by their children, "what mean these stones" they should answer "Israel came over the Jordan on dry land, and these stones shall be a memorial unto the children of Israel forever."

Those entrusted with the furthering of the interests of the Historical Society are eagerly waiting for the time when the equipment will be available for carrying forward the real purpose of the society. May they be encouraged and their hands strengthened by the generous and sympathetic support of thousands of loyal Mennonites!

During the writer's sojourn in Europe in 1927 he visited various Mennonite historical libraries and collections, and was fortunate in getting in touch with many who take a genuine interest in Mennonite history. Great interest was shown in the fact that a large, fireproof building is prospective for erection for the purpose in part of housing Mennonite historical material. There is present among some of these people a willingness to place highly treasured heirlooms of various kinds as well as literary historical matter of great value for permanent safekeeping in this building under the care and custody of our society.

There are today perhaps somewhere near half a million Mennonites, including adherents and family members, distributed in a dozen different countries of the world. Those in the United States are best situated to undertake the creation of an All-Mennonite historical Central. The projected Mennonite Memorial Building will lend itself readily to the purpose of becoming the depository of all Mennonite historical interests of the entire world. That is,

the generous policy would be followed of accommodating all who wish to do so to place Mennonite historical material in this building under the custody of our society. This too will assist in strengthening the cause God has entrusted to the Mennonite church. Will this generation recognize its opportunity and rise courageously to meet it?

H. P. Krehbiel, Secretary.

## WOMEN'S MISSIONARY SOCIETY

### REPORT OF THE WOMEN'S MISSIONARY SOCIETIES

1926-1929

Dear Sisters:—

It seems but a very short time ago since we brought you our triennial report and now we again have come to the close of a 3-year Conference term. The Lord has graciously blessed and upheld; He has stood by His promises where we in faith claimed them. We want to praise His name as the psalmist did: "Bless the Lord, o my soul, and all that is within me, bless His holy name."

This year again we sent out questionnaires to all societies as far as we had record of them. 161 questionnaires were sent out; 100 of which were returned. From these we glean the following: 16 do not sew directly for the mission stations but collect money instead. 8 societies do not report their membership, the other societies report a total membership of 3,104. The smallest society has 5 members, the largest 505.

Since the last Conference the Executive Committee has published a little paper called "Missionary News and Notes." It was to serve as a connecting link between our mission fields, our societies and the Executive Committee. In these 3 years 29 numbers were published. These contained 38 letters or reports from our different fields, besides many calls for united prayer and other items of interest and information concerning the work of the societies through the Executive Committee. In answer to the question on the questionnaire: "Does your society wish the 'Missionary News and Notes' continued?", 8 societies answered "no," one giving as their reason that it isn't interesting since the reports may all be found in our church papers. Another said, when they meet

they are too busy to read it. The others gave no reason. 16 questionnaires did not answer this question, 33 said "yes" and a few added, "yes, indeed," or some other word of appreciation. The paper was paid for by contributions for that purpose from the different societies as had been recommended at our last business meeting. The German copies were mimeographed at \$1.00 per page, there being 74 pages, or \$74.00. Besides 3 pages of the constitution, which makes a total of 77 pages, \$77.00. This was partly paid for from the sale of metal buttons.

### MRS. P. R. SCHROEDER'S REPORT

Dear Sisters of the Sewing Societies:

It is fall again. "The Missionary News and Notes" have not appeared for two months; many societies have had a "vacation" so to speak but now we are back for work again.

In the meantime the General Conference convened at Hutchinson, Kansas and a good many changes have occurred, matters were adjusted, etc. I'm sure you will want to know about them.

We had sent you a copy of the proposed constitution. This was taken up at our first business meeting and adopted with a few changes. No doubt you have received copies in the corrected form. Some may ask, why do we need a constitution? We are only a group of women! It is true, but who should know how long a term of office was to be, what committees to have, etc., etc. Now we have a guide; not iron-clad rules, but something to go by.

At our next business meeting the reports of the secretary and treasurer were read and approved. They show a fine growth in the amount of work done and also in the money gathered. "Surely the Lord has been good to us; let us be glad." Of course our missionaries are decreasing their want-lists because as our missions grow in years we have a right to expect that the Christians learn to take care of themselves, sew their own clothes and so on. This is as it should be. However, they are too poor to get their own material, so we will have to send them the goods or the money to buy it with. Please take time in your societies to study the reports sent to you. It will help you to get a better idea of the work that was done.



We also had election of officers. They are as follows:

Mrs. S. S. Haury, Upland, California, President ,  
Mrs. J. E. Kaufman, Aberdeen, Idaho, Vice President  
Mrs. R. A. Goerz, Newton, Kansas, Treasurer

The Literature Committee is:

Mrs. J. J. Quiring, Bluffton, Ohio  
Mrs. J. M. Suderman, Newton, Kansas  
Miss F. Luella Krehbiel, Clarence Centre, New York

Then the new constitution provides for a sewing supervisor from each conference district. So these were elected as follows:

Mrs. M. M. Lehman, Drake, Sask., Canada district  
Mrs. G. T. Soldner, Souderton, Pa., Eastern district  
Mrs. Menno Burkhalter, Berne, Ind., Middle district  
Miss Katie Schmidt, Halstead, Kansas, Western district.  
Mrs. D. C. Krehbiel, Reedley, Calif., Pacific district  
Mrs. P. R. Schroeder, Freeman, S. Dak., Northern district

On Friday evening we had our missionary program, Mrs. S. S. Haury presided and after the opening Mrs. S. T. Moyer, India, gave a 15 minute talk. Then followed 2 minute talks from all the workers in both the foreign and home fields. They were grouped as to the fields they represented and as each came before the microphone he gave his name and address and then gave a few sentences of real inspiration. There were 28 in all, 2 sisters appointed to sail for India this fall also took part. Special numbers of music helped to give spice. Surely these messages from consecrated workers should fire us on for greater sacrifice and service. The offering lifted at the close of the meeting amounted to almost \$1400.00.

Mrs. P. R. Schroeder.

## REPORT OF THE TREASURER

Dear Sisters:—

What a privilege it is for us to gather together here today as representatives of our mission societies, to hear through our reports of the work that has been done during the past three years, and to discuss ways for carrying it on in the future.

In looking back over the past three years, and thinking of

the many blessings which our kind Heavenly Father has bestowed upon us, we are constrained to say with Jacob of old: "I am not worthy of the least of all the mercies and of all the truth which Thou hast shown unto Thy servant."

Through the grace of our Heavenly Father we as societies have again been privileged to help along in the upbuilding of His kingdom here on earth. The work we do may often seem small and insignificant, to us. But when we compare the figures of the receipts during the last twelve years (four Conference periods), we are glad to note a steady growth. Our figures show the sum of \$9,406.77 for the period 1919-1920 and \$33,276.81 for this last period, 1926-1929. So we see that many small items finally make a large sum. We do not wish to glorify ourselves by these figures, but let us give all honor and glory to Him to whom all honor and glory is due and who has given us these opportunities to help in His Vineyard.

The demands for help are many and seem to be steadily growing. May the Lord fill us all with joy and strength to meet these demands and to put forth even greater efforts during the next three years, in gratitude that we have the privilege to show, even if only in a small way, our love to our heavenly Father for all the mercies which He bestows on us daily. We wish to thank all the societies for their help and co-operation during the past three years. May the Lord bless and reward all!

Upon request, we are presenting a second report, a report of the monies the societies spent locally and did not send through our treasury. 76 Societies responded to the request for these reports. Quite a few did not itemize their expenses, but sent in only the total sum. We have designated this item as "Total Sum of Expenditures." Here also we see an increase from \$18,559.41 for 1923-1926 to \$22,542.20 for 1926-1929.

# CHAPTER XXIV

## THE TWENTY-SIXTH SESSION OF THE GENERAL CONFERENCE

OF THE MENNONITE CHURCH OF N. A.  
WAS HELD IN  
BLUFFTON, OHIO, IN 1933

(SEE PICTURE OF BLUFFTON CHURCH ON PAGE 49.)

For the first time in its history a period of four years intervened between sessions of the Conference, instead of the regular three year period provided for in the Constitution. This lapse was occasioned by the fact of the depression into which this country and the whole world were swept—an aftermath of the World War. Even with this postponement having been made the session was not as well attended as the sessions usually are. However this session too was richly blest of the Lord, and proved another forward step in the building of the walls of Zion and of setting the stakes of the Lord's tabernacle further out in the fields of human society.

Following the opening exercises and the organization of the session, a radiogram from China, and a letter from India were read, whereupon the Committee on New Members presented its report.

Peiping, China, Aug. 6, 1933

To Mennonite General Conference, Bluffton, Ohio

Greetings. Our thoughts are with you. Missionaries are well and work progressing. Stop. Workers Institute is in session. God bless the Conference.—Chairman Brown.

Champa, C. P., India, July 4, 1933.

To The General Conference of Mennonite Church, assembled in

Bluffton, Ohio, August 22-30, 1933.

Dear Brethren, Delegates and Friends,—

“Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. And all the nations whom thou hast made shall come and worship before Thee, O Lord, and they shall glorify Thy name,—that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.” Isaiah 45:22; Psalm 86:9; Phil. 2:11. Add to these promises the words of our Master: “Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world” Matthew 28:19-20, and it is safe to say that no ambassador or plenipotentiary to a foreign country ever had greater authority, support and assurance than these words confer upon the missionary and the missionary enterprise.

With these wonderful promises, now being fulfilled in various parts of the world, we greet you this day. May they encourage us all at a time when encouragement is so much needed.

This letter is intended to convey to you our greetings and our gratitude, and is not a report, though much could be written about the various phases of the work now carried on in the Mission of the General Conference in India. But, we feel that we ought to say just a few words about last year's evangelistic efforts. Every year extensive and intensive work has been carried on among the thousands of villages within our area, but never with such encouraging results. Our papers, the *Bundesbote* and the *Mennonite* have brought you this information. Individuals, both high and low caste, groups and even whole villages have been stirred as never before. Like Nicodemus, some have come during the night for instruction. Others, because of the difficulty to work on their fields, came during the noon hour either as listeners or as learners. Much of the success of this work is undoubtedly due to the faithful service of our Indian helpers.

Equally as encouraging reports could be submitted about the other branches of work. We praise God for His manifest presence and blessing. We are grateful to our heavenly Father, also, that

the political condition of India has not hindered the work. Indeed, the doors for bringing the message and for service are wide open. It is not impossible that the campaign against untouchability, waged by our non-Christian friends, may help along the cause of missions. The forward movement becomes all the more significant when we bear in mind that we have never contended with such difficulties and opposition as during these times. Let us briefly refer to three of them.

1. The financial condition. Our budgets have been reduced to such an extent that to lower them still further would involve serious retrenchment. And yet, it is significant and cause for praise that many of our Christians are learning to adjust themselves to present day conditions even when entirely off the pay roll. 'Tis true, some who inverted Matthew 6:33 left us. The mission has not suffered enormously by their departure.

2. Increased opposition on the part of the intelligentsia. Leader of this group is undoubtedly Mr. Gandhi. On the 8th of October 1931 he said in London in referring to missionaries and their work in India: "You are great organizers; you are good men. I want to multiply occasions for your service; I want to work closer with you, but I do not want you to get India to change her faith." In perfect sympathy with Mr. Gandhi is Mr. K. Nataranjan of Bombay, wide awake editor of the greatest Hindu weekly in India. At this writing, he is on his way to America to deliver a series of lectures. It is almost impossible to pick up an issue of his paper, *The Indian Social Reformer*, without finding some comment against missionaries or missions. And one reference to our Bible bordered on the sacriligious.

3. The famous book: *Re-thinking Missions*. This much discussed report has not constituted a serious difficulty, we think; but it may be assumed that it will stimulate thought among mission friends and perhaps, on the part of some, questionings will arise whether, after all, some weight should not be attached to the recommendations embodied in the report, most especially those of the first part. Excellent rebuttals have appeared from the pens of such able thinkers as Dr. R. E. Speer, Dr. S. M. Zwemer of Princeton, Rev. J. T. Edwards and Bishop B. T. Bradley of India



and Dr. Kagawa of Japan and others, so that we need to add nothing to what they have said. But, a few words as to our attitude toward this report may not be out of place. We believe, for one thing, that \$600,000.00, which the expenses are said to have been in connection with this investigation, is too big a price to pay for telling us not to preach Christ as the only Saviour. Mr. Gandhi and Mr. Nataranjan tell us this for nothing. — \$600,000.00,—think of it. With this amount at the disposal of our Conference it could, to speak of India and China only: (1) Build and equip 20 mission stations, or (b) Support 54 missionaries for 10 years, or (c) Send 3000 evangelists into the thousands of villages.

The Committee asks that we make no converts by asking men and women to decide for Christ. To this recommendation we do not accede. Our message shall be as it was heretofore: "I am the Way, the Truth and the Life" John 14:6. And: "Except one be born from above." John 3:3. The Committee would have us share the good in non-Christian faiths. This is nothing new to us, educated Indians are urging this continually. But have we not an all-sufficient Christ with a unique message to which nothing need be added? "Never man spake like this man." John 7:46 still holds good.

And now in conclusion. The missionaries of your conference desire to thank you most heartily and sincerely for your wonderful response to the needs of this field, in spite of the many demands made upon you by the tragic conditions of our brethren in Russia. We want to thank you for the assurance that you are much in prayer for the work among the people of India. And lastly, please accept our thanks for the many encouraging letters that have reached us. May the God and Father of our Lord Jesus Christ abundantly reward you; we trust that you will continue in your interest in the work that is dear to the heart of our Lord and Master.

May God bless the deliberations of the Conference to the glory of God and the building up of His Kingdom at home and in foreign lands. With most cordial greetings from all of your workers in India, we are

Yours for India and its needy people, — The Missionaries.—

Per P. A. Penner, Pres., Executive Com.

P. S. Will the conference please rise and sing: "Faith of our Fathers, holy Faith"? Thank you!—P. A. Penner.

(Note: This song was sung.)

## REPORT OF COMMITTEE ON NEW MEMBERS

1933

Your Committee on Applications for admittance of churches wishes to propose the following churches for membership in the General Conference of Mennonites of North America. Their credentials as to faith and conduct have been examined and have been found satisfactory as far as could be ascertained. The churches are as follows: 1. Lorraine Ave. Mennonite Church, Wichita, Kans.; 2. Alberta Community Church, Portland, Oregon; 3. Grace Mennonite Church, Lansdale, Penn.; 4. Plain View Mennonite Church, Dalhart, Texas; 5. Ebenfeld Mennonite Church, Montezuma, Kansas; 6. Hoffnungsfelder Mennonite Church, Lymburn, Alberta, Can.; 7. Mennonite Church, Newport, Wash.; 8. Bethel Church, Hydro, Oklahoma.

Due to financial conditions the Dos Palos, Calif., Church which had also applied for membership has been widely scattered and consequently the committee deems it wise to with-hold their name at this time.

Honorable Chairman, your committee moves that these churches be admitted into full fellowship into our Conference with all the privileges and obligations pertaining thereto

Franz Albrecht, Ch.

J. F. Epp

A. R. Keiser

These churches were accepted into membership by vote of the Conference.

## REPORT OF THE EXECUTIVE COMMITTEE

August 23-30, 1933, Bluffton, Ohio

To the General Conference

Greetings:

The Executive committee on yesterday had its only meeting

since the session of 1929. All matters coming before it were disposed of by mail.

At the last session a few things were referred to this committee, and were disposed of as follows:

1. In accordance with Resolution 27, 1929, a Peace committee of three was appointed for the triennium—for the East, A. S. Rosenberger, for the Middle, H. P. Krehbiel, and for the West, A. J. Neuenschwander—and the program calls for their report.

2. Resolution 79, 1929 authorizes the Executive committee to have all accounts of conference treasuries audited by a certified accountant. For lack of funds this was not done. The various treasurers are under bond and the premiums now are paid out of the Conference treasury.

3. In accord with Res. 109, 1929, the Delegate certificates were made to call for Yes or No answers as to whether churches had made efforts to clear themselves from members of secret orders. Response: 26 Yes; 18 No; 14 Blanks; 56 Have none; 11 No direct answer.

4. The question of disposing of the invitation to hold this session at Lakeside, Ohio, was left to the conference officers. The place was not available for the time when Conference was to meet. Later the churches of the Middle district extended an invitation to meet at Bluffton, Ohio, and this was accepted. Shortly after the church at Winnipeg, Manitoba, also extended an invitation to meet there.

5. By Resolution 104 the Conference officers were designated as Transportation Bureau, and by Res. 125 the conference secretary was designated as Agent to apply for reduced rates. At different times special rates were obtained for individuals and for Board members; and for this session the Central and the Trans-Continental Passenger Associations agreed to give 1½ round trip fares practically on all lines if we could show 100 or more validated certificates here. (This could not be done. Bus lines offered considerably lower rates and finally the railroads made a 16 day round trip rate, Newton to Lima for \$16.)

6. The Proposed Articles of Faith submitted to the 1929 session were referred back to the churches and it was understood that

the Executive committee should be ready to report here on action taken by churches.—Soon after the last session copies of these Articles were therefore sent to all churches and replies requested. By August 1, 1933 only 40 churches had replied. Of these 27 voted Yes, but 11 wanted changes; 11 voted No; 1 Divided; and 1 Continue as heretofore. The inquiry was repeated on the Delegate Blanks and responses were: 38 For; 20 Against; 6 Divided; 27 Blanks; 23 Neutral; 8 Want changes.

7. Vacancies. Three deaths occurred since the last session: Bro. S. D. Ruth, trustee; Bro. J. G. Regier, Foreign Mission Board; Bro. J. F. Lehman, Publication Board. The officers filled these vacancies temporarily by the following appointments: J. J. Eymann, Reedley, Calif., trustee; D. G. Hiebert, Mountain Lake, Minn., Foreign Mission Board; E. W. Baumgartner, Berne, Indiana, Publication Board.

8. By Resolution 37, 1929, the office of Field Secretary was again combined with that of Secretary and Statistician. In 1930 the Field Secretary made a trip to California at his own expense, and having secured trip passes visited the churches in Calif., Oregon and Washington with no further expense to Conference than 3 weeks time. On account of the depression no other work was done along this line and this constitutes the report.

9. This year the Executive committee with the sanction of the Comity committee addressed a communication to another branch of the Mennonite church with the hope that its congregations would become members of our Conference while continuing their present conference organization. The matter is still pending.

10. The conference officers were repeatedly requested by members of the Emergency Relief Board to advise with them regarding relief work and co-operation with other relief bodies, and to this end Rules were drawn up in 1929 and later submitted by the Emergency Relief Board to other organizations. The officers were also repeatedly requested to confer with other aid organizations.

11. The Board of Publication in 1930 asked the conference secretary temporarily to become editor of the "Christlicher Bundesbote". The matter was presented to the Executive committee and it acquiesced.



12. The Conference officers sent Bro. C. F. Claassen, member of the Relief board, who was in Europe at the time, credentials to attend the Mennonite World Relief conference at Danzig in September 1930.

13. The secretary of the All-Mennonite convention requested the conference officers to appoint one member of the program committee of the All-Mennonite convention, and Bro. E. G. Kaufman was named.

14. In June 1931, after the brethren H. P. Krehbiel and P. P. Wedel had made a trip to Washington, D. C., in the interest of the Harbin refugees, a letter to the U. S. Consul, Mr. Hanson, at Harbin was drawn up and signed by the conference officers and members of the Emergency Relief Board and the Mennonite Settlers' Aid Society. A letter was also addressed to president Hoover by the Conference officers with the hope of gaining admission to the United States for these unfortunate refugees; but all efforts have thus far failed.

15. In February 1932 the Board of Home mission, having had a request from Paraguay Mennonites to send a minister there to conduct evangelistic meetings and catechetical instruction for a few months, checked this matter up to the Executive committee. The Board had no funds and questioned its authority to do this.— There is a recommendation on this.

16. In May 1932 members of the Board of Foreign mission raised the question with the Conference officers whether the General Conference session had not better be postponed on account of the depression. Over 20 pastors near Newton consulted and the sentiment was for postponement. But the officers did not wish to act without approval of the Executive committee and the churches; especially since the program had already been published and other work done, and they felt that the inviting churches must also first be heard. The matter was therefore brought before all the churches and a great majority favored postponement. The inviting churches also agreed to let their invitation stand for a year later. So the officers announced the decision and in a special letter to all churches suggested that August 21, 1932 be observed as Conference Day, and that prayer be made for the Conference and its work



and offerings be taken for the three treasuries that are particularly hard pressed, Home mission, Foreign mission and Publication.

17. In March 1933 Bro. S. M. Grubb of Philadelphia was requested by the conference officers to attend a national church conference on Prohibition at Washington, D. C.

18. The number and variety of inquiries for information that come to the conference officers is constantly increasing, and the answers often require considerable time. Besides the usual requests for information from those who are working on theses for academic degrees a few others may be interesting. Requests for: Annual Religious Census for the United States; Statistics and lists of ministers for our own and other Year books; Sample constitutions for churches, Sunday schools and Endeavor Societies; Information on several former students of Princeton University; Assistance in collecting accounts; Name of a good Doctor Book; Interpretation of rules of order in a church meeting; Interpretation of a paragraph in a church constitution; List of causes to which conference churches should contribute; Data on our conference mission work among the American Indians; The difference between "calling" or "electing" a minister; Best English Sunday school helps; News for the Religious Editor of the Associated Press from our Conference; A firm in the U. S. that does "Figure"-Note music printing; Reply to over 200 questions of the Institute of Social and Religious Research of N. Y.; To avail ourselves of the splendid equipment of "the largest Hotel in the world," The Stevens in Chicago, etc., etc.

While the conference secretary has not been instructed or authorized to answer such questions, yet they come and at least some require or deserve reply.

### RECOMMENDATIONS AND QUESTIONS

1. That the Conference Report again be printed in both languages, and distributed, two per delegate vote, as in 1929, the papers read at conference not to be included, and the churches to be requested to take a free-will offering to cover expense of printing.

2. That the Peace committee be elected by conference for the next conference term.

3. That the General Conference is happy to learn that the Mennonites of Paraguay desire spiritual contact with the Mennonites of North America; that they extend hearty greetings in the Lord; that in its discretion the Board of Home missions be authorized, as soon as economic conditions seem to warrant, to seek a suitable Elder and, if funds especially to be solicited for that purpose are forthcoming, to make a definite effort to comply with the request to send an Elder for a three months' stay for the purpose of holding evangelistic meetings and otherwise serving and assisting them in a spiritual way.

4. Would it not be well for conference to create a committee to draw up a model church constitution which might serve as a guide for churches when drafting constitutions for themselves?

5. That the Executive Committee be authorized, if it deems it advisable, to send out a representative to the churches in the interest of the various activities of the Conference.

6. Since there has been unclearness and misunderstanding regarding names of departed to be mentioned in the conference memorial service, would it not be well, as a rule, to confine such lists to names of those who are or have been delegates, officers, board members or employes of conference or conference boards; or who in auxiliary organizations or in some other capacity have rendered conspicuous service to our churches or denomination as a whole?

The Executive Committee

C. E. Krehbiel, secretary.

### RESOLUTIONS ADOPTED

Recommendation No. 3 (see above) was adopted.

Recommendation No. 5 (see above) was adopted.

### JOINT REPORT OF THE PEACE COMMITTEE

1929-1933

Dear Brethren of the Conference:—"Peace be with you all that are in Christ Jesus."

Your Peace Committee herewith submits a joint report on its activities during the past four years, together with several suggestions and recommendations.

This Committee of three members is provided with only very limited and rather vague instructions. It is without a treasury and no provision is made for obtaining funds for any larger activity. The members reside far apart, one on the Atlantic sea coast, another on the Pacific coast while the third member resides in the center of the continent, a situation which practically precludes the holding of sessions for planning work. In consequence each member is left to undertake such activities as he finds within his reach both geographically and financially. This also is the reason why each member makes something of a separate report, in this joint statement to the Conference.

Brother Rosenberger submits the following:—"I have nothing definite to report outside of my preparation of assigned Peace Lessons, and that I aided in the distribution of disarmament petitions. Both of you brethren have attended Pacifist Conferences which you were also instrumental in organizing."—Brother Rosenberger also offers some suggestions with regard to finding a better way for determining the Scripture to be used for a given Peace lesson. This matter will receive attention among the recommendations.

Brother Neuenschwander's report is as follows:—"On March 5, 1932 a Peace Conference was held at La Verne College, in which the Churches of the Brethren, Friends and Mennonites participated.—I wrote Peace Lessons when it was my turn to do so.—These are the two main projects in which I was most vitally interested. As a correspondence enterprise I sent out a number of petitions addressed to the President of the United States, that he send men to the Geneva Conference who are not militaristic in their convictions, I sent these to a number of our Mennonite churches, who in turn filled these out properly and sent them on to the President."

H. P. Krehbiel presents the following report: — "The Peace Lessons for the Quarterlies assigned to me were prepared both in the German and the English languages.—Only two larger Peace Conferences were attended by me, since the close of the 1929 General Conference session.—The first of these was the Fifteenth Annual Meeting of the International Goodwill Congress, organized by the World Alliance for International Friendship Through the

Churches. The three day session was held in Washington, D. C. on November 10, 11, 12, 1930. No resolutions were adopted. More than four hundred registered delegates heard many addresses by persons of national and international note, as advocates of peace, such as Prof. James T. Shotwell, Dr. John R. Mott, Pres. Robert R. Moton, Pres. Mary E. Wooley. Pres. Hoover addressed the Congress on Armistice Day. Addresses of international importance were those of Yusuke Tsurumi of Japan, Hon. C. C. Wu, ambassador of the Chinese Republic, and Maj. General John F. O. Ryan. This world outlook, friendly international approach and exchange of ideas is of far-reaching significance toward the attainment of a relation of Goodwill among nations.

"The second occasion was that of the Conference of Pacifist Churches, held at Mt. Morris, Illinois, March 27-29, 1931. Mt. Morris is an important center of the Church of the Brethren. From the neighborhood attendance was quite numerous. Registered delegates there were forty seven. Among these were only a few Mennonites, and a somewhat larger number of Friends. The attendance no doubt was reduced by the unusually severe snow storm or blizzard which raged at the very time when the Conference was convening. These Conferences of the Pacifist Churches are helpful toward deepening the peace convictions within the non-resistant groups themselves, especially so among the oncoming generations.

"Continuation of these Conferences of Pacifist Churches it was agreed was desirable. Another session was projected for 1932, but this did not materialize, chiefly because of the depression. An effort was made to hold such a Conference at a proximate time and place of the session of the General Conference in 1933. But this too did not materialize. However, it is hoped that a conference can be arranged for the year 1934. It is very desirable to continue these inter-Pacifist Conferences, for through them there is promise that the cause of peace will be greatly promoted, not only within the churches, but beyond.

"Your Peace Committee has put the Conference to no expense, neither directly nor indirectly. Each member has paid his own expenses, while the Brethren Church of Mt. Morris has generously absorbed the entire expense of that Conference.



“In 1929 the report of the Peace Committee made mention of an effort to bring about a reciprocal relation between all historic Peace Groups of the world. This aim has not been abandoned. However, general economic conditions of the world are unfavorable for the development thereof at this time. Yet there is good prospect that some progress can be made in this direction in this country in the not distant future. It may be well here to repeat what was said at the last General Conference, namely, in order to promote Christian Peace, ‘this proposed touch must be based on an unflinching acceptance of Jesus’ teachings as divine and authoritative, and it must be free from any and all political admixture.’”

#### Suggestions and Recommendations:

The following is submitted:—1) That the Peace Committee —a) Be given greater latitude for action.—b) That the Peace Committee organize with Chairman, Secretary and Treasurer. — c) That a Subcommittee be authorized, composed of one or more members from each District Conference.

2) Concerning Sunday School Lessons: — a) That the Peace Committee continue preparing Quarterly Peace Lessons. — b) That the Committee be authorized to select suitable Scripture passages for the Peace Lessons, with permission to substitute the same for lessons in the International Series, if necessary.

3) For the promotion of the cause of Christian Peace the Committee be authorized: a) To stimulate the writing of articles and stories on peace, to be published in our Church papers and otherwise. — b) Encourage the production of peace literature, suitable in pamphlet form. — c) Stimulate authorship of larger and more exhaustive treatises on the subject of peace. — d) Develop interest toward the preparation of books to be used in study courses on the subject of Christian Peace, and promote the organization of classes for short courses in churches and communities. — e) Encourage persons to specialize on the subject of Peace, and be prepared to devote time and energy to preach and give lectures and study courses on Christian Peace. — f) Encourage the organization of study classes on Christian Peace. — g) Stimulate the production of Christian Peace Literature, such as e. g. the Basis of Christian Peace, or a Peace Primer. — h) Encourage the writing of Chris-



tian Peace hymns. — i) Seek co-operation with other non-political Christian Peace Groups for the attainment of such aims as above set forth, as well as the general promotion of Christ's Peace. —

Never before has true Christianity been as open to and consenting for taking a great upward step to a fuller obedience to Christ and to a pronounced refusal to obey man's commands as against the commands of God. Especially is this true with regard to Jesus' command that His followers must love their enemies, not hate them. Christian conscience has been everywhere deeply humbled and wounded by the lamentable failure of the Christian church in that it gave support to the Great War. There is a deep anxiety among multitudes of Christians, both among the ministry and the laity to break with the war-system and to obey God rather than man or government in the matter of loving one's enemy, and to bring it about that the Christian Church be freed from man-made shackles, so that it may become a definitely effective force for realizing true peace among nations — Christ's peace, Peace on earth, goodwill toward men. Many Christians of the "Old School", pre-war Christians, are looking about to find what they may learn from the experience and example of others who have in the past endeavored seriously to follow Jesus implicitly "all the way", in the practice of LOVE of ENEMY. The attention of those Christians is quite naturally directed to the historic peace groups, among whom our own Mennonite church holds a conspicuous place in the present day Christianity. The time is ripe and the conditions auspicious for our small group, in all becoming humility, to offer its contribution toward a general peace promotion. Indeed, has not the Lord kept our small group through more than four centuries for just such a service as this in the upbuilding of His Kingdom on earth? This being true, we must not fail Him at this crucial time. This is the particular service which it is our opportunity, under God, to render, which will do more at this time for the broad promotion of Christ's cause than even the missionary work which our group can do beyond our borders, at home or abroad. This is the day of opportunity, divinely appointed, for the Mennonite church of America and the world, in conjunction with the other historic

Christian Peace groups, to render a mighty service in the promotion of Christ's peace on earth.

Respectfully submitted,

The Peace Committee

A. S. Rosenberger

A. J. Neuenschwander

H. P. Krehbiel

Per H. P. Krehbiel

Newton, Kansas.

### SUGGESTIONS

for the continuation defining of duties and fixing of the limitations of the Peace Committee (See Conf. Res. 17 above)

1. Would it not be well to arrange for the continuance of the Peace Committee in accord with article 25 of the Constitution? (p. 251 Minutes 1929)

2. The Peace Committee shall, in accord with the directions of the Conference, concern itself with the promotion of the cause of Peace, as taught and commanded by Jesus, our Lord and his apostles, and prophetically foretold in Old Testament Scriptures.

3. In the promotional work the Peace Committee is herewith authorized to organize study courses, stimulate the writing and publication of Christian peace literature, arrange for lecture courses, seek co-operation with Peace societies within our own Conference, court coordination with Christian Peace Groups beyond our own organization and utilize any other opportunity to promote the cause of Christian Peace.

### RESOLUTIONS ADOPTED

13. Resolved, That the second part of recommendation No. 1 of the Peace Committee be adopted. It reads: b) That the Peace Committee organize with chairman, secretary and treasurer.

15. Resolved, That the General Conference have a Committee consisting of one member from each District Conference and elected by this Conference.

17. Resolved, That we instruct the Peace Committee to prepare a resolution embodying a statement of the duties and functions of the Peace Committee of the General Conference.

The Peace Committee was elected as follows: A. S. Rosenberger, Eastern District; A. J. Neuenschwander, Middle District; H. P. Krehbiel, Western District; L. J. Horsch, Pacific District; David Fast, Northern District, John G. Rempel, Canada.

The Peace Committee now brought in its supplementary report in accord with Res. 17 above and

94. Resolved, That of this report suggestion No. 2 of the Peace Committee be adopted. It reads: The Peace Committee shall in accord with directions of the Conference concern itself with the promotion of the cause of Peace as taught and commanded by Jesus, our Lord, and his apostles, and as prophetically foretold in Old Testament Scriptures. (See Note after Res. 95)

95. Resolved, That suggestion No. 3 of the supplementary report of the Peace Committee be adopted. It reads: In the promotional work the Peace Committee is herewith authorized to organize study courses, stimulate the writing and publication of peace literature, arrange for lecture courses, seek co-operation with Peace Societies within our own Conference, court coordination with Christian Peace Groups beyond our own organization and utilize any other opportunity to promote the cause of Christian Peace. (In the Mennonite and the Bundesbote Suggestions 2 and 3 of the original report made to Conference were erroneously substituted for the suggestions 2 and 3 that were presented at this time to the Conference in accord with Res. 17 and are here correctly given. Sec'y.)

112. Resolved, That the General Conference of the Mennonite Church of North America, in session at Bluffton, Ohio, August 23-30, 1933, reaffirms the position taken by the founders of our denomination, that war is unchristian and contrary to the life and teaching of Jesus Christ and that no Christian should participate therein. Further: We urge our Peace Committee, the Mennonite Peace Society, and every individual pastor and church, independently and co-operatively, to support and foster the cause of Peace in such a way as to strengthen the convictions of our own people and to make known our testimony to the world at large. Further, be it: Resolved, That the General Conference of the Mennonite Church of N. A. in session at Bluffton, Ohio, August 23-30, 1933,

with a historical background of 400 years of peace testimony, respectfully petitions the President of the United States, Honorable Franklin D. Roosevelt, and other Heads of our Government, to use every effort to preserve the Peace of the world. — We express our hearty appreciation of the Kellogg Pact, and pledge our whole-hearted support to our Government in adherence to its provisions.

## CHAPTER XXV

### FOREIGN MISSION

#### REPORT OF THE FOREIGN MISSION BOARD

1929-1933

Dear Conference:—

We greet you with I. John 5:4.—“This is the victory that overcometh the world, even our faith.”

What a wonderful faith John had! He sounded the trumpet of victory 1900 years before the conflict was over, and it is not over yet. The literal translation is, “That overcame the world.” That is real faith which speaks of this victory as already accomplished. In principle, of course, it was accomplished on the cross, but it takes faith to see even that. No wonder that Christ honored this faith in John by revealing to him the last book of the Bible which tells of the final victory. Dr. John A. Bengel, a German commentator on Revelation, calls it “Die Siegesgeschichte,” the “Victory Story.” Yes, the history of the church and its missions is a victory story in the highest sense of the term, namely in the sense in which Christ himself conquered the world by way of the cross and through the cross, which is the way of seeming temporary defeat.

In the midst of the great conflict a loud voice from heaven (Rev. 12) proclaims the secret of this victory thus: “They overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death.” The outward impression in Revelation is that the great judgments are the principal means of victory, but this voice warns us, as it were, not to judge by outward appearance, but to look deeper. We need this loud voice from heaven today more than ever, because



there is much confusion about what really brings victory that counts for eternity.

Let all mission friends, especially those who of late begin to ask, "Will missions survive?" often read this victory story, because the conflict is not yet over, and it is a terrific conflict, and humanly speaking a hopeless conflict, so that many Christians already suffer from "defeatism," as the recent "Fact Finders" report shows.

Will missions survive? Yes, as long as the churches and the missionaries will heed that loud voice from heaven. Even if it is a slow way, and a way of seeming defeat, outwardly, because it involves: "They loved not their lives unto death." Even the two Elijah-like witnesses in Rev. 11 are slain and lie unburied on the streets of Jerusalem three days, but they rise again, and this has a greater effect on the unbelievers than all their judgments by fire, drouth, and blood. "Truth crushed to earth shall rise again," and thereby proves that it is divine and eternal. Are we all willing to stand for this kind of victory, testifying of the Lamb that was slain, even if it means to let go of part or all of life? This test perhaps begins today here at home at the treasury, because giving money is now for many equal unto giving part of their lives.

We have evidence that both the churches and the missionaries still have much of this spirit of testimony and sacrifice that spells victory. None have so far gone on strike on account of depression wages. Nor have they chosen the easier way of compromise, which says that "Surrounding religions are religions, and as such are ways to God." Christ says, "No man cometh to the Father but by me," John 14. Our churches and missionaries still work in this spirit.

That does not say that we stand in the fullness of the Spirit of Christ. We do not. But what should hinder us to get this fullness? Nothing but lack of more thirst, or lack of more faith and repentance.

"If any man thirst, let him come to me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This he spake of the Spirit which they



that believe on Him should receive." John 7:37-39.

We therefore endorse the recent articles in our church papers by leaders in our conference, who emphasize among other things the need of a spiritual revival. Not perhaps so much because we have less spiritual life than formerly, but because we are in greater need of a double measure of the Spirit now.

#### OUR PRESENT WORKING STAFF.

Four years ago we had 64 missionaries. Three have resigned, namely Bro. and Sis. E. G. Kaufman and Miss Johanna Schmidt. While thus the number is nearly the same as four years ago, the staff on the field is considerably smaller on account of the eleven furloughed missionaries, of whom 8 have had their furloughs extended, mostly on account of the depleted treasury. Only those three that recently came home from China, are yet due for return, namely Sister Marie J. Regier and Bro. and Sister P. J. Boehr.

China has been most affected by this reduction on the field, and as soon as the treasury permits, Bro. and Sister S. F. Pannabecker would be the first in line to return to China.

Of those whose furloughs have been extended, six have accepted work at home, and are not on our pay roll at present, which we appreciate:

Bro. and Sister C. H. Suckau, pastor of the Berne church.

Bro. and Sister J. R. Duerksen, part-time workers in the Home Mission field of the W. D. Conference.

Bro. and Sister Pannabecker. He expects to teach in Bluffton College.

Mrs. Mary Y. Burkhard is caring for her aged mother and does some church visitation work, while awaiting for the way to open for her return.

Sister Martha Burkhalter will very likely continue her studies in Dr. White's Bible School, New York.

Bro. and Sister P. A. Wenger will return to India this fall.

Only two new workers have been sent out since the last Conference, namely Bro. and Sister J. P. Suderman to Oraibi, Arizona.

A number of our missionaries have already grown gray in the service, and are beginning to think of the time when they will

have to step out of the work. It will then be a question what we can do with our adopted pension plan. With the little capital in this fund we cannot help much in the way of pensions. We hope times will soon make it possible for the churches to remember this treasury more than in the past.

Mrs. H. J. Kliever's health has for years been failing, and while at times she grew stronger, she is at present growing weaker again, and needs our special prayer. Otherwise the health of the missionaries has been fairly good, although Bro. P. J. Boehr has long felt the after-effects of his malaria fever a few years ago, which was partly the reason that his furlough was not postponed as at first planned.

The two sisters Augusta and Johanna Schmidt are coming home this fall from India at their own expense, the former on furlough and the latter having resigned from the work.

In view of the fact that we are compelled to save wherever we can, we hope that of the furloughed missionaries as many as possible will be employed at home after they have had their rest.

### MISSIONS AMONG THE AMERICAN INDIANS

Other denominations do not consider their work among the Indians as a part of Foreign Mission work. There are good reasons for including them in Foreign Missions, because they are also heathen people, and uncivilized at that, largely at least.

On this our mission field the center of conflict between the forces of darkness and light has in recent years perhaps been Montana. Repeatedly the forces of darkness have attempted to drive our missionaries from the field by sending petitions to Washington. Just now there is another such attempt, after the last one was hardly over.

Bro. R. Petter writes about this and other things: "Beside the present trend of mind away from religious things, there was the growing hostility of the heathen, peyote, and Catholic elements against our mission work. This came to a head in the petition on which the Board was informed.

Many Indians, otherwise friendly to us, became intimidated, others grew indifferent, and not a few of the weak Christians were

ed to believe that our mission cause among these people was lost. Then, "as deep crieth unto deep," came the news to the Cheyenne Christians that our churches had less and less means to support the mission work and workers. A pall seemed to spread over all, and we know not what it purports, although there is no doubt that it retards our steps and dims our light.

The churches at home and the mission workers abroad have no doubt striven after God's Kingdom and His righteousness, but . . . have they all striven first for that kingdom? Or merely second, third, or last?

God be praised that in the face of it all the little flock of true Christians strive more and better after the things of God's kingdom. Here at Lame Deer we had four baptisms during the year.

Of God's word, "that cannot return void," more could be translated in Cheyenne and printed in the past year. As you know, the Epistles to the Corinthians, Galatians, Ephesians, and Philippians were printed last summer with the help of Miss Leona Thierstein. Since then the Colossians, Philemon, and most of Thessalonians were translated. This work goes on and on until the last word in Revelation should be "garbed" in Cheyenne.

Bro. Habegger writes also about these things:

"The heathen are still imagining vain things. Last year at the time of the Sundance a petition was circulated to oust the Menonite missionaries. That matter has come up again, and the petition is in Washington. But we are not worried, and believe that the ones who are bringing the charges will be the ones to have to stand investigation.

"Both at Lame Deer and here the services are well attended, and we have faithful Christians and others who are friends of the missionaries. I have an idea that the department in Washington will see how the charges reflect not on the missionaries but on the character of the accusers."

The Service Committee on Indians has made an investigation by sending their Secretary Geo. W. Hinman to Montana for a personal inspection. He made a thorough report to the Commissioner of Indian Affairs, and we quote here a part of it:

"I find (1) that the Mennonite missionaries in the 28 years since this field was occupied, have been unusually successful in building up a strong Christian constituency among the Indians, that they preach and teach in the Cheyenne language, having translated a considerable part of the Bible, and prepared a grammar and dictionary which will be valuable contributions to science as well as important aids to missionary work.

(2) that the Cheyenne Indians are virile and energetic, and many of them object to interference and restraint through the teachings of the missionaries and the regulations of the Indian Field Service;

(3) that the non-Christian group of Cheyenne Indians bitterly resent the fact that the missionaries transmitted, through a former superintendent, a report based on sufficient evidence, that prostitution was part of a religious ceremony of initiation still practiced by the non-Christian group.

(4) that all the Indian policemen connected with the agency are members of the Mennonite church, and use their influence against practices of the non-Christian group which are contrary to public morals;

(5) that the petition was prepared for the Cheyennes by an Indian agitator of another tribe and was circulated by two Indian politicians among the Cheyennes, who, though hailed as Catholics, were working for political influence with the non-Christian group;

(6) that a strong reply was prepared by the Christian Cheyennes in the Mennonite church, and sent to representative Scott Leavitt, congressman from this district, etc.

In view of these facts it seems to me the petitioners have no case, etc.

Bro. Habegger concludes by saying, "Sometimes I really am glad for such commotion as it keeps the Word of God before the consciousness of the people, and I believe in the end much good may come out of the publicity."

In the same report he says, Last Sunday we had the joy of baptizing Elmer Longjaw, a man about 45 years old. He was one of the first peyote eaters, having learned to eat while at Has-



kell Institute. He attended services at Lame Deer, Muddy Creek, and here, and was baptized in our Chapel.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory and blessing." Rev. 5:12.

How we long for the time when all these precious messages shall be translated into good Cheyenne, so that they will be available to Christian workers at any time they wish to turn to them. It is true that some of the younger Indians are growing up and learn more of the English, and will by and by be ministered unto in English. On Wednesday evening I spoke to a group of Cheyennes in English, but I was painfully aware, that many who wanted to hear most sincerely what I said, got mere fragments. We hope that Brother Petter will get all needed co-operation to encourage him to finish the New Testament in all possible speed.

Mrs. Petter, in her last report, speaking of "Needs," says:

1. The first need is the completed New Testament, the crowning work of Missionary Petter's years of service. With completed translations in convenient form, the work of teaching to read, and Bible study classes will be much more easily handled. This is the immediate goal, and for years we have bent our energy to reach it as soon as possible. Remark: One of our Christian women said to the enemies of the church who would delight to bar it from the Reservation, "Even if you could oust our missionaries, you cannot oust us. We have the Word of God in Cheyenne, and even if the missionaries would have to go, we could conduct our own meetings. Even I, though a woman, would not hesitate to enter the church, read the Word and explain it to my people."

Milton, the chief of police also said to an enemy of the church, "Your efforts are in vain. We have the Word in Cheyenne. You cannot take that from us. We shall always preach its message even though you might succeed to drive out the missionaries, which is not very likely, etc."

2. The second need is money. Our churches have expanded their work to such an extent as to cripple their first charge. One missionary stated it as follows: "The money we do not get, and ought to have, hinders the work. . . Our experience has not been that of the missionaries in India who report that the "depression



has been a blessing in disguise." True, we have struggled along in spite of it, often with burdened heart and languid step. We have actually experienced a sense of being forgotten, being misunderstood, lacking the warm, active support so necessary to successful missionary activities. However, it would be unfair to not take account of exceptions. For the most part the younger generation do not know us, they know little of our work, they have immediate interests. . . Thus we plead for a rededication of interest to the work of the Holy Spirit among the Cheyenne Indians. It was He, who began the work. It is He who never tires of the work. It is He leading us on. Having called us to the plow, He never condones those who look back."

While the Board cannot admit that there is less mission interest in the churches as a whole today than during the "good times," we do admit that wherever there is a lack of interest, it shows itself more in these times of depression, and we believe that it takes double interest now to keep the work going as it is. Regarding the expansion, we believe it is not that which "cripples our first charge," but the unforeseeable need and persecution in Russia.

## MONTANA

1929-1933

(By Mrs. Petter, Sec. Workers' Conference in Montana)

**Lame Deer Mission Station—Muddy Substation.** 186 members have been taken in at Lame Deer since the work started. First baptisms were in 1909—42 members before we came in 1916.

Of the above number 55 have died. None were excluded formally, but some are considered "dead branches." God knows them better than we.

Average attendance 50 plus.

On Easter evening 54 took part in the impressive communion service.

Four members have been under instruction for years as native evangelists. They have shown faithfulness in the study of the Word, and served in the pulpit. Of these Frank Littlewolf has been the native worker who serves Birney ever since Rev. Pan-

kratzt left. Neither cold, heat, rain, nor snow has ever deterred him in his weekly trip 20 miles each way. He goes on horseback. The others are Robert Yellowfox, Ernest King, and Milton Littlewhite-man. These read the Word publicly and give able messages. Pray for them, rejoice over them, encourage them.

Of these Milton is also chief of police at the Agency, and Frank Littlewolf served as judge of the Indian court appointed by the government, until recently. Yellowfox has the distinction of being the best Indian farmer in the district. Ernest holds a trusted government position for years. A nucleus of women are also faithful readers of the Word, and take active part in speaking on it in public meetings.

With the years, the Christians have also taken active interest in home improvement, cleanliness, the education of their children, and in encouraging right living and opposing evils of all kinds. For their stand they are hated, mocked, and maligned. Nevertheless they stand their ground.

**Birney.** 52 members, the first in 1913. Eleven have died.

Services every Sunday, except a few times during the summer. Regular Bible hour each week during winter with the day school children, supplementing the work of Frank.

Frank's weekly trips are not easy. He needs support. He needs money to sustain him for these trips. He needs fuel while there.

**Muddy Creek District.** This is a community mostly of breeds, with a few camp Indians. It is a field that has been poorly served. Very little personal work could be done. Meetings in the little school house were continued up till Christmas. Since then it was well nigh impossible to go with car to Muddy Creek.

Four were baptized here, and the prospects are good, but with no money to buy gas, the missionaries have not been able to finance the work out of their pockets.

Thus needs for these preaching places are:

1. Completed New Testament in Cheyenne as soon as possible.
2. Money for gas to work the field, and for native helpers who give of their time and effort, and who have families to support.

3. Missionaries relieved from all financial worries so they can give themselves unstintedly to the work.

**Busby Station.** Bro. and Sister Habegger are stationed here, and also visit the outstation Rosebud about every two weeks.

Their four native helpers change off, and since funds are very low they work without pay, namely Oliver Eaglefeather, Charley Yellowrobe, Robert Littlewolf, and Wilson Pine.

There are 105 living church members including those absent from the district. The average church attendance is 35, and the Sunday school enrollment during the winter term is 58. Sunday school collections, \$33.75.

Mrs. Habegger holds sewing classes with the women at which time devotional services are also held. Some of the women received prizes at the fair at Lame Deer.

**Ashland Station.** Bro. and Sister Valdo Petter are stationed at this place. There are two living members here.

It is perhaps the most difficult field to work of all our fields on account of the Catholic Mission right at the door. Brother Valdo Petter writes, "One would rather pick up and leave to go to a place where the ground is not so hard and stony. But someone must bring the Gospel even here! So we are glad for the privilege of serving God in Ashland.

"Our most friendly Indians have often told us openly, 'I must go to the Catholic church so I can get a job from the priest. If I do not go, he will not employ me.' Others have said, 'The priest said I would have to come to his church for at least a month, before he could employ me.'"

## OKLAHOMA

1929-1933

The number of missionaries on this field has been reduced, as already reported to the last conference, but there are the same number of stations to be taken care of as before, namely 6, so that each missionary has two stations, which are up to 36 miles apart. Before the large bridge was finished about two years ago, Bro. Kliewer had to go even 70 miles between his stations, now it is only 35 miles. This together with the house visitation work takes

much time and gas, but it is still much cheaper than having a missionary on each station. During the past the gas problem was not nearly as acute as it is getting now with the reduced budgets and salaries. The missionaries are now expected to pay one-half of these expenses out of their pockets. They cannot very well give up house visitation, because the Indians also have less gas to come to church regularly, and so stay away often. They have even fewer horses to drive on account of lack of feed.

Other problems are the peyote religion, the intrusion by the Mormons, a kind of inferiority complex on the part of the Indians, (who feel that the standards set by the whites are simply too high for them,) the native helper problem, and the slowness with which the Indian churches learn to stand on their own feet.

We quote here from the reports of our missionaries —

Bro. Linscheid writes: "We cannot help but feel that there is a lack of spiritual vitality and an absence of any indication of effort on the part of the Christians among these people of 'standing on their feet,' as it were. This matter has become a serious burden upon our hearts. They feel that we as alien missionaries with superior capacities, with hundreds of years of Christian training back of us, set standards before them which they, as a backward people under peculiar conditions, find impossible to attain or to attain only in part. That is true not only of such who would be helpers, but also of the others. Even though they have been born to new life, they feel that to assume leadership under the present conditions is but to court failure. But by the present method and under existing conditions we have no reason to expect a change for the better. Has the time come for our Indian congregations in Oklahoma to be placed on their own responsibility under some restricted supervision for a few more years? Personally I believe it has. They would then either rise to the occasion in spite of grievous failings, and show forth the life that is within them, or they would disintegrate. I feel that some such steps should have been taken some years ago."

Bro. Kliewer writes:

"The next two months we want to give some catechism instruction to such children who have been away to school. This



means much extra driving. If no more auto allowance is forthcoming, I will be compelled to go out less during week days. That would indeed be too bad, as the most important part of our work is personal work. As our churches are 35 miles apart, and the Indians very much scattered, the weekly visits are very costly.

Then there is the Mormon problem. They live near Eagle City and have recently crowded themselves into our work, especially for funeral services, so that I had to tell these 'Saints' the other day that we could not tolerate their teaching, and they should not have any services in our church."

Bro. Ediger writes, that he has some hopes to train native helpers. If he succeeds, that would largely solve the problem of putting that church on its own feet under supervision.

That the native helpers are doing some good work, can be seen from the following incident, reported by Bro. Ediger, which incidentally also shows again the acute gas problem:

Homer Hart (helper at Hammon) phoned me last week to come to Hammon. When I came there, he took me to a sick woman. She has been sick for some time. I have visited her in the hospital in Elk City, at Concho, and several times at home. She never came to church and belonged to those who are against the church and the Christians. Her husband makes fun of the Christians. She had made a confession to Homer, and accepted Jesus as her Savior and wanted baptism. When we came there, she was sleeping. I told them not to wake her. We waited. When she awoke, she looked at me, and when I asked her if she knew me, she said, "Yes, you are the servant of God. You are one of these Christians of whom I made fun and spoke against — and now I am one of them." Then her mind was blank. From what Homer told me and her husband I was satisfied that she had Jesus for her personal Savior, and I would have been glad to baptize her, but her mind was too weak then. Quite a number of Indians were present, even some of our bitterest enemies, and I took her confession as a text and spoke to the audience.

If she gets a little stronger, I have promised to come when Homer calls me, and baptize her. That means another trip of 36 miles one way.



So in spite of all difficulties the work goes on. Twelve members could be added to the three churches by baptism during the past year. Bro. Linscheid reports of five, Bro. Ediger five, and Bro. Kliewer two, and three by letter.

## STATISTICS OF MEMBERSHIP ON THE SIX STATIONS IN OKLAHOMA

(By G. A. Linscheid, Sec. Worker's Conference)

Canton Arapahoe, Canton, Okla.: living members, 99; died, 71; transferred, 1; total accessions, 171.

Cantonment Cheyenne (Longdale and Fonda): living members 95; died, 77; transferred or dismissed, 37; total accession, 209.

Clinton Cheyenne, Clinton: living members 61; died, 34; transferred or dismissed, 33; total accession 120.

Redmoon Cheyenne, Hammon: living members, 34; died, 21; transferred or dismissed, 8; total accessions, 63.

Deer Creek Cheyenne, Thomas: living members 18.

Grand total accessions, 581; duplications by transfer between stations, 21; net total, 560.

We are here in Oklahoma responsible for 1476 Indians, of whom 260 are Arapahoes and the rest Cheyennes.

## ARIZONA

1929-1933

Here are five workers on three stations: Bro. and Sister Suderman at Oraibi, the oldest station, have been here now three years. Sister Mary Schirmer has re-entered the work three years ago, and is stationed at Hotevilla, six miles west of Oraibi. The native helpers, Bro. and Sister Johnson, are 45 miles further west at Moen Copi. The three easternmost villages are occupied by the Baptists. There is friendly relation and co-operation between the two missions.

Bro. Suderman reports: "It is encouraging to see the growth of interest among the more backward Hopis on the mesa (that part of Oraibi where the unfriendly to the mission live and stayed away from church). Last Sunday 25 of them were in Sunday school in the old chapel.

“As you know, there has been quite a dissension in the Oraibi church (at the foot of the mesa) in the past. Last November a great reconciliation took place, however, the members are not all yet where they should be. The quarrel started 13 years ago. Pray for them.

“A small group of Christians and a larger group of non-Christian children are seen in the small chapel every Sunday morning, the average attendance being 62. Of the returned students only a few come regularly to church and take part in the services. Two girls found the Saviour through the Missionary's services and were baptized in the church at the government school at Santa Fe. A young man of about 18 years is now ready for baptism.

‘At Hotevilla, 6 miles east of Oraibi, Sister Schirmer is laboring since Rev. Duerksen and family left the field three years ago. The hostility of the people has continued to die down more or less, although not entirely. Last Thanksgiving day the first Hotevilla woman was baptized and shows considerable courage in her Christian life. The returned students who were baptized in school, are enticed back to the old ways by their parents. (Just now Sister Schirmer's adopted boy Daniel is at home from the Bible Institute in Los Angeles and does good work among these students at Hotevilla. He also preaches on Sundays in Hopi. The best reports come from his teacher in California. The superintendent said to Miss Schirmer: ‘Daniel has gone way beyond my expectation here at school. I gave him A in his conduct. I have many years of experience with Indians in the Sherman Institute, but have never seen anything like Daniel. You can be the proudest mother of all boys in the Institute.’ Mr. Hillis said that the Gospel team, with which Daniel was, had done the best work of all teams. Churches in the East had written, that they had not had such a time of spiritual awakening since the time when Torrey was there, as they had when this team was there. (Of course, this is not only due to Daniel. The whole team was good.)

“At Moen Copi, the village furthest west, Fred Johnson and his dear wife Minnie have faithfully proclaimed the Word of God. They report an increase in their Sunday school classes as well as in the sewing classes. The younger people at that place are

more or less breaking away from the older life and say that Christianity is finally the religion which is to help them."

Bro. Johnson, the native helper here, writes:

"The board is well aware of our Moen Copi Hopis in times past, when persecutions made it hard for the missionaries and for us young Christians. It was from this village the upheaval spread to other villages when for the first time a few of us turned to the Lord from among our people. But it helped us to grow in faith, and the best Christians are those who came out for the Lord in those days. We admire much Bro. Frey's courage to endure the test in those days.

"I am glad to say that Moen Copi has changed entirely from hostility to a more friendly attitude to the mission. We find no difficulty in getting people to come to our mission. We are finding also some co-operation on the part of our government agents here.

"It encourages me much to see the Indians come out of their homes to listen to the message from the Word during the street meetings. The attendance at services is from 40 to 50 children and adults.

"The village chief who for a long time was unfriendly to the mission is now one of my good friends to talk to. The other day a big chief from Oraibi visited us, and some one was trying to antagonize him against our work, but the chief said to him, let them alone that want to listen to the missionary and go to church. The missionaries are my best friends. This encouraged me very much. Pray for the work here."

Bro. Johnson is our first native helper among the Hopis who is in charge of a station. Daniel mentioned above intends to complete the Bible Course next year in Los Angeles, and would then, as it appears, be willing to take up the work among his people like Bro. Johnson. Will we have the means to employ him?

## CHINA

1929-1933

Today China is more tranquil than four years ago. Not only outwardly is there more peace in the country, and rest from war,

but also religiously the boisterous opposition to Christianity by students, etc., has largely subsided, and the door for mission work is wide open, especially for evangelization. Even the school problem is not so acute, because the stringent prohibitions against religious teaching in the lower schools are temporarily suspended. But the indigenization of the churches and the church schools is nevertheless pushed as much as possible, and not without success.

The plan to create a Chinese-Foreign Council with a constitution has been dropped temporarily, and instead of that the "church-centric plan" is being pushed, because it started as a more natural development. There are already independent churches with liberty to establish church schools, with part mission support. Several churches have accepted this plan. The mission continues to assist through institutes, Bible conferences, and Chinese-Foreign committees, etc.

### EVANGELISTIC WORK

Bro. Brown reports: Last fall we had catechism classes in five places. Those regularly attending numbered 62. Of these 27 were baptized.

The evangelistic band has been out all the time, although the funds are short. At first we had the group divided and help out in the instruction classes, later they went out in a group. Whenever we can, we use the big tent.

Although we have for more than 20 years been selling Bibles and portions thereof in this field, there is quite a demand for it. Several times on our trip the sales were so rapid that our supply became exhausted far too early.

Having received an invitation to hold meetings in the Bartel mission, I went there in November. The Lord opened the way and the hearts, so that in those eight days the power of the Holy Spirit was manifested.

Recently the big fair at Menho gave the evangelistic band and me opportunity to preach to great multitudes. With the help of volunteer workers we were able to have continuous meetings from morning till night. The fair lasted five days. Thousands and thousands heard the Word of God daily. We also sold many por-

tions of Scripture, and tracts were given to all who desired them and could read.

Bro. Boehr writes: As far as the work is concerned, I feel like saying, "Praise the Lord." This I say from my heart for a number of things that we have been privileged to witness, and one believes to have seen the glory of God revealed in the work. During the Chinese New Year you should have seen the people of the churches in their zest and spirit of evangelism go to witness out in the city and villages, and to sell Gospels. There were teams on foot, and teams on bicycles, and also two autos out during the "Week of Evangelism." We believe a new fervor for evangelism has gripped our Christians.

Bro. Goering writes: In some ways the tent work is one of the most promising phases of work, because it goes out into new territory. The tent goes to places where it is invited, and where the people send wagons to get the same. That is the rule. This is a phase of work that we would like to have all mission friends remember in their prayer.

Some time ago we started to mail out Christian literature to business and professional men who are hard to reach otherwise. With every book or tract goes an invitation to our church services, and not without results. Stephen Wang (one of the two who were in America) is especially interested in winning the government students to Christ, and said that he would try to get articles on religion into the little paper that is printed every two weeks here in the city (Tamingfu). Remember this also in your prayers.

Bro. Ewert writes: We have now been in Chang Yuan about a month, and feel the Lord has given us a great field with wide open doors. The people seem very open for the Gospel. This church has been without a preacher for some time, but soon a man from Kai Chow is expected here, and they will have a shepherd again. Pray that we may be used of God in this new field.

Sister Fast writes: 1932 has come to a close, and what a blessed year it has been! Just full of rich and wonderful experiences with the Lord. It was wonderful to see the Spirit of God working in the hearts of men and women. I have indeed seen the saving grace of the Lord, seen His Glory and power during this



term of service. I expect to see greater things during 1933: "Yang Wang Chu Jesu; Yang Wang Chu Jesu; Pu yao k'an jen, pu yao k'an huan ching; Cheng sheng pen tien lu." (Keep looking at Jesus; keep looking at Jesus. Do not look at man; Do not look at circumstances: Walking blamelessly in the way of God.) Yes, that is what we need.

Our worked out schedule is as follows: Three children's classes a week; every Wednesday Character Reading Classes and the mother's meeting; home Bible study classes once a week, reading club once a week; home calling on other days, visiting the sick, the Christians and the inquirers and then trying to get into the non-interested homes. The need is just appalling, to say the least. It makes one's heart ache to see the multitude who never heard of Christ.

Bro. Voth writes: I am of the opinion that a plan like most of our Mennonite churches used to have should give the Chinese new churches a better starting chance at success, than for congregations of meager means to start out with a paid ministry. The local church should have lay preachers, or at least not paid with outside funds. Our annual workers' conference at its last meeting accepted the following plan:

"Decided, that we change the present plan of self-support of country churches to the following: 1. That each church elect its own lay leaders. 2. That the Mission take no financial obligation for such leaders. 3. That we use evangelistic bands to help those churches with regular visits. If this new plan succeeds in country churches, we hope to try it also in the county seat churches. Three of our Taming district churches have already elected their leaders, and are more enthusiastic over it than I had expected. We solicit your prayers for them.

### EDUCATIONAL WORK

The mission schools are getting to be more co-educational because it requires fewer teachers and saves salaries. They are getting to be independent of the Mission. Committees are usually chosen to manage the schools. The East suburb church, e. g., has since January taken over their large school with four teachers, and

elected James Liu as principal, although he is really a teacher in the Bible school, and can give little time to other work. He is one of the two students that were in America.

This (Bible) school is only a few years old. It is in Kai Chow, and has been in charge of Bro. P. J. Boehr. He reports about it among other things:

We have been much encouraged in this work, even under great trials. The trouble was so severe that for a time it seemed the school would break up, when by importunate and earnest prayer, with weeping, the devil was overcome, and Christ was victor. Praise the Lord.

There is fine harmony among the teaching staff, one is James Liu, a graduate of Bethel College. I can report that he has done very well as teacher and general manager. He seems well liked inside and outside of the school. The others are also spiritually minded teachers, one of whom is a seminary graduate. This spring six students were graduated from this school to become witnesses for Christ.

The students have done well in their classes, also in practical work. They have opened half a dozen village Sunday schools where they go regularly on Sunday afternoons.

### MEDICAL WORK

While we have only one hospital in China, the work is being carried from it right into the villages by Outstation Clinic work. This is quite an advertisement for the hospital and the Mission as a whole.

Dr. Pannabecker writes: The number of patients for the year treated in the hospital (inpatients) shows an increase over that of last year, there being a total of 385 admissions during the year. The outpatient department showed about the same number of patients as last year, a total of 3,570 patients and 9,690 visits. With the coming year it has been necessary to make further increases in the charges to carry on the work as in the past. We hope it will not affect the number of patients. I think our outstation clinic work will help to keep up the attendance by giving the hospital more advertising, and by meeting the patients in

their home villages and demonstrating to them at home that we have ways of helping them. We hope and believe that the spiritual side of the work will not suffer because of the financial difficulties.

Now in the month of April I think we are as busy as any time since I have been in the hospital. We have more women patients than men, which is exceptional, since our total for the year usually shows three or four times as many men as women patients. Sometimes it taxes the ingenuity of the nurses to find place for the new patients. One thing has surprised me lately, namely the number of first and second class patients we get. The former pay \$1.50 a day, and the latter 80c per day, while the ward patients pay only 50c.

**Out-Station Clinic.** Sister Sprunger writes: Formerly it was carried on by a group that gave the entire time to it, now it is carried on by the hospital staff, those of us nurses going out taking turns, with the doctor, usually Dr. Pannabecker, spending some time also at each place visited by a group, if at all possible. Under this new arrangement the whole hospital force feels some responsibility for this phase of work, and there seems to be much interest.

Special efforts are made at those places to visit homes of church members, often during the early morning hour before the clinic opens, and sometimes after the clinic hours in the evening. We feel that this is very important.

Sister Goertz writes: "The Lord has proven himself very able and faithful to his promises in the experiences of this year. The work in the hospital and the out-station clinic has been carried on by the two foreign nurses alternating half time in the hospital and half time in the villages. We meet many sick who would not find it possible to come to the hospital, and thus we hope to relieve their suffering. Our field is so large and only one hospital. How great the opportunities out in the districts.

"An evangelist and his wife, a Bible woman, do much to make our work count for time and eternity. They speak to the patients and to the crowds as they come. In the evenings we often have

meetings in the places where we stay. Prayer is needed to help water the seed sown."

The recent laymen's report criticises such preaching in connection with medical work, but we are glad that our missionaries rather follow the example and the command of Christ. Matthew 10:7-8.

### STATISTICS OF CHINA

Partly independent churches, 11; Wholly independent churches, 1; Baptisms during the year, 111; Sunday Schools, 15; Inquirers, 539; County Seat schools, 13; Bible School (with 25 students, 4 teachers), 1; Graduates of Primary Schools, 40; Evangelists and Bible Women, 37; Stations, 3; Outstations, 17; Missionaries, 18; Baptized members, 1056; Native helpers, 70; Hospitals, 1; Dispensaries, 2; Native doctors, 1, and foreign 1; Nurses, two foreign and 2 native; Inpatients, 385; Outpatients, 12,366; Minor operations, 107; Major operations, 49; Nurse Training School has 16 students. This work in the hospital has increased during 1932, but we do not have the figures.

### INDIA

1929-1933

By the grace of God, the work in India has not suffered very much during these years of depression. There are several reasons for this: In the first place, the extensive building program of the last conference period was almost complete, when the depression came, except a few rooms on the medical station at Champa, where a fine, large hospital has been built, and the buildings that usually go with it. Another reason is the high rate of exchange for the last few years. This, however, is at present not so high since our country dropped to some extent the gold standard. Then, as a further reason, it happened to be just about time for the native church in India to become more independent, and even take over to a large extent the education of their children. So fewer teachers were paid out of the mission treasury, and those that were paid, received less salary. Some even continued to work for the mission

when their salary was discontinued altogether. For all this we have reasons to be very grateful.

In one of his last reports Dr. Bauman writes this: "Of one thing we are sure, and that is that the depression has been sent by God, and that He has some definite purpose in sending it. Are we learning the lesson? The India church is learning by force of circumstances. She devises ways and means of making people self-supporting and become independent of foreign money. The church in Champa is advancing in a manner very encouraging. They are giving the deacon Rs. 10 a month. Close to Rs. 1000. has been advanced to the field committee as a loan. The school for Christian children receives Rs. 15 per month, etc."

Bro. P. W. Penner writes about this: "The depression has stirred up one and the other. Souls begin to ask, 'Who is God? Let us inquire about and of Him'."

#### STATISTICAL DATA FROM INDIA

The secretary on the field, P. W. Penner, in his last composite report from all stations, says among other things:

Our mission field in India comprises at least 5000 sq. miles with about 2500 villages, and more than 500,000 inhabitants. The 890 regular members of our fully and partly organized churches (of which there are eleven) are scattered in 69 villages. The total Christian community, including those that are not our members, and the children, is composed of 2189 souls.

9 male missionaries and 14 female are carrying on the work in 5 phases: Evangelistic, educational, medical industrial, and institutional, all having the same aim, namely to disseminate the Gospel. They are assisted in this by native workers as follows: 28 evangelistic, 23 Bible women, 31 male and 19 female teachers, 11 men and women are medical helpers, 16 do institutional work, and not to be overlooked are the increasing number of volunteer workers. Rapidly are the churches being organized, and they then take over largely the evangelistic and the educational work within a considerable distance from the churches as the centers.

Six main stations have been built up between the years 1901 and 1926, with 14 outstations expressly for evangelistic work. In



698 villages either teaching or preaching has been done. Of these, perhaps 400 to 500 have been visited only once. That leaves about 1800 villages that have never been visited. The depression has caused us to dismiss a number of workers, and some more may have to be dismissed, in spite of those masses that have never heard the Gospel. What does the Lord say to this?

The Bible women have visited about 3100 homes. In 36 Sunday schools with 1967 pupils, mostly from Christian homes, 138 teachers and officers are active. There are Senior and Junior C. E. societies, W. C. T. U.'s, Girl Guides, etc., functioning.

In 23 primary schools 116 pupils are enrolled, mostly from non-Christian homes, who get daily Bible teaching. There are also two Middle Schools with 100 students, mostly from Christian homes. All teachers in both primary and middle schools are Christians, mostly the product of our mission schools. The churches send a goodly number of students to the higher schools of other missions, and about 75 per cent of the primary schools have been taken over by the churches.

The government readjusts its courses altogether, giving more vocational training, and it asks the mission to help in this. Consequently house-keeping, weaving, sewing, tailoring, gardening, farming, carpentering, etc., have been introduced also by our schools.

The Bible School at Janjgir has 29 students who either support themselves or are supported by the churches from which they come. It has a three years' course, and the graduates promise, as far as possible, to pay back to the churches 25 per cent of their expenses.

The Leper Home has 513 inmates, 312 of whom are Christians. It is a very active and progressive church. 350 lepers receive special medical treatment. Last year 16 could be dismissed to their homes relatively cured. In all 41 have so far been dismissed as so cured.

The Mission to Lepers in London has done an exceptional thing by paying for two years one-half of the salary of the Supt. of Asylum, P. A. Penner. This is on account of our depleted treasury.

We wish here to express our gratitude to the said mission.

Bro. P. A. Penner writes about the Asylum:

"The work continues as usual with its ups and downs, but we think with more ups than downs. The Asylum is crowded with patients. And many are lying outside of the Institution begging to be admitted. This morning, a woman pitifully begged for her leprous son, but it is absolutely impossible to admit another case. It is hard when old and young lie before a person and cry and beg and beg so piteously. But even if we had accommodation for 700 inmates, the situation would not be relieved, because after admitting the 700, another 300 would come. Our district is, unfortunately, full of leprosy. Not so very long ago we had the joy of baptizing and admitting into the church 25 lepers. I hear that others are willing to be admitted also. May they, with their scant knowledge, yet have had an inner experience."

The medical work demands much attention. Three dispensaries treated last year 4756 patients, and the two hospitals 15,584. The Gospel is preached to them in some way. The ordinary villagers will in 9 cases out of 10 rather come to the hospital of the mission than seek help from the government doctor, who is a native.

Stewardship. The church has a ruling that monthly a certain per cent of all income is paid into the church treasury. This together with the Sunday school collections totaled last year Rs. 4,155.8-9, about \$1288.50. 12½% of this goes to the upkeep of their own mission field, where four brethren and one sister are working in the northern part of our field. The medical fees amounted to Rs. 5,453-14. 716 operations were performed.

### NEW METHODS

The recent "Laymen's Report" justly emphasizes the need to adapt the methods to the needs and circumstances as they arise. Our missionaries have not waited for this report, but have introduced new methods before that report was out. And they are much better than those proposed by that report, because instead of minimizing evangelism in connection with other missionary work, they emphasized it. Each missionary, of course, modifies the methods to the needs of the respective station. One of the most con-

spicuous examples of this is perhaps that at Basna. Bro. Moyer tells in detail how this came about a few years ago, and gives a full outline of the same, a part of which we quote here:

The conviction has been growing upon me that the principles of religious education are not only applicable to S. S. work, to children in the day schools, and adult converts in the villages, but also are a correct approach to the task of winning and reconciling non-Christians to God through Jesus Christ.

Instead of jumping all over the field "touring" and "touching" 3 to 4 different villages per day, 10 to 30 per week, and 150 to 200 per season, to stay at one place for four full weeks, doing intensive work there in that one designated village only. "Teaching instead of preaching". Too often the latter goes in one ear and out the other. A salesman never sells unless the prospect buys. A teacher never teaches unless the pupil lays it to heart and acts thereon.

Since the "sword of the Spirit" is the word of God, we are not merely laying out a mechanical process by which folks grow in Christ, but one in which we furnish the kindling framework for the building of God in the heart of man, which when set on fire by the Holy Spirit of the living Christ, accomplishes for us our ends. Needed: A Christ-centered, Bible teaching religious education program, psychologically and pedagogically correct.

Dr. Butterfield insists that a social and economic unit of Indian society is not one village but 10-15 villages. Therefore we need to work from 10 to 15 villages simultaneously.

My scheme therefore was to go into a given territory, choose as many contiguous villages as possible, divide all Indian workers into teams, place each team in charge of only one village as chief headquarters and chief place of activity, with one other village as auxiliary, put across not a hit and miss "preaching" but a well-worked out religious education teaching course suitable for non-Christians, expecting God to do His work, and awaiting confidently that time. II Chron. 16:9; Jer. 33:3.

I myself stayed at a central point, and made daily visits in turn to each village and team for purposes of encouragement, direction, assistance, survey of progress and of needs and opposition.

Dr. Dester came out twice and held outdoor clinics, or showed lantern health pictures or both, in each one of the nine villages we were able to handle. My co-workers had had with me one year of experience in training in religious education work, and were sold heart and soul to the new plan.

Here follows an outline of this Religious Education program.

My Indian co-workers through the Christ-centered Bible teaching R. E. program have been cemented into a fighting unit, in which lukewarmness has been changed into a strong "esprit de corps", in which deadly purposelessness has given way to the clarified vision of goals. Some that were disheartened became enthusiastic. Some were lazy. Christ in Luke 15 has spurred them on. Best of all, they have gotten genuine faith and confidence and loyalty, which makes it easy for me to work with them. The best results were obtained by those who followed the program. Only one did not follow it at all, thinking he knew better. He had no results to report.

Bro. W. F. Unruh, in charge of the Bible School at Janjgir, has found this method very adaptable to the preaching work of his students in the villages during the time when the school is not in session. The reports of the results are encouraging and interesting. Space forbids to give them here in detail. Extracts have appeared in the papers, and some more are to appear, to which we call attention.

What is this new type of mission work?

1. Not less than three weeks are spent in any village.
2. The work has been done by Gospel Team, teaching the Bible.
3. Usually a group of contiguous villages are worked simultaneously, because the sociological unit in India is not the village, but a group of villages.
4. A curriculum from 8-11 selected Bible lessons, arranged in a psychological order, is used. This includes also bhajans (songs) and memory work.
5. The work is largely teaching, so that the pupils can tell back the lesson story with application in terms of their own lives.
6. The work is largely done in the courtyards, not in the open

schauks, except at night. An effort is made to get a school room atmosphere.

7. Very very often these three weeks teaching campaigns are preceded by a special week of retreat for preparation.

8. There is close supervision during the campaigns, and follow up work.

9. The Gospel Teams include, if at all possible, both men and women. An effort is made to reach every man, woman, boy and girl in the village.

10. Whenever possible, this work is reinforced by special medical work, done at the same time in these villages.

11. No one caste is catered to. Work is done among various castes."

The results show, that this kind of work appeals to the village leaders, including malgazars, mukerdams and muktiers, who are stirred, eagerly accept the message, and become our fast friends. It also appeals to all castes. After three weeks of Bible study in a village, the people clamor for more. Even religious leaders are stirred and openly confess their faith in Christ.

Here are one or two concrete examples of the results, which are quite typical:

Our workers were teaching the story of Saul's conversion in a courtyard. They came to the place where Jesus said, "It is hard for you to kick against the pricks." Suddenly the host and his friend sitting and learning began to shake all over as did the early Quakers (shakers), when the Holy Spirit came upon them. After it had passed over, they asked the pardon of the workers, saying that they could not help themselves.

They had not taught many days another man, a viga (village priest), when he had an experience alone. He publicly related to me before the crowd,—“The Lord Jesus has been wrestling with me.” He became a changed man. His face changed. His demeanor was different.

#### OUR TWO HOSPITALS IN INDIA

deserve special mention, because they do splendid work. The large one is at Champa in charge of Drs. Bauman, and the smaller one at B-sna in charge of Dr. Dester. This also is a real hospital since



1931, and not only a dispensary as formerly. Both hospitals report increasing work.

Dr. Bauman closes his report thus: In the hospital we had a good year. There were 353 inpatients and 4009 outpatients treated. About 7500 after-treatments were made. 500 were treated in the village dispensary. 717 operations were performed, 31 of which were major operations. Our income was the best we ever had, Rs. 3770. When the future looked dark, God sent us more and richer patients. We were able to close the year without a deficit. We praise the Lord too, that the building deficit has been wiped out.

Dr. Dester also has his hands full in the hospital and with the clinics in the villages. Thousands and thousands of treatments were given, which shows a most remarkable growth of the work. Dr. Dester has named this hospital "Sewa Bhawan", Abode of Help. Incidentally he also speaks of the sound development of the churches here: "The Basna church has chosen a 'Palak' who is to take most of the responsibility of the local church, and in 9 months the church may choose him as pastor. Our plan is that the church will fully support him. Likewise the churches in the district are to choose their pastors, one for each of the two districts." This shows how fast

### INDIGENIZATION

is coming. Both, by planning and pushing on the part of the missionaries, and by necessity caused by lack of mission funds, the native churches are becoming independent. Bro. Isaac reports a resolution of the Champa church, that "As necessity arises, local leaders should be appointed or chosen in those villages where there are Christians. These would be unordained for the time being, a stipulated time. These are steps in the direction of self-support and self-government, and we are glad when the church is willing to take them. Some urging was necessary."

Bro. Wiens writes: "This year I went with the evangelists to those villages in the southwest corner of our mission field where we had not yet been. Most of that part is hilly and woody, and the villages are only small and very poor. The people are aborigines, and live on less than the others.

“As to the closing down of the mission school we find that more schools are now going than before; before there were four in the villages, that on the station excluded, which is a Middle School. Now there are seven schools which have sprung up from these, and all of them except one have Christian teachers. The mission is not responsible for any of these schools. I do not know how long they will keep it up, but so far it is encouraging.”

### MISSION SUPPORT

Considering all the adverse circumstances, we must say, that under the same the mission support has been splendid. Perhaps no other denomination has brought so great sacrifices in giving the last 15 years as ours. Of late the gifts for Russian relief have totalled up to \$10,000.00 a month. This in addition to the low prices of farm products, upon which we chiefly depend, and the drouth this year with poor or no crops makes us feel that our churches and mission friends deserve praise, which we herewith wish to acknowledge. And we thank and praise the Lord who gave this spirit of sacrifice.

Special mention should be made of the splendid help given by the Women's Mission Societies and their officers, who have furnished them with regular mission news, and the Literature Committee who have also spread mission information.

We thank also the many special supporters, including the C. E. Societies and S. Schools, who have continued their special gifts. And those who had to quit, we also thank them for what they did while they were able to give.

To all special supporters an explanation is probably due. When so many had to quit their support, not all of their proteges (students, teachers, Bible women, and evangelists) could be dismissed immediately. Some were partially paid by the treasury, all had their salary reduced or cut off entirely. But some supporters continued to send the full support. Whatever they paid more than their protege received under the cut, went into the general treasury and was used to pay partly for those whose supporters had to quit altogether. We hope that such supporters, who continued to pay in full, will not complain because they for a while support perhaps

two instead of one, both by part salary. If any supporters wish it otherwise, please, let us know.

The schools were naturally most affected by these cuts. Bro. John Thiessen, India, who is in charge of the schools there, wrote at the opening time of the schools last fall: "The boys start coming already. We pray and hope for a blessed year in spite of heavy financial clouds on the horizon. In the primary department I have already dismissed three lady teachers, and have now only one man in it, assisted by the students in the teachers' training class. It will be crippled, but under the circumstances it must be done. And with the grace of God with us it will be done until new possibilities come again. We do hope this depression will not last too long. The psychology of retrenching is not good. It makes the non-Christian world feel that we are on the defensive, and by the help of God we mean to remain aggressive." Since April of this year we could pay only 30% of the salaries. Some missionaries cannot long live on that.

Our recommendations therefore deal mostly with the financial problem.

### RECOMMENDATIONS

1. We recommend, while aiming to keep up our mission work as it is, not to expand it until our missionaries again receive proper salaries.

2. We recommend, in view of the fact, that the church as the body of Christ has no greater privilege and duty than to let its light shine at home and abroad, and to spread the Good News of salvation in Christ, that in the coming years this be emphasized more than ever by preaching, praying, teaching, reading, and conversation in the home, society, school, and church until every one's thinking is saturated with it.

3. We recommend, that missionaries on furlough, as much as possible, seek employment at home during this time of financial stress while waiting to be returned to the field.

4. We recommend, that resolution 89 of seven years ago by this conference be carried out by as many churches as possible, namely to have monthly mission services with collections for missions,

and that, say four times a year, the pastors aim to give mission information from the field as contained in our church papers and elsewhere.

5. We recommend, that all Sunday Schools have collections every Sunday with the understanding that what is not needed for their use, is to be divided among the different mission treasuries of the conference in proportion to their needs.

Some plans for the near future are:

1. We plan to select suitable mission literature to be used in libraries and mission study classes, and a list of it is to be published from time to time.

2. We plan to support our missionaries in every way possible in their efforts to make the native church independent.

3. We intend to rebuild the old mission house at Birney, making it smaller and better.

In the name of the Board.

P. H. Richert, Secr.

#### RESOLUTIONS ADOPTED

27. Resolved, That recommendation No. 2 be adopted. It reads: We recommend, in view of the fact, that the church as the body of Christ has no greater privilege and duty than to let its light shine at home and abroad and to spread the Good News of salvation in Christ, that in the coming years this be emphasized more than ever by preaching, praying, teaching, reading, and conversation in the home, society, school, and church until every one's thinking is saturated with it.

# CHAPTER XXVI

## HOME MISSIONS

1929-1933

### REPORT OF THE BOARD

The Psalmist says: "I will bless the Lord at all times, His Praise shall continually be in my mouth". Ps. 34,1. The author of this Psalm had varied seasons of joy and sorrow. There were times when he might have had reasons to cease praising God and break forth in a strain of despondency. It was at such a time of distress that this Psalm was written. Yet he repeats, I will praise the Lord "at all times and continually" so that we are constrained to believe that he found occasion to praise Jehovah in adversity as well as in prosperity.

When the Home Mission Board looks at the field entrusted to them and sees the blessings the Lord has bestowed upon the Word, we also feel constrained to praise his name. When we remember the anxious cares, and nervous strain, and disturbed sleep of the members of the Board upon whose shoulders rested the bulk of the responsibility, and the distress experienced by many of our workers because of the lack of financial support, we needed the special Grace of God, and the encouragement of such noble examples as the Psalmist, to keep up our courage and praise the Lord even in times of sore depression.

The General Conference aimed to distribute the members of the different Boards to the various districts of the Conference. It has succeeded in electing men on the Home Mission Board who live in the extreme outskirts of the Conference territory, while scarcely any are in the convenient centers like most other Boards. This greatly hinders communication with each other in matters that require quick action, and also makes it expensive to have Board meetings. Owing to this latter fact and the low ebb of the treasury, only one Board meeting was held during this Conference term.



And since there is practically no difference in the expense where that meeting is held, the Board held a meeting in Portland, Oregon, June 29-30, 1931, immediately after the Pacific District Conference, which was held at the same place, had adjourned, since two members of the Board are also members of that Conference.

When the regular triennial meeting of the General Conference was postponed a year ago, and the Board was deprived of a meeting and the financial problem of the Board became more acute, it was agreed upon that the Executive Committee of the Board must get together at some central point to discuss our difficulties in financing our work. Accordingly a meeting of the officers of the Board was arranged for in Chicago for Oct. 18, 1932. Since our largest field of activity and three-fifths of our funds are used in support of the work in Canada, our representative there, Bro. David Toews, was also invited to be present. The chief action of the Board at this meeting was the adoption of a plan to parcel out the funds received to our workers proportionally to their fixed but reduced salary, so that there might be no further accumulation of debts. This plan has been pursued since Aug. 1, 1932.

In making a survey of our field, taking each station separately, we wish to state the following facts:

**Mechanics Grove, Quarryville, Pa.**—In the Fall of 1929 the work of Flagstaff, Arizona, was abandoned and Bro. and Sister Wm. Harley King were transferred to this place, and labored faithfully for two years when he resigned to accept a call to another field. The work here has several features that does not make it easy. The community is pretty well churched but several of them are in a declining condition, and the southern element in the neighborhood are not so easily prevailed upon to take an interest in church matters and religion. There is a splendid church building on a spacious lot, free of debt, and the Board has secured a nice home for the workers at a reasonable price. The latter is not paid for, but church and home are property of the Conference.

Upon the resignation of Bro. King in Oct. 1931, a call was extended to Bro. and Sister G. G. Buhler of Los Angeles who were on our waiting list. They have been on the field since the middle of December, 1931, and are apparently doing very well. Bro. Buh-

ler has won the confidence of the people and the young people have flocked to him because he is one of them. The work shows new life in every way.

East Freedom, Pa. (Our Mountain Mission.) Since the former workers left this field about the time of the last session of Conference, the Board called Brother and Sister Sylvan Lehman of Berne, Indiana, to this field. They took up the work in the Fall of 1929. When the funds were coming in very slowly and the Board had to practice the strictest economy, and this field yielded very little fruits, the Board considered the advisability of curtailing this work by dismissing the workers and if arrangements can be made with the workers of Altoona, Pa., which is not far away, to supply them with occasional services from there.

At the suggestion of the Secretary of the Board, Bro. Lehman invited Bro. Glass of Altoona to conduct a series of evangelistic meetings at the Smith Corner church with the result that there were twenty conversions and re-consecrations. These immediately united with the reorganized congregation, and new life and activity and larger contributions were in evidence. It was an indication that the Lord did not want us to abandon the field yet. Bro. Lehman had offered to remain if the Board could pay him nothing, but this seemed unfair, and while the Board offered him half pay, he requested that his salary be reduced to \$30 a month. He with his wife and two children occupy the little home beside the church, both of which are property of the Conference and are unencumbered. At the session of the Eastern District Conference on May 1, 1932, Brother Lehman was ordained as Elder by the Secretary of the Board.

The other part of this field, several miles across the mountains, known as Upper Poplar Run, being worked jointly with the Dunkard denomination, was turned over to them entirely to the sincere regret of several loyal families.

Altoona, Pa. Fortunately no change in workers took place here. Bro. Glass and Sister Stiffler are doing a wonderful work here. The former being a retired engineer, now devotes all his time to the cause of saving souls and building up God's children in their faith at this place and vicinity. The latter lives in the workers'

home and does the visitation work and has charge of the training of the young people and takes care of the church. The congregation is growing, the interest and attendance in the services and Sunday School and Young People's Society is on the increase and a beautiful spirit of harmony prevails. Owing to the lack of employment there is much poverty and great need in many families and a great deal of food and clothing and coal are distributed. Most of this is donated by the churches of the Eastern Conference and costs the board nothing. Notwithstanding these adverse conditions, all running expenses are paid by the Mission and only the worker's salaries of \$36 and \$22.50 a month respectively are paid by the Board when it has the money. Were the times as in 1929 this Mission would be self-sustaining.

**Chicago, Ill.** During the past three years the Chicago Mission has gone through varied experiences. Misunderstandings had arisen that caused internal disturbances among the workers and members of the congregation. By much prayer and patience harmony was restored and during the past two years the membership was considerably increased. The financial conditions compelled many people to move, and the population of the district was constantly changing and many Sunday School scholars left and their places were filled with others that moved into the community so that it was very difficult to keep a correct record, although a numerical growth is reported in all departments. The congregation takes care of all expenses with the exception of the pastor's salary. Brother W. C. Rhea is the devoted pastor.

**Hutchinson, Kansas.** Through the Grace of God this work has made great strides forward. The church building, which had proved inadequate for the accommodation of the growing Sunday School and congregation, was enlarged by a substantial addition. The members and friends of the congregation have contributed generously toward this project. The Home Mission Board had promised them \$1,000, but the special call for funds for this purpose had brought less than \$400 into our treasury, so that the workers' home had to be mortgaged to the amount of \$700 in order to meet this obligation. The congregation had adopted a systematic plan by which the debt on the church can annually be reduced. Greater

interest and numerical growth in all departments of the church are reported since they occupy the enlarged building and the more commodious accommodations. Brother and Sister J. J. Plenert are the successful workers here.

**Los Angeles, Cal.** The Immanuel congregation under the leadership of Brother and Sister Albert Claassen and the assistance of Sister Lavina Burkhalter has grown to such proportions that in the Spring of 1931 it assumed all financial obligations with the exception of the lady worker who is still supported by the Home Mission Board. The congregation thus became self sustaining and independent, but the church and workers' home remained Conference property for the present. The enrollment in the Sunday School has passed the four hundred mark some time ago. All the other auxiliaries are in a flourishing condition. Brother Claassen felt constrained to decline re-election as pastor and has left the field and Brother H. B. Dirks, a member of the congregation and a former able assistant, was in charge until the regular elected pastor took charge. Because of the usual shock to a congregation by the change of a pastor, the congregation has requested that the Home Mission Board continue sister Burkhalter in her present position.

**Portland, Oregon.** This mission is still carried on jointly by the Pacific District Conference and the Home Mission Board, the latter supporting the worker, Sister Catherine Niswander only. The mission was very fortunate in securing the use of the Alberta Community church for their meeting place. This church they were privileged to use at first free of charge, and now are paying a nominal sum as rent. The church is not used for anything else. It is a pleasant, convenient meeting place and the work has enjoyed a steady, healthy growth. The preaching was done mostly by Rev. Mahlon H. Day, a former missionary in the Baptist denomination, but frequently our own ministers in the Pacific District visit the mission and conduct services and officiate on special occasions.

At the joint meeting of the Home Mission Board and the Evangelization Committee of the Pacific District Conference on June 27, 1931, after having heard the desire of the local people at the Alberta Community church, it was decided to organize a congregation to facilitate the work. On Monday evening, June 29,



members of both the Home Mission Board and the Evangelization Committee met in the church and effected an organization with 11 members to which a number have since been added, and is known as the Alberta Community church, but is none the less a purely Mennonite organization. Rev. and Mrs. Albert Claassen have moved into the community and are now serving the congregation without any outlay of money by the Board. Whatever financial aid they receive comes from the Evangelization Committee of the Pacific District Conference.

### FINANCIAL ASSISTANCE TO WEAK CONGREGATIONS

The Board is frequently solicited to assist congregations who are not financially in a position to give their pastor a living support. Such assistance in larger and smaller sums has been given in the States to the congregations in Lansdale, Pa., the Bethel congregation, formerly known as the Bartel church in N. D., Newport, Washington, Dallas, Oregon, and Dos Palos, Cal. And in Canada the congregations at Drake, Great Deer, and Waldheim. The support in the case of Lansdale, Pa., Newport, Wash., Dallas, Oregon, Bethel, N. D. and Waldheim, Sask., has ceased, and all the others have been reduced with the prospect of further reduction and perhaps it may become necessary to withdraw the support altogether.

### THE ITINERANT MINISTRY IN CANADA

Canada has for some time been the greatest field for our Home Mission enterprise, both in extent and in the means required. The immigration from Russia the past few years has scattered our Mennonite people all over the Canadian Provinces. They were like sheep scattered by wolves and without shepherds. To minister to these scattered groups and individuals and gather them and reorganize them into congregations has been our task. The ministers that had come with them were capable men but poverty stricken, since everything they had was taken from them in Russia. These, and only these men, received support from our Board to do this work, and they succeeded remarkably well with their arduous task. But the work is by no means done, nor are their circumstances such that they can continue without our assistance. These



people are very grateful for our help, and when the tide once turns in their favor, the flow of funds will come back to us with accrued dividends. Brother David Toews is in charge of our work there and makes distributions of the funds supplied by our Board, and they are very modest sums.

### GIRLS HOMES

**Winnipeg, Manitoba.** According to the last report there were 170 girls on the list in the Girls Home. The depression has brought a greater number of girls to the city, while for the same reason the demand for domestic help has decreased, and the work of securing positions has become more difficult. Several girls from other denominations were on the list because their denominations had no home in the city. They spent Thursday afternoon and evening in the Home; in the evening they have singing, prayer and Bible study. They also come to the Home on Sunday afternoon and then attend divine services in the evening. These are the only periods they have off during the week. The Home has been a benediction and comfort to many a precious soul.

Brother and Sister G. A. Peters resigned their position and vacated the Home at the end of June, 1930. The position from July 1, 1930 to April, 1933, was ably filled by Brother and Sister A. J. Fast who did what they could to play the roll of parents to the girls. Since May last, Sister Helen Epp assisted by J. H. Enns is in charge.

**Saskatoon, Saskatchewan.** This city had no Girls Home until Feb., 1931. Before that time the girls assembled in the Victory School building on Thursday evening, and were ministered to by persons sent there from Rosthern, and on Sunday for Sunday School and Young Peoples meeting, and services by visiting ministers or persons given in charge temporarily. In August, 1930, Brother J. J. Thiessen took charge of the various meetings, but not until February 1931, was the Home established when the Thiessen family took up their residence in the city and ministered to both the girls employed there who now number about 90 and the Mennonites of whom a goodly number reside in Saskatoon. The Home is conducted much the same as in Winnipeg, while Brother Thiessen is

also pastor of the church there. The people in Saskatoon assume all financial responsibility except Bro. Thiessen's salary which is paid by the Board. The Conference at Hutchinson passed a resolution endorsing the raising of \$10,000 for the purpose of securing a building to serve as church and Girls Home in Saskatoon. Owing to the stringent money conditions no effort was made to carry out this resolution and the public meetings are still held in the Victory School building which affords inadequate accommodations, for it is often overcrowded and uncomfortable.

### ORPHAN WORK

The orphan work has been left in the hands of a former Secretary and Board member, Brother H. P. Krehbiel who was asked to give his report direct to Conference in behalf of the Board.

#### REPORT ON HOME FINDING FOR ORPHANS.

##### A BRANCH HOME MISSION 1933

By H. P. Krehbiel

It was in the year 1919 that the Home Mission Board began its work of Home Finding for Orphan Children. Good homes since then have been found for thirteen homeless orphans. All of these children are doing well. Those first received are now grown up. Of the first five—four sisters and a brother—three girls are happily married, two into substantial Mennonite farmer families. The youngest girl has just finished high school, the boy, besides gaining an education, is becoming a practical Kansas farmer. These five children have become professing Christians, were baptized and are members of Mennonite churches. All of the children are in good homes and are being reared in the surroundings of wholesome Christian nurture.

Since the stringent times have set in the demand for children has decreased. Word has reached me from the state Children's Home of Kansas that the number of children left there is rapidly increasing while the applications from homes are decreasing. Undoubtedly this condition is only temporary. As Mennonite families will become adjusted to the changed economic conditions, there will again be those who will want to offer homes to homeless little

ones. In fact several inquiries for children have been received, one of these just recently from a childless farmer couple who desire to adopt a little girl as their own child. It therefore seems that this line of work can soon again be aggressively taken up.

It appears that what is needed by General Conference is an Orphan Children's Home and Home Finding Institution. In such an institution children could be received and cared for until a home would be found for them. The founding of such a home should be given a place on the Conference agenda. Persons possessed of means, who were not blest with children would welcome the opportunity to bequeath of their earthly possessions toward a fund for the maintenance of a Children's Home and thus work a lasting blessing for many children who might be left adrift—motherless, fatherless, homeless. The Leisy Orphan Aid Society is such a foundation, which in the past has done much good, which likely could be made to co-operate with a Conference Institution. Such donors would merit the commendation of Jesus, Matt. 8:15, "Whoso shall receive one such little child in my name receiveth me." Also Matt. 18:14, "It is not the will of your Father in heaven, that one of these little ones should perish." And Mark 9:36, "And he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me." The Lord Jesus rests a special blessing on those who take pity on little children. Those mothers that brought their children to Jesus, that He might bless them received Jesus' approbation when, after rebuking the disciples for offering a rebuff to those mothers, He said, "suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Jesus' heart went out to the little children. They should not be overlooked. They should be brought to Him, for theirs in particular is the kingdom of heaven.

In view of these facts and considerations is not the care of children, especially the care of stranded waifs a noble privilege and a sacred duty of the church of Christian believers? Yet our General Conference has never given definite and effective attention to this noble work in behalf of homeless children. Here is a work of mercy which has been sadly overlooked during all these many

years of co-operative activity. Only spasmodic attention has been given it and that in a rather desultory fashion. Has not the time arrived when helpless, homeless, children should be given the attention which Jesus so encouragingly commends? Such a labor of love and pity would be enthusiastically supported by many, and many a home would welcome the opportunity, through the medium of a Mennonite Children's Institution, to adopt a child for Christ's sake. This field of mercy for children should no longer be allowed to lie dormant. If aggressively undertaken it will meet with hearty, spontaneous support, and will be richly blest of the Lord.

### SALARY REDUCTIONS AND FINANCES

It is a lamentable fact that for more than ten years the Home Mission Board was burdened with a heavy debt, with no relief in prosperous times. But when the depression began, the influx of funds decreased at a rapid rate, so that expenses had to be curtailed and already in March 1931, a radical reduction of salaries had to be made, some as much as 20 per cent, while some were left at the same figure because their salaries were very low. Three months later at the Board meeting, a further reduction was made, only to be succeeded by another 10 per cent reduction in April 1932, which in some cases amounts to a total reduction of 50 per cent in a little more than a year, and then the Board is short in funds so that even with such a reduction our workers were compelled to wait several months for their checks, and were put into such extremities that they scarcely knew what to do, and their credit and the credit of the church was at stake. The Board has appealed several times to the Board of Trustees of the General Conference for help in borrowing money to help out, but in vain. And to keep the work from falling to pieces the Board was compelled to borrow money on their own individual responsibility. This can not go on any longer as the interest we pay now amounts to \$535 a year on a debt that in round numbers amounts to \$11,000 and this is all money thrown away by which only financial institutions profit. The Board could only pay 46 per cent of the salaries the past year.

In addition to this calamity the Bank at Trenton, Ohio, in which our treasurer had deposited our funds, closed its doors tying



up some \$500, and checks that had been issued were returned with a protest fee on top of the inconvenience of finding other money and issuing other checks. Fortunately the Board had borrowed from the same bank the sum of \$450 which the bank very kindly credited toward our account, and thus not much money was lost. We trust the Conference will devise ways and means by which the Board will be relieved of this burden, and grant us the recognition the Conference owes us, and the proper proportion of missionary contributions which come from our congregations.

Owing to the depreciation of the Canadian currency it was deemed wise to have one central office in Canada where the money from the Canadian churches is received and the checks from the States are exchanged and the bonus credited to the mission account. This was managed by Bro. David Toews and our treasurer and in this way considerable money was saved.

It is a matter of deep regret to the Board that owing to some unfavorable ruling, the Home Mission cause lost the use of \$1,000 which was offered to the board as an Annuity. The donor, however, agreed to make a contributions of \$100 to the Home Mission treasury.

### CHURCH BUILDING LOANS

Loans of \$500 each were made to the church in Winnipeg and Rabbit Lake, several other loans were granted at the Board meeting in 1931, but could not be made owing to a lack of funds, except \$500 to the Nordheim Church, Hanley, Sask., and \$500 to Rabbit Lake congregation of which \$150 was returned and reloaned to the congregation at Sardis, B. C. The Ebenfeld congregation at Herschel, Sask., received a sum which was not reported to the secretary.

### RECOMMENDATIONS

1. We recommend that whenever the Home Mission Board needs money for building purposes, or the purchase of property, that the Conference release the Home Mission Board of all personal responsibility, and authorize the Board of Trustees to borrow the money.



2. We recommend that, as far as possible, the Mission Stations in care of the Home Mission Board be taken over by the District Conferences in whose territory the Mission is located.

3. Since the workers employed by the Home Mission Board received only 46% of their reduced salary the past year and thereby have been very much handicapped for doing efficient work, and under the present conditions the Home Mission Board sees itself obliged to continue this plan of procedure, we therefore recommend to the Conference that she realize more fully her responsibility of this work and urge the congregations to make greater contributions to carry on the work efficiently.

4. We recommend that the Executive Committee of the General Conference appoint a committee who shall work out a plan for systematic giving for all Conference needs.

The Home Mission Board

W. S. Gottshall, Sec.

#### RESOLUTIONS ADOPTED

36. Resolved, To adopt recommendation No. 2 of the Board of Home Mission. It reads: That, so far as possible, the Mission stations in care of the Home Mission Board be taken over by the District Conferences in whose territory the Mission Stations are located.

37. Changing the phrase "that she assume the responsibility" to "That Conference realize her responsibility" recommendation No. 3 was adopted and now reads: Since the workers employed by the Board of Home Missions received only 46% of their reduced salary the past year and thereby have been very much handicapped for doing efficient work, and under present conditions the Board of Home Missions sees itself obliged to continue this plan of procedure, Resolved, That Conference realize her responsibility of this work more fully and urge the congregations to make greater contributions to carry on the work efficiently.

# CHAPTER XXVII

## REPORTS OF BOARDS AND COMMITTEES

1929-1933

*PUBLICATION. EDUCATION. DOCTRINE AND CONDUCT.  
EMERGENCY RELIEF. TRUSTEES. STATISTICS.*

### PUBLICATION

#### REPORT OF THE BOARD

1929-1933

At the end of the last session of the General Conference in 1929, your Board was led to take into consideration the resignations of two of its workers who had served the Conference for many years in a faithful, sacrificing, and efficient manner; these were Bro. J. F. Lehman as Business Manager of the Book Concern, and Bro. C. van der Smissen as Editor of the "Christlicher Bundesbote". To fill these vacancies and to consider other important problems then before our Board, it was found advisable to call a meeting for Feb. 25-26, 1930 at Newton, Kansas. After prayerful consideration your Board extended a call to Bro. C. E. Krehbiel as Editor and Manager of the "Christlicher Bundesbote", and to Bro. F. J. Wiens as Business Manager of the Mennonite Book Concern and such periodicals as are printed in Berne, Indiana. We are very grateful to have received their acceptance and both Brethren have entered into the work in the spirit of their predecessors. The other workers are,—Bro. S. M. Grubb as Editor of "The Mennonite" with Bro. A. R. Keiser as Editor of the Young People's Department. Bro. van der Smissen has continued as Editor of the S. S. Lek-tionen, Kinderbote, and Bundesbote-Kalendar; Bro. Lester Hostetler as Editor of the Year Book.

Sorrow entered the midst of the Board when the news were flashed that Bro. J. F. Lehman had passed away very suddenly on Sunday morning of Nov. 13, 1932. His life, testimony, and works assure us that he is with the Lord. Our sympathy goes out to the bereaved family. He has served as a member of the Board 39 years; his wise counsel and devoted service is missed. For 34 years as Manager of the Book Concern he has built up this institution from its infancy, and since his retirement has been of valuable assistance in every way to our newly called Manager. His vacancy caused in the Board has been most acceptably filled when the Officers of the General Conference called upon Bro. E. W. Baumgartner of Berne, Ind.

During the summer of 1930 Bro. H. R. Voth, making a trip through Canada in the interest of Home Missions, has also aroused interest for our Publications among the newly arrived Brethren from Russia. We feel that his labors have not been in vain. His visit and the results of his work will be remembered.

#### DAS MENNONITISCHE LEXIKON

The plan as outlined by the Board was that annually an offering be taken by the churches for this cause to assist the Brethren in Germany to complete this valuable piece of work. Two times this call was issued, namely in the years of 1930 and 1931. But because the financial burden under which all churches have been laboring, the inability of our Mission Boards to receive their proportionate share to pay our workers in the Foreign and Home Fields, and the continued call for help to our unfortunate Brethren in Russia, it was thought unwise to issue such a call in the following years. Articles in the interest of this work have appeared in both papers.

In the month of July 1932 an appeal came from the Brethren in South America for German books which they might use for spiritual and devotional purposes in their homes and churches. A number of books were sent at the time; however, since funds were lacking no further help could be given.

#### MENNONITE AND BUNDESBOTE

Both of these papers have been changed in form and size. We

trust with this change our readers may have found both papers more suitable for filing purposes as well as for reading.

The "Christlicher Bundesbote" has been printed by the Herald Publishing Co., of Newton, Kansas since August 1, 1930. This brings the paper nearer to its Editor and Manager.

"The Mennonite", "Year Book", "Kinderbote", and "B. B. Kalender" have been printed by the Berne Witness Co., of Berne, Indiana as in previous years.

In March 1931 the Bundesbote was merged with the "Missions-Quartalheft", and The Mennonite with the "Mission Quarterly". This was done at a considerable financial saving to the Mission Boards with no extra cost for the periodicals but with the enrichment of their contents. The conference organs thus have a more direct share in the Mission activities of the Conference, and the element of competition is replaced by that of co-operation which is so vital to successful conference work.

#### SONNTAG-SCHUL-LEKTIONSHEFTE

A change was made in the content of this Quarterly. To the German Text of each lesson there was added the English. This change as you have found it in the Quarterly has been carried out without any additional expense to your Board. This addition is due to frequent requests that came to the Board and our Business Manager.

#### OUR VARIOUS PUBLICATIONS

In 1931 1000 copies of the English Catechism were published. 1200 copies of Dr. Kaufman's Book, "Missionary interest among Mennonites". In 1933, 500 copies of the German Katechismus.

Books of our Conference Publications on hand:

New Mennonite Hymn Book (English), Cloth binding 84 copies; Leather binding 75; Unbound 1298.

Old Style Mennonite Hymnal, bound, 55 copies.

Gesangbuch mit Noten (thin paper edition), No. 0 Paper binding, 321 copies; No. 1 Cloth binding, 218; No. 2 Superior cloth binding and leather back, 86; No. 3 Leather binding, 100; No. 4 Delux Gift binding 81; No. 5 Pocket edition (flexible leather) 59; No. 6 Unbound, 296.

Gesangbuch Mit Noten (old style thick paper edition), bound, 62 copies; unbound several copies.

Dr. Kaufman's Book, bound, 336 copies; unbound, 600.

25 Years With God in India, bound, 190 copies, unbound, 192.

Coming of the Russian Mennonites by Dr. Smith, Bound, 47 copies; Unbound, 1200.

Articles of Faith (English), Bound, 293 copies.

Articles of Faith (German), Bound, 290 copies.

"Words to Young Christians", by Prof. C. H. Wedel, Bound, 1270 copies.

English Catechism, Bound, 90 copies.

German Katechismus, Bound, 517 copies.

Forms of Service (English), Bound, 42 copies; Unbound, 100.

Handbuch fuer Prediger, Bound, 42 copies; Unbound, 350.

Mission Study Booklets by Miss Stauffer, India, 975 copies; Cheyenne Indians, 890. Also a few copies of several other booklets in this series.

Unbound Church Record Paper, 5 Reams.

Church Letters (German and English), several dozen.

Gedenkschrift zum 400 Jubilaeum, 96 copies.

### CIRCULATION OF OUR PERIODICALS

Christlicher Bundesbote—2335 (1930) compared with 2507 in 1929; The Mennonite—1359 (1933) compared with 1507 in 1929; Kinderbote—2096 (1933) compared with 2320 in 1929; S. S. Lektionen (German)—13,000 (1933) compared with 15,300 in 1929; English Peace Lessons—4200 (1933) compared with 2600 in 1929; Mennonite Year Book—1200 (1933) compared with 1600 in 1929; B. B. Kalender—1500 (1933) compared with 2400 in 1929.

### FINANCES

The financial condition of our Book Concern and the Publications is cause of grave concern. Repeated appeals have been made to the churches, and in addition a personal letter, to come to the rescue. The seriousness of this condition may be sensed when it is noted that the debt has now increased to the amount of over \$10,600.00, and our creditors are waiting at the door. Due to this financial crisis some of our workers have not received in full their



salaries. One of our workers voluntarily cut his own salary 40%; other workers have followed with cuts ranging from 10% to 30%.

An outstanding cause for such a debt is that several of our periodicals are not self-supporting. The financial report of our Business Manager shows the following:

For the Mennonite an actual cash deficit of \$3,916.02 in these four years. The history of this one periodical brings to light that it has never been self-supporting. Each year there has been a deficit ranging from \$539.29 to \$1799.13. Not only does the deficit cause concern, but so does the large number of arrears in the subscriptions. In 1901 the subscriptions in arrears amounted to \$534.50. In the past fiscal year it amounted to \$1891.46.

Der Kinderbote has a cash deficit of \$731.88 and the subscriptions in arrears amount to \$634.36.

The German S. S. Lektionshefte is one Publication which shows a surplus of \$2,222.89, and yet too small an amount to help bear the burden of those not self-supporting. It has subscriptions in arrears amounting to \$233.79 with 80% collectable.

Der Bundesbote shows a deficit of \$2479.28, (\$1155.92 and \$1323.36) with a sum of \$258.62 subscriptions in arrears. (If this amount were collectable it would more than cover the deficit). The present Editor and Manager has reduced the annual deficit of this paper to less than one third of what it was before he took charge.

From the above we see that the following are the causes of our deficit:—1. Those in arrears do not or can not pay. Only additional expense is caused by repeated reminders. 2. The Mennonite and Kinderbote have a subscription list which is too small to make them self-supporting.

## THE MERGER OF THE MENNONITE AND THE CHRISTIAN EVANGEL

You will find mention of this in the report of the Board in 1929. A committee was appointed by the boards of the respective Conferences. This Committee met in a joint session and the result of their meeting was published in the Mennonite at that time. On August 22 of this year there was a joint session of your Board with representatives of the Board of the Central Conference at

Berne, Indiana. Resolutions were drawn up which follow.—

1.—That the name of the joint paper be “The Mennonite and the Christian Evangel”.

2.—That there be two editors, each conference appointing its own editor.

3.—That the financial responsibility be divided according to the ratio of two to one. The General Conference assuming two and the Central Conference one.

4.—That each conference take care of its own arrears and pay to the Business Manager of the Mennonite Book Concern the amount paid in advance of January 1, 1934.

5.—That this joint publication begin January 1, 1934.

6.— A suggestion was also made that the following division of work be observed by the editors,—

That the editorials, general articles, Sunday School Lessons, Christian Endeavor topics and programs, and jottings be regarded as common material. All other material be regarded as distinct for each conference.

We desire to repeat the request that all our churches and individual members should patronize our own Publications and Book Concern in preference to others and thus keep in touch with the activities of the Conference. Above all we request that you remember our Publication Work before the Throne of Grace.

### RECOMMENDATIONS

1. Because of the present depression and the debt resting on the Board of Publication, we recommend that, for the present as a measure of economy, our church papers be published semi-monthly and the subscription price be reduced to \$1.00 for the Bundesbote, and in case “The Mennonite” is published as a joint Publication with “The Christian Evangel”, as suggested in the latter part of the report, it be published a 24-page periodical and the price to remain \$1.50.

2. Because of the N.R.A. the prospects are that our printing bill will be considerably higher in the future than it is now. In view of this fact and because the Board can at this time buy a printing outfit fully adequate for our needs at a remarkably low

price,—We recommend that the Conference give the Board of Publication permission to purchase and operate a printing plant.

3. Since some of our creditors are threatening to close us out, we suggest that our Board be allowed to send a man into the field immediately to collect money to avoid this calamity, and if possible create a fund for the purpose of buying a printing plant.

4. Because of the fact that the Publication Work was the third activity taken up by our Conference, we recommend that it be given third place on the Conference Program.

5. We recommend the joint Publication of "The Mennonite" and "The Christian Evangel".

6. We recommend that as soon as it seems advisable the General Conference create a committee composed of members from the United States and from Canada to revise the "Gesangbuch mit Noten" so it may be acceptable to all German churches.

M. J. Galle, Secretary.

### RESOLUTIONS ADOPTED

67b. Resolution: We recommend to our Board of Publication, if it is possible, that the paper resulting from the union of "The Mennonite" and "The Evangel" be published as a weekly paper reduced below a 24-page issue, if economic conditions require such action.

68b. (The following substitute motion was now adopted.) Resolved, That Conference give the Board of Publication permission to purchase and operate a printing plant after the \$10,600.00 indebtedness of the Board is met, and if the Board then sees it feasible to make such purchase and engage in printing.

69b. Resolved, That since some of our creditors are threatening to close us out, the Board be allowed to send a man into the field immediately to collect money to avoid this calamity, and if possible create a fund for the purpose of buying a printing plant.

## EDUCATION

### REPORT OF THE BOARD

1929—1933

Dear Friends and Co-workers:

Psalm 121 has come to mean much more to some of us during

the last four years than ever before. We thank God afresh for the confidence, assurance and blessing which have come to us because we could link our faith with that of the singer of old.

Your Board has had no meeting since August 24, 1929, and then under some difficulties, incident to the closing hours of the Conference when, because of heat and illness, there were quick departings. The reasons for not meeting were lack of money and time, especially the former. Several members met each year with The Council of Church Boards of Education. These meetings proved helpful and were reported in the Church papers by the visiting members. The Board has continued its membership in this Council, because, especially at a time like this, we need all that we can learn from others who are striving to do what can be done in the way of helpfully building up Christian Education.

The Council of Church Boards of Education meets at St. Louis next January. That should prove an opportunity for some of our people.

The work on the Junior Catechism has been continued. The requests for copies of the manuscript have not been very encouraging so far as numbers are concerned. Those who are interested will have opportunity to examine copies of it at this Conference. Rev. A. S. Rosenberger has done practically all of the work and is in position to answer questions.

The work of the revision of the English Catechism has also been continued. Copies of this are also available so that any one interested can see both, the plan according to which the suggested revision was made by Rev. P. R. Schroeder, assisted by Rev. P. P. Tschetter, and the actual changes which are proposed.—Both these undertakings were requested by the Conference and have been done with much care and the expenditure of considerable time and some money. They deserve a careful consideration, at least.

## SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR REPORT

395 Credit units have been issued Sept. 1922-Aug. 1933.

68 not yet issued, awaiting arrangements for accrediting Evangelical Training Courses.

73 certificates of Graduation issued September 1929 to August 1933.

26 of the above Credit Units are in the Standard Course, International Council of Religious Education.

369 of the above Credit Units are in the Elementary Course, International Council of Religious Education.

68 of the above Credit Units not yet issued, are in the courses of the Evangelical Teacher Training Association.

77 reports received from Conference Sunday Schools on the basis of blanks sent out July 22, 1933.

100% Sunday School—Berne, Indiana, meeting all requirements of the Standard adopted by the General Conference in 1926.

The Evangelical Training Courses referred to above include an Elementary Course of 72 hours and a Standard Course of 432 hours. They have been approved and accepted by 10 Colleges and Universities, 3 Seminaries, and 25 Bible Institutes. Robert C. McQuilkin, Columbia Bible College, Columbia, S. C. is president of the Evangelical Teacher Training Association, and Clarence H. Benson, Moody Bible Institute, Chicago, Ill., is secretary.

The Elementary Course requires the following: Hours

Bible .....	36
Child Study .....	12
Pedagogy .....	12
Sunday School Administration .....	12

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72

The Standard Course requires the following: Hours

Bible .....	144
Personal Evangelism .....	36
Missions .....	36
Department Specialization .....	36
Bible Geography .....	12
Bible Story Telling .....	12
Biblical Introduction .....	12
Child Study .....	12
Pedagogy .....	12



Sunday School Administration .....	12
Electives .....	108

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432

The courses aim to place a proportionate emphasis on Bible and Methods, and are thoroughly Evangelical in all text book material furnished.

Requests have come in for credits in these courses but so far nothing could be done, pending approval of the courses by the Board. Application is herewith made for such approval. A course that is worthy of consideration has been prepared by a committee of the Western District Conference.

The undersigned would respectfully urge the use and approval of such teacher training material that is generally accepted as being true to the Scriptures, especially in view of the fact that such material is available. It is further urged that every possible precaution be taken to avoid the use of material that has rationalistic and modernistic tendencies.

It is suggested that the Sunday School and Christian Endeavor department of the Board be strengthened for more efficient work, by Board appointment of two other evangelically minded persons of the Conference with approval of the director,—thus forming a workers' committee for promotion of standards, credits, training courses, co-operation of groups, unified conference reports, etc.

Since considerable funds are sent in by Sunday Schools that make out reports, it is recommended that provision be made to use such funds in the Board treasury for more strictly Sunday School purposes.

With the prayer that the Gospel may be made more available to all those that constitute the Conference Sunday School and Christian Endeavor field,

Respectfully submitted

P. R. Schroeder, Director.

The study of the general educational conditions among Mennonites has again received some attention. The question of united efforts of the various Mennonite groups has been kept in mind, e. g. Prof. A. J. Regier has for some time attempted to bring about

a teacher placement bureau for all Mennonites west of the Mississippi river.

The preparation and distribution of Mennonite literature has been checked somewhat by conditions during the last four years but much has been done, especially through our colleges and the efforts which have been put forth for Peace.

The Board of Publication has requested that the Board of Education help out by financing the publication of the Peace Lessons. This led to a rather careful investigation. The list of those receiving the lessons and the cost were obtained from the Mennonite Book Concern. Letters were sent to all names so obtained. Twenty-eight out of thirty-nine responses were received, but two of them gave no information on the subject, so that we have exactly a two-thirds reply. The following reactions were gleaned from these replies: Lessons are not used, 4; lessons are not used as they might be, 4; Peace is stressed without the use of these lessons, 2; money used for these lessons should be saved or spent for other causes, 10; we have the same lessons in our quarterlies, 7; we want fewer copies, 7; the lessons are helpful, 3; these lessons are no longer wanted, 6; lessons are of little help, 3; the idea is splendid, 1; lessons should be more specific and practical, 1; not wanted as a substitute for the regular lessons, 2; well worth the expense, and more, 2; not very effective for the S. S. in general but should be available for teachers, 1, and, something which offers more to the teachers is needed, 1.

No names of quarterlies used were given, but evidently the efforts made in 1926 to have publishers to add lessons on Peace have been successful. It is also evident that the subject of Peace has been presented with some desirable results. The fact that not everybody has become interested in seven years is no sign that the work has failed, but it is evident that the time has come for a more effective approach to this phase of the work.—The Board of Education has agreed to carry the expense of the lessons on Peace until this session of the Conference, where further directions can be given.

Individual members of this Board have done definite work in the direction of education for Peace. This is especially true of

Prof. D. H. Richert, who has found that more interest has been manifested among young people on the subject of Peace and War during the last four years than ever before. He has sent out hundreds of letters to people who wanted information and has delivered many lectures on the subject by request. He has also helped many times in the production of programs on Peace. In the light of his experiences during the last four years, Brother Richert recommends that the work of educating for Peace be kept up.

The work with young people was stressed more than ever since the last session of Conference. They have needed a lot of encouragement to meet conditions, both within and without the church, which were not of their own making, but for which they are being held responsible.

This Board lent the Committee on Young Peoples' Work some money to get started. They have paid that money back and have accomplished more than they are likely to report. It has been a pleasure to work with them because they have been so appreciative. They have not been critical or impatient, even though the postponement of the Conference last year and other difficulties made them sometimes "feel a bit lost for further action." One of them wrote last October: "Our Committee has not accomplished much during these three years, except to discover that it is almost impossible to do constructive work without personal conference among committee members. To make plans by correspondence and carry them out is next to impossible. We have planned the Young Peoples' sessions for the Conference at Bluffton and hope they may be carried out next year. But we are desiring very earnestly that representatives from each district, in addition to members of the Committee may think together for an hour or two every day of the Conference session on this work. Then, I believe, we would be in position to know what needs to be done for our young people and how to proceed."

Before the close of the Conference you will have opportunity to see something of what this Committee has accomplished in spite of the difficulties confronting them.

A further phase of Young Peoples' work was again assisted

by your Board, namely that of the so-called Retreats. Eight years of development of this phase of the work has meant much to many young people among Mennonites, within and without the General Conference. The work of the Board of Education has been to encourage, help and advise. The young people may have made mistakes—who of us older ones has not?—but they have done a remarkably fine piece of learning for future work, and have done it the better in accordance with the freedom allotted them.

Another phase of Young Peoples' work which has been the object of much thought and prayer is that of guidance and assistance of college students. It is becoming increasingly clear that as goes the youth of this generation so will the future generations go. That is why, in days which hit youth even harder than they do older folk, it behooves us to use wisdom and forethought. Young people cannot always be blamed if they cannot make all distinctions clearly and wisely when they choose their colleges. For that reason your Board is interested and concerned in the proper guidance, encouragement and assistance of our young people who have the courage to try to go on, in spite of the discouragements which face them.

We are grateful for the fact that our schools are allotted a part on the program of this session of the Conference. They will give facts and present their work of their own accord.

However any one may think about organizational arrangements, the Mennonites, like every other family in the Kingdom of God, will more and more depend upon its colleges for the broadest and deepest influences for good, just as all so-called philanthropic organizations, however much they may malign the Churches, eventually look to these very Churches to keep the work going.

A year ago the chairman of the Board of Education, in sending out a call for a day of prayer for schools and colleges, said thus: "Let us make no mistake about this, the Mennonite Church of tomorrow will be in the hands of the young people found in the Mennonite schools and colleges of today."

The education of her youth is the great challenge of the Mennonite Church today. No one else, no other school or college can do this work for the Church. It is her work and her obligation.—



It is of tremendous importance, therefore, that this education be God directed and Spirit guided. May we not urge once more that on Sunday, August 28, the whole Church, including the trustees and administrators of our colleges, their faculties and students, the directors and teachers in our Church schools, the many hundreds of teachers of Mennonite faith in high schools and grade schools throughout the land, all unitedly join in fervent prayer for an outpouring of the Holy Spirit and His guidance in this great work of the Church. 'The supplication of a righteous man availeth much in its working'."

Blessed is that Church which remembers that now, if ever, schools and colleges will have a heavy load placed upon them for service and that at a time when they are having one of the hardest struggles for existence in the history of American Education.

Much of the energy expended by members of your Board went toward stimulating growth. That cannot be reported to men, neither can the rewards come from men. That is no sign, however, that nothing has been done.

This Board has been in existence as a Board for 19 years. Previous to that five men felt their way along educational possibilities, as a Committee of Education, for nine years. Much has been learned about human nature during these twenty eight years. There have been disappointments, but there have been encouragements. There never was a greater work to be done than now. The Board of Education can merely investigate, suggest and lead the way. The Church as a whole will largely decide which way will lie the outcome.

### RECOMMENDATIONS

1. That the Board of Education be encouraged to meet at St. Louis, in conjunction with the Council of Church Boards of Education, next January.

2. That schools for ministers and other church workers be encouraged. These should be for serious study with time enough allotted so that permanent results may be obtained.

3. That the work of educating for Peace be kept up with increasing emphasis upon the value of a personal presentation of the subject.



4. That the Young Peoples' Committee be encouraged to continue with the work which they have begun so well.

5. That the membership of this Conference take time and put forth effort to become more conscious of its responsibility toward the schools and colleges, upon which the Church increasingly depends, and to support them more adequately with heart and head and hand.

6. That the importance of a day of Prayer for schools and colleges be given a new and more challenging emphasis.

7. That the Senior (Revised) and the Junior Catechism be published upon the approval of the Education and Publication Boards; and that before this is done, opportunity be given for any suggestions to be made.

per Arthur S. Rosenberger.

#### RESOLUTIONS ADOPTED

44. Resolved, That recommendation No. 1 of the Board of Education be adopted. It reads: That the Board of Education be encouraged to meet at St. Louis in conjunction with the Council of Church Boards of Education next January.

45. Recommendation No. 2 of the Board was adopted and now reads: Resolved, That schools for ministers and other church workers be encouraged. These should be for serious study strictly in harmony with the Scriptures, with time enough allotted so that permanent results may be obtained.

46. Resolved, That recommendation No. 3 be adopted. It reads: That the work of educating for Peace be kept up with increasing emphasis upon the value of a personal presentation of the subject.

47. Resolved, That recommendation No. 4 be adopted. It reads: That the Young People's Committee be encouraged to continue with the work which they have so well begun.

48. Resolved, That recommendation No. 5 be adopted. It reads: That the membership of this Conference take time and put forth effort to become more conscious of its responsibility toward the schools and colleges, upon which the church increasingly depends, and to support them more adequately with heart and head and hand.

49. Resolved, That recommendation No. 6 be adopted. It reads: That the importance of a day of prayer for schools and colleges be given a new and more challenging emphasis.

50. Resolved, That recommendation No. 7 be adopted. It reads: That the Senior (revised and Junior Catechisms be published upon the approval of the Boards of Education and Publication; and that, before this is done, opportunity be given for any suggestions to be made.

## DOCTRINE AND CONDUCT

### COMMITTEE REPORT

1929-1933

"Whosoever therefore shall confess me before men, him will I also confess before my Father, which is in heaven." Mat. 10:32.

This is the spirit in which the work of the committee has been done and in which it comes to the Conference with its report.

We come before the Conference conscious of the fact that we have not been able to do all that was asked of us. We have not been able to reach all the churches of the Conference. We have not fulfilled the one provision in Resolution 109 of the last Conference to use \$500.00 annually for the spreading of information. Since we are human and can not see what will happen in the future, we, as Conference, did not see the depression just to come, hence we set a sum too high. Collections began to fall off and even local churches had to cut down expenses. We also felt justified to take this into consideration and are willing to be reprimanded for failing to comply in this point. But we have not been idle. We have sent out information. It is true that there is a vast amount of literature available, but some of it is high in price and would only draw the attention of comparatively few members of our church.

We thought it essential that every member of the churches in the Conference should have direct information of the last conference action in reference to secret societies. This alone we believe should prompt churches and their members, in as much as possible, to comply with the Conference orders. Loyal churches are always

willing to co-operate in a program to improve their relation to the Master. We therefore sent out 22,000 leaflets on which are printed, the resolution of the last Conference and Article 12 of the new Constitution. We believe that it is important that all the ministers and leaders of our churches see the problem of secret societies in the light of the Scripture. To accomplish this 73 copies of the book, "Masonic Oaths Null and Void" were sent to our ministers. This book is written by an Ex-Mason, Edmond Ronayne. Some ministers have expressed themselves, either in writing or in person, as greatly pleased with the information contained in this book. This book has reached beyond the bounds of our Conference.

It takes time to read the book just mentioned. Therefore the committee distributed a little pamphlet written by Dr. James S. McGaw—"Ten Reasons why I would not join a Secret Society". This little pamphlet is small and can be read in a few minutes. It is written in simple language and touches the heart of the honest reader. It has taken well with the young people.

We have been fortunate to get the support of Rev. Abraham Warkentin of Newton, Kansas, instructor at Bethel College. He wrote for the committee on the "Oath". First it was printed in the German language and later it was translated in the English and distributed. Our position is clearly stated in the articles of faith and conference constitutions on this point. This pamphlet leads us to the reason why we are admonished "to swear not at all".

We also purchased all the little pamphlets written in German by Rev. H. P. Krehbiel from the Mennonite Book Concern. The title of this little pamphlet is "Unsere Stellung zu den geheimen Gesellschaften und warum". These have been sent to churches requesting German literature on this subject.

We have another book, which has received only a limited circulation. It is the book "Upon this Rock" written by John Brown. It is the author's purpose to raise the office of the church above any other institution, in fact it is the only institution which children of God should support. Led by circumstances the committee also gave out little tracts on baptism. It is the little tract "Baptism in a Nutshell, written by Dr. Charles Taylor, member of the

Methodist Church. It was sent to a number of churches upon request.

The latest we have purchased is "Das kleine Sektenbuechlein". Ministers should read it. This is written in the German and that will curtail its wide distribution.

The committee sent out 374 packages, containing 28,090 pieces of literature and over 531 letters were written.

We have reports, by letter and personal, that this method has produced results as desired and we believe that we do not know all of the good it has done.

A resolution was passed by the committee, that the secretary should visit all the district conferences at their sessions in behalf of this matter. Thereupon the secretary has visited and presented the matter to three District Conferences, the Canadian, the Northern and the Western. Plans for a visit to the Pacific District Conference were about complete, when circumstances favored postponement. All the conferences visited are in full accord in this matter with the General Conference. The action of the Canadian is the most definite. This plan was not carried out completely as the secretary has much work at home, which demands attention.

The committee is fortunate in that it has no commission to investigate the standing of the churches in this matter leading to discipline and it believes, led by the experiences of the immediate past, that the Conference should continue to give out information to keep members in touch with the spirit of the Conference and its principles of faith. A quiet and educational method will do more toward a solution of this problem, than to discipline churches having lodge members. This is the spiritual way.

At the last General Conference session held at Hutchinson, Kansas, in 1929 the following resolution was passed: "Resolved, to instruct the Committee on Doctrine and Conduct to examine the report of the Board of deacons of the Berne Church on their accusations of Modernism within our church, and report to the next Conference." The committee has tried by correspondence and personal contact to follow these instructions. We suppose that it is generally understood that an investigation of this character is

rather difficult under prevailing circumstances. We are very sorry, that in spite of the fact that the Word of God is being presented in its purity and simplicity in our schools, Christian Endeavors, Sunday Schools and churches, yet there are indications that Modernism is attempting to exert its influence.

In view of the fact that there are divers teachings in the Christian Church of today and that the Word of God admonishes us to watch and pray, the committee wishes to emphasize the spirit of the Berean church in Apostolic days as recorded in Acts 17:11: "These were more noble than those at Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so."

### RECOMMENDATIONS

1. That the committee shall continue to distribute literature and give information on the issues of faith and conduct in our day in accord with the instructions of the Conference.

2. We recommend, that all District Conferences be requested either to elect or commission some existing committee to co-operate with the Committee on Doctrine and Conduct of the General Conference.

Submitted by the Committee on Doctrine and Conduct,  
by P. H. Unruh, Sec'y.

### EMERGENCY RELIEF BOARD

1929-1933

Dear Delegates and Friends of the General Conference: We wish to greet you with Galatians 6:9-10. "And let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith."

Four years have passed since our last report to you.

### HARBIN, CHINA

The first and most urgent problem that confronted the E. R. B. even during the session of the last Conference in Hutchinson, Kansas, in 1929 was the great need of the Mennonite refugees in Har-



bin, China, who had started to gather there shortly before by having successful escapes from the Mennonite settlements in eastern Siberia. At the time there were some 214 Mennonites in Harbin, and more arriving from time to time. By getting in touch with such men at Mr. Curtis, the Vice President of the U. S., and other high officials in Washington, D. C., and by the untiring efforts of Dr. J. J. Isaac of Harbin, China, working with the American Consul there, immigration was permitted into our country under a Special Russian Quota preference. Small groups of from 10 to 18 persons received passports to enter the U. S. monthly. Some landed in San Francisco and were taken in charge by the brethren in Reedley, Calif. Some landed in Seattle, Washington, and were taken in charge by representatives of the Mennonite Settlers Aid Society who took them to the Elk Park, Washington, community where they were provided with food, shelter and clothing until provided with work. This movement continued for nearly one year when passports suddenly were declined and our doors of entry here in the United States were closed. Hope was entertained for a time that again permission might be granted by our Government to let the remainder come into this Country. This however did not materialize. Through the efforts of the different groups of Mennonites in America, in Holland, and in Germany, God provided for an open door, so that another group of several hundred could be transported to Paraguay, South America. By some misunderstanding, about 70 persons more left Harbin with this last group than were provided for. On discovery of this mistake by the Steamship Company these seventy were to be returned from Shanghai. Again the Organization in Germany stepped in and further guaranteed for the transportation and other necessary provisions and equipment with these unfortunates, which permitted them to proceed with the rest of the group. Was this a misunderstanding or was it God's plan?

At the present time there are about 200 more Mennonite Refugees in Harbin, China, anxiously awaiting their opportunity to go to a country where they could earn their living and eventually have a home.

## RUSSIAN MENNONITES CONCENTRATING IN MOSCOW

During the fall, winter, and early spring of 1929-30, large numbers of Russian Mennonites made their way to Moscow in the hope of getting passports, by undue pressure against the Soviet Government to leave that country for Germany and from there possibly to other countries. At one time there were about 10,000 refugees in Moscow prevailing on the government for passports. Besides Mennonites there were large numbers of Lutherans and Catholics. During their stay at Moscow they all endured great privations and hardships, not only bodily but mentally as well. Many were taken unexpectedly, mostly during the night, crowded into trucks or box cars and transported back to their home community left entirely destitute. Many were overtaken by death from these hardships.

Here again the German Government proved itself ready to help by intervening and demanding of the Soviet Government to let the people move out of Russia into Germany. The German Government was wholeheartedly supported in this move by the German speaking people of all Europe and North America and particularly by the Mennonites of these countries. The result of the above effort was, that about 3,700 Mennonites, besides many Lutherans and Catholics were permitted to leave Russia and come into Germany to find peace and rest for the time being. But these people could not remain in Germany for any length of time. The several Mennonite groups of America selected a Study Committee of three members, and in connection with Mennonite groups in Germany, to study this problem and find ways and means to locate and settle these people in other countries. After a careful study the Committee reported, that about 1300 persons could enter Canada, about 800 would go to Brazil in South America, and the remainder would be admitted into Paraguay, where the Canadian Mennonites had settled two years before.

Those able to pass the medical examination of the Canadian Government could be transported under the existing credit system of the C. P. R. Those going to Brazil had also to pass a rather rigid physical examination. Paraguay the only country of the

three did not make this requirement. The last mentioned is also the only country granting Military exemption to the Mennonites.

How it was possible to get this large number out of Germany on short notice, I shall give extracts of a report by Prof. H. S. Bender to a joint meeting of the different Mennonite organizations held at Newton, Kansas, October 13, 1930.

Prof. Bender was sent to Germany by the American Mennonites to assist in the movement of the refugees to Paraguay. He states that he was very glad to have had a part in the work and wished to acknowledge a very close co-operation by the German Government officials, the German and Dutch relief organizations, the German Implement dealers, the ship companies and all who had a part in assisting him, especially Bro. B. H. Unruh who had done so much for the refugees. Without this assistance, the work would have been impossible. He emphasized the fact that the refugees were permitted to decide for themselves as to which country they wish to be taken. Those wishing to go to Canada and Brazil were obliged to pass a rigid medical examination, this brought more decisions for Paraguay since no medical examinations were required. In one case about 20 were returned from Brazil because of not passing medical requirements. In this we see the Providence of God in providing a haven such as Paraguay for the refugees.

Bro. Bender also reported on the prospect for the 300 or more who are yet in Germany, and on advice from Bro. David Toews giving some encouragement to the effect that he thinks it possible to have them come to Canada by February of next year (1931) and recommended that they remain in Germany until that time. The writer is not informed whether these have gone to Canada or not.

Bro. Bender also reported on the efforts that are being made at this time to assist further emigration from Russia. These last efforts seemingly were quite fruitless up to the present time. It is reported by a number of German papers in this country, that in the last few weeks thousands of American people have signed petitions to urge our Government and the German Government, to use their influence to get as many Germans out of Russia as possible. What the outcome will be, will have to be awaited.

## FEEDING THE HUNGRY IN RUSSIA

Probably the most serious situation during the past year and even to the present time, that has confronted not only the Mennonites here and elsewhere but all German speaking people, is the fact that the German inhabitants of Russia seemed to have been doomed to die through starvation by the Soviets. In spite of all the efforts that were made to get help to them to save them, thousands have gone the way from whence no one returns again. Several methods were tried to get some help to these very unfortunate ones. The most successful seem to have been by sending the contributions to Prof. B. H. Unruh, Germany, who forwarded them to the respective parties. We have hundreds of receipts showing that nearly all contributions through the office at Berlin reached their destination safely, according to the contracts. Thousands of letters were received by individuals and groups pleading for at least a little help. No doubt all of you have read some of these letters as they were published in our papers.

## PARAGUAY

Many of our dear brethren and sisters have finally found a home again in Paraguay. Prof. H. S. Bender went to Germany to assist in making the arrangements for them to leave and Bro. G. G. Hiebert was sent to Paraguay to receive them and help the newcomers to get settled down. Nevertheless with all the assistance that it was possible to give them, they had to, like all of our former pioneers in a new country, endure great poverty and experience many tribulations, such as contagious disease, grasshoppers, drought, and even war. The latest reports seem to indicate that conditions have improved materially. It is our hope and prayer to God that these people may richly be blessed in a spiritual way as well as in a material way.

## CANADA

Great need is still prevalent among many of the Canadian immigrants. Your Board has sent all the financial aid possible to the Canadian Mennonite Board of Colonization and left it to that body to take care of their most needy. Many communities have also



sent large quantities of clothing which was indeed welcomed by the needy. Much more should be done in Canada.

Since all these problems have been of such a large scope, it would have been unwise for a single group alone to try and cope with them. The work your Board has done in the last four years was done in close co-operation with other Mennonite groups, under the organization of the Mennonite Central Committee. The E. R. B. of this Conference is represented in the above Committee by Bro. M. H. Kratz of Philadelphia, Pa., and Rev. C. C. Wedel of Goessel, Kans. The Mennonite Central Committee again worked in close cooperation with other groups in Canada, Holland, Germany, etc.

It was left to each individual organization to solicit the funds among their constituents for this work and forward same to the central organizations. We have tried to do this, yet we must confess that we have time and again come short of what we should or might have done.

For many no doubt the last four years were the hardest financially in their lifetime. In view of this fact your Board feels truly grateful for the many generous gifts you have sent in. We know with most of you it was a real sacrifice and not only a part of your surplus. We wish again to thank you for that.

May the dear Lord richly bless each individual as well as the whole work of the Conference, is our sincere prayer.

### RECOMMENDATIONS

1. In view of the fact that the situation of the Mennonite refugees at Harbin, China, demands their immediate removal from Harbin, we recommend co-operation of our Board with other relief organizations in this transaction.

2. Since famine conditions in Russia are desperately bad and will grow worse again through fall and winter, we recommend that the Board be encouraged to use the large amount of information it has on hand to inform other relief organizations and the Council of Evangelical Churches of America about the horrors of the famine and to institute a campaign for help on a larger scale.

3. Quite frequently the E. R. B. has to act very quickly to



bring the help in time. Since the members of the Board live far apart from each other it is impossible to meet on short notice, therefore we recommend that at least half of the Board members be so elected as to live close to gether.

Yours in the Master's service,

Emergency Relief Board

By John C. Mueller, Sec.

### RESOLUTIONS ADOPTED

Resolved, That recommendation No. 1 of the Relief Board be adopted. It reads: In view of the fact that the situation of the Mennonite refugees in Harbin, China, demands their immediate removal from Harbin, we recommend co-operation of our Board with other relief organizations in this transaction.

Resolved, That recommendation No. 2 of the Relief Board be adopted. It reads: Since famine conditions in Russia are desperately bad and will grow worse again through fall and winter, we recommend that the Board be encouraged to use the large amount of information it has on hand to inform other relief organizations and the Council of Evangelical Churches of America about the horrors of the famine and to institute a campaign for help on a larger scale.

Resolved, That the following brethren bring to the Conference tomorrow a Petition to our Government regarding the unfortunate condition of our co-religionists in Russia: David Toews, A. E. Kreider, F. H. Swartz, H. P. Krehbiel and D. D. Eitzen.

105. Resolved to accept the report of the special committee of five (see Res. 74 above) in reference to a communication addressed to our Government to read as follows:

To The Honorable Franklin D. Roosevelt,  
President of The United States:—

Whereas, Our Mennonite people in Russia—in number about 85,000 along with many other citizens of that distressed country are at present and have been since the revolution in the year 1917 suffering terrible hardship and misery—dispossessed of their property, driven from their homes, deprived of all means of sustenance, many thrown into prison for no moral offense whatsoever, exiled

to the forests of the Far North or to the mines of the Ural Mountains and Central Asia, there subjected to forced labor and exposed to the rigors of severe climate, other families torn asunder and compelled to live under famine conditions, denied the exercise of the liberty of conscience;

We, The General Conference of the Mennonite Church of North America, assembled in the 26. triennial session at Bluffton, Ohio, August 29, 1933, would be deeply grateful if the President of our United States would use, as far as possible, the influence of his office with the Soviet States of Russia to deal with these people in a more humane way,

And we would also respectfully but earnestly urge our Government to use its friendly offices to induce the Soviet Government to allow clothing and food for relief for their starving citizens to enter duty free.

With cordial thanks for your kind consideration of this matter,  
We are,

Respectfully yours,

Bluffton, Ohio

P. P. Wedel, president

August 29, 1933.

C. E. Krehbiel, secretary.

To this communication the following reply was later received:

Department of State at Washington, On Sept. 11, 1933.

The Reverend P. P. Wedel,

President, Executive Committee of the General Conference of the Mennonite Church of North America,  
Moundridge, Kansas.

Sir: The receipt is acknowledged, by reference from the White House, of your letter of August 29, 1933, addressed to the President, in which, on behalf of the General Conference of the Mennonite Church of North America, you draw attention to the difficult conditions under which the Mennonites in Russia are living, and request the President to take steps to induce the Soviet regime to deal with them in a more humane way and to permit the duty-free entry of food and clothing for the relief of the starving Mennonite children in Russia.

In reply, you are informed that, while sympathy is felt for the sufferings of the persons referred to, there appear to be no effective measures which this Government can appropriately take

at the present time for the purpose of alleviating the conditions alluded to in your letter.

Very truly your,

For the Secretary of State:

(Signed) Robert F. Kelley

Chief, Division of Eastern European Affairs.

## TRUSTEES REPORT OF THE BOARD

1929-1933

The Board was unfortunate in losing one of its esteemed members thru the death of S. D. Ruth, of Beatrice, Nebraska, to which place J. J. Eymann, of Reedley, Calif., has been appointed by the Conference Officers.

The Board of Trustees held five meetings and the Executive Committee of the Board of Trustees held two meetings during this term.

On account of the financial reverses of the Country generally, and the conditions arising therefrom, very little business was transacted by this Board as a whole, altho the treasurer's work increased considerably. Accounts and securities, in the care of the treasurer, K. A. Richert, were checked by the Trustees and Executive Committee at various times and found satisfactory.

Legacies were received from the following sources, for the following funds:

Elleanor Markle Estate—Alta Loma Sanatorium	-----\$3,146.31
Mary C. Eitzen Estate—Foreign Mission	----- 500.00
Katie Krebiel Estate—Foreign Mission	----- 600.00
Bernhard Remple Estate—Foreign Mission	----- 4,140.67
Eva Funk Estate—Foreign & Home Mission	----- 120.00
Owen D. Schimmel Est.—Foreign & Home Mission	
and Emergency	----- 585.90
Samuel B. Latshaw Estate—Foreign & Home	
Mission and Emergency Relief	----- 1,000.00

The Bernhard Rempel estate, which has been in litigation for some time was closed, and the legacy, less the expenses, was paid to the Foreign Mission treasurer.

The Samuel B. Latschaw legacy which was bequeathed to the General Conference has been divided as follows:  $\frac{1}{2}$  to Foreign Mission,  $\frac{1}{4}$  to Home Mission and  $\frac{1}{4}$  to Emergency Relief.

Mrs. Lizzie Schowalter passed away and the \$1000.00 Annuity Contract was cancelled, and the money paid over to the Foreign Mission Treasurer.

No Annuity Agreements were issued during this term. D. C. Schmitt, of Upland, Calif. asked for Annuity Contract for the Home Mission Board, but on account of the Conference Recommendation of the Trustees, No. 7 of 1929, which reads, "That the Principal of such Annuity Agreements shall be invested in safe securities. It shall be held intact during life of annuitants and shall not be used for collateral," the Home Mission Board rejected this contract.

The Alta Loma Sanatorium (Upland, Calif.) affairs continue to the care of the committee governing herein. See Resolution 58 (d) page 190 also Sanatorium Report 299 (Session 1923).

The Executive Committee has had its treasurers bonded and placed bonds with the Conference Treasurer, K. A. Richert, which are as follows:

Foreign Mission, J. G. Regier, Personal Bond	-----\$20,000.00
Home Mission, J. E. Amstutz, Surety Bond	----- 5,000.00
Board of Education, D. H. Richert, Personal Bond	----- 500.00
Emergency Relief, C. F. Claassen, Surety Bond	----- 4,000.00
Conference Treas. Fund, K. A. Richert, Surety Bond	---- 5,000.00

On Oct. 16, 1929, the Trustees passed a resolution to sell a tract of land in San Bernardino Co. Calif. to Victor Cherbak, at al, for \$8,060.00 of which \$4,060.00 was paid in cash, and a Deed of Trust given for the balance of \$4,000.00.

Article 5 of the Charter of the General Conference has been amended, reducing the members of the Board of Trustees from nine to six.

A mortgage of \$1,500.00 was signed by the Trustees for the Home Mission Board on the Mechanics Grove property in Pennsylvania.

Board of Trustees, G. N. Harms, President; K. A. Richert, Treasurer; J. E. Regier, Secretary.

## STATISTICS

### REPORT TO CONFERENCE

August 1933, Bluffton, Ohio

The assembling of statistics apparently is a serious matter. Often, it seems, figures later rise to accuse you. It may be a comfort to some of us to hear what a minister of another denomination says (The Presbyterian, June 8, 1933):

"I have made it a rule for many years to make no comparison with the previous year or years, when making report to presbytery of the year's work. . . About a thousand times I have wished the statistical tables that cost so much in time and money and fill many pages of the "Minutes", might be omitted entirely. No doubt they have value, but we put altogether too much value on them. They are not always truthful. Some pastors, most indeed, make them up, and may or may not submit them to the session for review. Even if they did, not a ruling elder in 450 would have interest, courage or knowledge enough to correct them if wrong. Pastors are honest men, as a rule, and a large proportion give honest reports, but too many of them are not always accurate. . . .

"I think these figures cause many preachers heartache, if not heart-break. I knew a pastor who went into health failure and finally to death because those pesky figures, after a few years of advances, went into decline, much to the distress of his proud and haughty wife. He worried, and worried, and finally died in a sanatorium for mental trouble."

Now if the pastor of a single church feels thus about it, how must the gathering of such data affect the statistician? The fact that the conference session was postponed a year made extra work for you and for me, because blanks were sent out last year and this. Then the depression has helped to make this work more of a chore, the more so, since it is done gratis. A word of commendation for the generally splendid co-operation is therefore quite appropriate here. Only 9 churches had not reported by August 15, 1933.

**Membership.** There were 148 churches listed in 1929. Bethel, Dolton, S. Dak., by error was included several times in the list of members. San Juan, Old Mexico, was dissolved before, and The



First Church, Shafter, Calif., The Christian Church, Meno, Okla., and Escondido, Calif., were dissolved since 1929. Emmanuel, Aberdeen, Idaho, was merged with The First church there. This reduced the membership to 142. At this session 8 churches joined and 3 separate Churches were organized out of 1 thus making the total 152.

In examining the reports, one might easily get the impression that children with us are not prized very highly, because 38 mostly large churches failed to answer the question calling for the number of children under 14 and not members.—If this question could be put to our Sisters' Mission Societies the response would likely be better.—How shall we explain why some districts report better than others? The reporting Canadian churches, with but one exception, all gave the number of such children; of the Western district 15, of the Northern 7, of the Eastern 7, of the Middle 4, and of the Pacific 3 did not report on children.—In the large churches, why not get the members of the Christian Endeavor societies to make an annual survey? That would give them another opportunity to make themselves useful to their church.

**A few Figures.** On the detailed statistical sheet which is a part of this report 118 show a gain of 2765 in membership; 26 show a loss of 497; 3 no change in four years and 11 did not report. As to language used, the reports show 35 German, 58 English, 63 both languages.

**Equipment and Finances.** 18 report a total debt of \$32040. All churches carry insurance apparently; 27 have bells, 48 towers; 48 kitchens, 88 electric and 32 gas light, 10 have telephones, 102 have pianos, 72 organs, 14 of these pipe organs. Ministers' salaries generally have also reflected the depression.

**Spiritual Nurture.** In 1932 104 churches reported 837 baptisms. As one of the district conferences desired information as to Evangelistic meetings this question was included this time. In 1932, 63, in 1931, 77 churches report having held such meetings from 3 days to 3 weeks; 55 churches report two and 62 churches one service each Sunday; 78 have midweek meetings of prayer or Bible Study; 37 practice footwashing; 85 report correspondents for the Bundesbote or the Mennonite; 92 report church choirs—not even

one half! Yet no other meetings seem to bring together more young people than the songfestivals. Should we not stress spiritual and gospel singing more?

In conclusion I wish to thank all who have helped to make this report as complete as it is. Mrs. Krehbiel has spent much time in helping assemble these data.

May it please the Lord to add His blessing not only to our efforts to gather data, but especially to our efforts to gather Souls!

C. E. Krehbiel, Statistician.

## CHAPTER XXVIII

### SUNDRY AUXILIARIES 1929-1933

*HISTORICAL SOCIETY. PLACEMENT COMMITTEE. COLLEGES. WOMEN'S MISSIONARY ASSOCIATION. YOUNG PEOPLE. COMITY COMMITTEE.*

### MENNONITE HISTORICAL SOCIETY

#### REPORT TO CONFERENCE

Dear Brethren in Christ:—

With the other interests the Mennonite Historical Society is under the sign of the prevailing depression. It is very fortunate, however, for the historical cause, that no venture was entered upon entailing such liabilities which must now be met. The Society has no debts and is therefore under no pressure from that angle. As soon as it was realized that our country together with the rest of the world had entered upon stringent times, the promotion of the cause was positively confined to a pay-as-you-go basis. The historical material which has been accumulated has been deposited in a fire proof vault and the connected office room, owned by H. P. Krehbiel, and as the use of these accommodations is granted rent-free, no financial obligation arises from the safe storage of our historical collection. In passing it might be remarked here that

this collection is becoming quite voluminous and is crowding the capacity of the vault.

While the Society is faring reasonably well in a material way, the cause has suffered a great loss in that the Lord in His inscrutable providence has seen fit to take unto himself our faithful co-worker, Brother H. R. Voth. His translation came very suddenly and unexpectedly in the summer of 1931. He was then, as he had been for a long time, engaged in collecting historical material, labeling and cataloging the same. This work was done in the above mentioned office room, under an arrangement of part time service for the Society. The Society feels the removal of Bro. Voth as a serious loss to the Mennonite historical cause, as he was remarkably gifted for just such work, and was an inspiring enthusiast in the accumulation of a large collection, as also he was an indefatigable worker at the tedious task of co-ordinating and cataloging all historical matter. With all the friends of the history of the Mennonite church we lament the removal of our departed brother from the ranks of our historical co-workers. But we do not fail to treasure the valuable contribution which he has made in behalf of the historical interests of the Mennonite church.

The officers of the Mennonite Historical Society have deemed it advisable in view of the persistent depression, to allow the work to remain inactive until economic conditions improve.

The plan of the Western District Conference, to erect a Memorial Building, to be used primarily as a repository for the accumulated collection of the Mennonite Historical Society, was abandoned several years ago; that also on account of the depression.

Because of the importance of the preservation of historical material for the future of the church and the cause of Christ, it is the hope of those in charge of the Society to be able, under divine favor, in due time again to push forward. It may be possible to ally several interests which to the loss of our church, have lain dormant thus far. By such an alliance these several interests may be promoted with a minimum burden to any one of them, while a maximum advantage will accrue from each of them.

The policy will continue to be adhered to, to operate without

loading down the cause with a current expense which in the end might bring disaster to the cause.

Respectfully submitted,

The Board

By H. P. Krehbiel, Secretary.

## PLACEMENT COMMITTEE

1929-1933

Greetings:—

This is the first report on the attempt to provide a medium thru which churches might change pastors or ministers find charges.

Historically Mennonite congregations, being independent units, in this country largely found their spiritual leaders out of their own number, and these usually received no salary. This resulted in three things: 1) A lay ministry, i. e. not theologically educated; 2) A part-time ministry, since ministers had to provide for their livelihood; and 3) The plural system of ministry. — This system has some things in its favor, but add to it voluntary or compulsory migration, and consequent pioneer life and meager educational opportunities, and we have a fine basis for schisms if not for disintegration.

In the General Conference the trend has been away from the plural lay, to the single pay system. The latter is now practically exclusively in use in the Middle district and some other congregations. — But many congregations or groups are numerically too small or financially too weak to thus support a pastor; or they are not in sympathy with this method.

Where congregations acquire their ministers out of their own number and for life, there is no need for a Placement committee. It is where ministers are called for a limited time — in some instances for a year only — and are on part or full-time salary, that most changes occur.

Our Conference is composed of 145 congregations. In these there were 46 changes in the 4 years since the last session. Your committee had 18 written or verbal requests from ministers to help them find charges. Two of these were members of other

conferences. Seven of the 18 found places. Eleven churches consulted with us, and of these 6 found pastors.

The Committee has pursued the policy of waiting to be called on for assistance rather than that of offering its services where not directly requested. Occasionally mention was made of the Committee in the church papers. As a rule congregations and candidates probably turn to a placement committee only as a last resort. Since there is an overproduction of candidates for charges at present, it is likely that there are those who feel that your committee has not functioned properly. Formerly it was customary to attempt to regulate the supply of ministers by a church vote as to whether a member should have the church's endorsement to prepare for the ministry. This was a character and fitness test, but also a tacit promise that such candidate would later find employment at home or elsewhere. — It would be interesting to know how many of our ministers are serving congregations of other denominations.

The problem of the Committee is to find a minister suited to the needs of a church; or a church suited to the qualifications of a minister. For example: If a church requires the use of two languages, that eliminates all who use but one. Or if a church wants only part-time service for part-time pay, that eliminates others. Some churches want pastors with Bible school, others with College or Seminary training, or such with experiences. — In order to have the necessary information both from congregations and from candidates at hand, we have drawn up two Information blanks, one for candidates and one for congregations to fill and submit them as part of this report.

Recommendation:

1. That the Conference again elect a Placement Committee for the next term.

Question:

1. Would it be wise for our Conference to issue licenses to ministers or to recommend doing so to the District conferences?

C. E. Krehbiel, Secretary.



## RESOLUTIONS ADOPTED

18. Resolved, That recommendation No. 1 of the Placement Committee be adopted. It reads: That the Conference again elect a Placement Committee for the next term.

19. Resolved, That the Placement Committee bring to the Conference a definite recommendation regarding the question of licensing and granting of certificates to ministers at a later time as set by the Business Committee. (See No. 92)

Those elected to the Placement Committee were: H. J. Krehbiel, C. E. Krehbiel, M. Horsch, David Toews, J. J. Balzer.

## COLLEGES

### FREEMAN JUNIOR COLLEGE

August, 1933

Freeman Junior College was incorporated under the name of South Dakota Mennonite College on December 14, 1900. The school did not begin actual operations, however, until the fall of 1903. In 1921 the name was changed to Freeman College and a few years later to Freeman Junior College.

The inception of the college came in response to a feeling, existent among the Mennonite German-Russian immigrants who came to Dakota in the 1870's, that the German language should be maintained, and, that there should be some Biblical instruction. Along with these there soon came the demand for higher education. This led to the establishment of a normal course and finally a junior college course. Freeman Junior College now conducts a high school course, a normal course (both accredited by the South Dakota Department of Public Instruction), a junior college accredited by the University of South Dakota, and a well rounded four-year Bible course.

These courses are taken care of by a well-trained faculty of seven full time instructors, one half-time instructor, and an instructor in music. The average enrollment during the past two years has been in the neighborhood of 70 of which number approximately one-half were college students.

Since the establishment of the school approximately 400 students have graduated from various courses. These, for the most part, have gone to their respective communities and have become active workers in various vocations. Much of the progress that has come in the various Mennonite communities in the state can be traced to the wholesome Christian influence of Freeman Junior College. While most of the students have come from South Dakota some have come from the surrounding states including Montana, Nebraska, North Dakota, and Minnesota. It is a reasonable assumption that several thousand Mennonites in these states are in need of and can support an institution such as Freeman Junior College

J. D. Unruh

## REPORT OF BETHEL COLLEGE

August 23-30, 1933

Dear Brethren:

Even in times like these there are many reasons for gratefulness. In many respects Bethel College, as other institutions of like nature, has been, and still is, facing grave problems. One can, however, not look back without uttering a word of thanks, nor forward without giving expression to a word of hope, for our God is always an ever present help in time of need.

As known to all of us, Dr. J. W. Kliewer, after long and faithful service, resigned from the presidency of Bethel College with the close of the school year 1931-1932, at which time the writer was asked to assume the duties of this office. In this report we need not go back into the previous administration. "Other men have labored, and we have entered into their labor". This has always been an impressive word to me, but never as much as now, and especially so since Dr. Kliewer has not been well. Even this conference session he is unable to attend because of his physical condition. May our Heavenly Father speedily and completely restore his health again.

### I

In times like these the question comes up again and again as

to whether the church college in America has a future, and in our circles more particularly, whether our own colleges will be able to survive the depression. At a meeting held in Omaha last November, where some fifty denominational colleges were represented, discussing the serious situation of the Church-related colleges, the following expression was made:

"America has never needed the church-related colleges more than it does in this age of doubt, uncertainty and cross-current of opinion bordering on defeatism and despair. The Christian college never rested on greater faith and courage than today. . . Without the inspiration or religion, life will remain fragmentary and will not achieve the highest degree of productiveness. Consequently, education which omits religion or pushes it into the background cannot produce the kind of personality which the present age needs or the kind of civilization which makes for happy, healthful and harmonious living."

As to the question of present standing and possibility Bethel College has to survive, let me first quote Dean E. B. Stouffer of the Graduate School at the University of Kansas. In a letter of November 8, 1932, he says: "I am pleased to inform you that the University Senate, at its meeting on November 8, placed Bethel College upon the list of colleges fully approved by the University of Kansas. . . . This action by the University Senate was taken upon the recommendation of the Committee on Relations with Four-Year Colleges. This Committee considered the reports submitted . . . . adequate to justify the above action." Needless to say we were very grateful for this recognition.

On November 15, 1932, the Secretary of the Kansas State Board of Education wrote as follows:

"From my observation it is my impression that the Mennonite people are not only thrifty and industrious but are thoroughly progressive and ambitious to provide for themselves the things most worthy and needed to further their security and their contribution to society. I am sure, therefore, that it may be expected that the various groups of Mennonite people in this middle west section of the country will be able to maintain a four-year college fully recognized by the standard accrediting agencies of the

United States. It is my opinion that Bethel College is advantageously located and has a plant and basic equipment for such a college.

"If the Mennonite people will get squarely back of a program for supporting a standard accredited college, I have sufficient faith in their ability and determination to believe that a college could be adequately maintained and supported such as would be a contribution to higher education in the middle west and would at the same time serve the Mennonite groups of people to their supreme satisfaction."

These quotations naturally raise the question of bringing together the various Mennonite colleges in the territory west of the Mississippi River. Reeves, Russel, Gregg, Brumbaugh and Blauch in recent survey of thirty-five Methodist colleges in the United States came to the conclusion that the minimum church membership required to properly support a church college is fifty thousand. As near as we can figure out there are only approximately thirty thousand church members in all shades and divisions of the Mennonite church in Kansas and bordering states, and about seventy-five thousand west of the Mississippi River. Ten years ago Bethel, Tabor and Hesston each had a full four-year academy and a full four-year college course leading to the A. B. degree. Today Hesston gives no college work at all, but only academy work; Tabor gives academy work, but also still tries to give two years of college work although it is not accredited by the state; while Bethel has dropped its academy and is now the only full-year accredited Mennonite college in this area. Is the time at hand when we must begin to look at this whole area as the field for one standard Mennonite college and consistently but sympathetically work in that direction? The mutual developments of the larger possibilities of Christ's cause among our Mennonite groups stand before us as a great challenge.

## II

In recent developments there are a good many other encouraging features that one could mention. The city of Newton has been very friendly toward the college. The last two years the Newton



Chamber of Commerce has for the benefit of the college sponsored what they call a "Booster Banquet", charging ten dollars a plate. The net proceeds for the college each year amounted to over \$2,000.

Our Museum is taking on more importance. The number of show cases has now been increased to thirty-five. Much valuable Mennonite and other historical material has been and is being gathered.

Last year Bethel was one of two colleges in the state whose enrollment did not drop. We had a high grade and serious-minded student body. The depression seems to have brought parents and children closer together and it shows up in the general tone of the school. A number of our student groups are active in regular Christian service in town and the neighboring community. Although our fees have been greatly reduced, still a good many men as well as women students find it necessary to do light housekeeping in order to be able to stay in college.

A word of appreciation for the wholehearted consecration on the part of our faculty should also be inserted here. In spite of handicaps our faculty has shown a fine spirit of faith, courage, co-operation and hard work which will do much to carry Bethel through this crisis.

Perhaps a word should be said regarding the financial situation of Bethel College. Besides buildings and land, the college has an endowment fund amounting to about \$280,000. This invested capital with few exceptions is earning interest. Then there are about \$175,000 worth of pledges. Although recent conditions have caused some delay in the payment of these we still have reason to believe Mennonite pledges to be good. Over against these assets the college has a debt of over \$135,000 which causes us no little concern.

However, the great financial problem in recent years had been to get funds for current operating expenses. Our fiscal year ended August 1st and the accountants have just finished their audit for the past year. We are happy to say that according to their report Bethel is at least no worse off financially today than a year ago. During this year over \$18,000 has come in as gifts for the institu-



tion from more than 900 friends of the school. For all this we are very grateful.

From appearances the coming year may, however, be even more difficult financially for schools than last year was. In order to safeguard as much as possible against going into debt any further, it was decided that for the coming school year, 1933—34, the budget be based upon the actual income for that year. This meant a further all around reduction. We must balance the budget no matter how little the income may be. What such an arrangement will do to our faculty is a question. However, we feel confident that there will be found a large enough measure of consecration to the great mission of Christian Higher Education among our people so as not to impair our teaching staff too seriously.

Another part of our program pertains to the upbuilding of what might be called the morale and zeal of and for our college in the various communities of our constituency. A college cannot move faster than its constituency is willing and able to carry it. The college and the constituency are dependent upon each other, neither one has a future, or at least not as useful and glorious a future as it could and should have, without the other. Charity, relief work, and missions have come to be taken for granted by the people. For charity by way of the Red Cross or our own Relief organizations, and for Missions, home and foreign, every good member of our constituency has gradually learned to feel an inner compulsion to pray and give. This is not yet the case with Higher Christian Education. The former we must not neglect, but also gradually learn not to leave this other undone. To this end it is proposed that in each congregation or community a "Bethel Fellowship" be organized, composed of friends of the school and former students. Such a group could be helpful in various ways, such as interesting our young people to attend our own school, create a better understanding for the school as well as take definite steps toward its financial and prayerful support. To organize and work out the details of such a "Bethel Fellowship" throughout our constituency will take time, patience and effort, but the results in good-will, understanding and helpfulness between the church and

her school should be well worth any cost. Only a beginning along this line has so far been made.

In conclusion then, for the future our aim shall be:

1. Financially, on the one hand a balanced budget based on income, and on the other hand do what we can to increase our endowment and decrease our indebtedness.

2. To maintain high standards so as to meet the continued approval of the State Board of Education and the Kansas State University, and finally also regional standardizing agencies, on the one hand by raising the standard and quality of the faculty although the actual number may have to be reduced, and on the other hand by increasing the size of the student body.

3. To work for closer relationship, mutual understanding and good-will between the school and our constituency in a more definite and organized way, on the one hand by rendering needed services in our churches, and on the other hand by soliciting active consecrated assistance for the school.

4. Bethel aims to be a Mennonite institution. That is, in our whole set-up we definitely aim to build on the best elements of historic Mennonite traditions, characteristics, principles, attitudes and ideals. We recognize that herein alone lies our distinctive mission and our greatest opportunity as a college. We believe that Bethel College as a Mennonite institution can do more for young people coming from homes with Mennonite background than any other four-year college west of the Mississippi River. If that is not true, something must be radically wrong, either with the young person in question or with Bethel College and therefore must be corrected.

Important as the best elements of historic Mennonitism may be, it is still more important that Bethel aim to be a very definite, positive and constructive Christian college. Although that has always been the school's aim, this does not mean that there is no room for improvement along this line. Bethel is consciously striving to become more Christ-like. Christ-centered is our motto—a Christo-centered Board, a Christo-centered faculty, a Christo-centered curriculum, Christo centered extra-curricular activities, the entire life of the school as it pertains to individuals and groups to be permeated with the Christ spirit—all, in order to produce

Christo-centered persons out of the young people who subject themselves to the atmosphere of Bethel College, so that they may go forth as a saving and creative force for Christ among mankind. May God bless Bethel College and all our schools to that end!

Very respectfully submitted,

Ed. G. Kaufman,

President, Bethel College.

## REPORT OF BLUFFTON COLLEGE

August, 1933

Four years ago at the session of the General Conference at Hutchinson, Kansas, Bethel and Bluffton College, Freeman Junior College and Witmarsum Seminary were invited by resolution to report their work and activities to the Conference at its triennial sessions.

This is but just, inasmuch as these institutions are controlled by Mennonites and, in part at least, under jurisdiction of various Mennonite Conferences and all seek support from the General Conference as all seek to serve the church.

Bluffton College was founded by the Middle District Conference as Central Mennonite College in 1900. During 1913 and 1914 there came to it the opportunity to widen its horizon by a cooperative effort with other branches of the Mennonite Church. Since that time it has been known as Bluffton College and granted its first degrees in 1915. This cooperative effort has meant much to Bluffton College and to the Mennonite Church as well. While this cooperation has not been as fruitful as had been hoped for it is still a cooperative work. There are at this time members on the Board of Trustees from five different branches of the Church, although one branch has withdrawn which formerly officially elected members on the Board.

At this time the Middle District Conference, the Eastern District Conference, and the Central Conference each elect three Trustees. The Board itself appoints one each from the Defenseless Church, the Mennonite Brethren in Christ, and the Old Mennonite Church, all of whom are serving, although not officially representing their church. Three members are appointed by the Board at

large from the Mennonite Church and the Alumni elect three members. The President of the College and the Treasurer are exofficio members thus making a total of twenty members.

The College at the present time has a faculty of 24 members. Some slight reduction was made owing to the depression. On the whole, the turnover of faculty members has been very small.

During the year just ended the student attendance numbered 321 which was a drop from 360 of the year before. From 1915 to 1933 Bluffton College had graduated 642 students with the A. B. degree or its equivalent. Of this number 428 were Mennonites or exactly  $66\frac{2}{3}$  per cent. These graduates are found in 33 states and 6 foreign countries. 26 have gone out as missionaries, 26 as ministers, and more than 300 as high school teachers, 50 as high school superintendents or principles, and 1 county superintendent. Out of the 642 graduates more than 125 have earned some higher degree. About 40 have earned a doctor's degree, among which 19 or 20 are holding the Ph. D. degree.

This clearly indicates that these young people are filling places of leadership. But the question arises whether or not they are filling places of leadership in the Mennonite Church to the extent they ought to? If not, why not? Is the College at fault? Is the Church at fault? Or are the young people to blame? Personally, I have had a growing conviction that these splendid young people are not making the contribution to the Church they ought to make. Perhaps all share the blame. But this tribute I unhesitatingly pay to our young people: They will make a large contribution to the Church if they are given half a chance!

Perhaps the depression has some lessons to teach all of us. I am rounding out my 26th year of service at Bluffton College. There has never been a year without its problems. Perhaps these problems pertained more particularly to Mennonite educational work, or more particularly still to our own work. Today there exists an emergency that affects all higher education. All face this one question: If income in gifts, pledges, and tuition diminish, what can be done in the way of more economical administration to forestall by a long view a threat of serious impairment in the educational efficiency of the College? In other words, what must we



do to keep on doing good work and at the same time keep from going under, and save the life of the College?

At the time of the last Conference we were just at the end of a campaign for \$500,000. Before the campaign came to a close the depression struck and some who promised gifts were unable to meet their pledges. Today there is outstanding more than \$200,000. The large indebtedness that was to be paid off has thus not been decreased, but on the other hand, increased. Part of the gifts were given for specific purposes, for instance the splendid gift of \$100,000.00 by Mr. and Mrs. C. H. Musselman for the splendid Musselman Library which now graces our campus, and which was dedicated in June, 1930.

Not all gifts have ceased, of course. During the past year, that is for the year ending August 31, 1932, \$12,254.19 in new gifts were received, while for the year ending August 31, 1933, the gifts amounted to \$1595.35. In these two sums were included several small legacies, the largest of which was \$2000.

Perhaps this is an indication that we should stress more the matter of providing for our educational work through legacies, annuities, and trust. For the present year, which closes in the last of August, the aggregate of gifts has been much smaller, as already indicated.

Another problem the College faces during this crisis is the attendance of Mennonite students. According to Doctor Hertzler of Goshen College in his annual report on Mennonite Institutions, Bluffton College has led for a series of years in the number of Mennonite students in attendance. This year will probably not maintain that lead, as the Bluffton Mennonite constituency is so widely scattered and there are relatively few Mennonites within fifty miles of the College. The College had drawn others from near by, while Mennonite students on account of the depression have gone to Colleges nearer their own home, or they have not gone to college at all. The decline is noticeable especially in the smaller number of women students.

This indicates that the College must seek to maintain its character and standards for Mennonite students. Above all, a



church College must be Christian through and through. Otherwise it has no right to exist.

In this connection it may be well to state that during the past year a committee of the faculty appointed by the President has made a restatement of the aims of the College for this day and age which is as follows:

Bluffton College holds to the conviction that the ultimate reality is personal and spiritual and that the highest type of person is Christ-like in character. The aim of the college is so to inspire and direct young people of adequate preparation and worthy purpose that they may become strong and gracious personalities and sound Christian characters who will be qualified to make a wholesome contribution to human welfare.

These purposes are to be accomplished by providing students with opportunities for a wide and varied experience with natural phenomena and stimulating contacts with cultured and noble men and women of present and past, and with their achievements in human institutions, religion, science and art. Effort is made to teach young people to think clearly on problems growing out of their personal and social life, to cultivate within them a love for the truth and to train them to become active seekers for truth in a wide variety of fields in the firm conviction that the truth will set them free to realize their highest possibilities in character and in service to man.

The appreciation of beauty and harmony in nature and art and the love of goodness and justice in ethical conduct are promoted. Students are taught to exercise self-control in their personal conduct and are trained to cooperate with their fellows in student government and activities. They are encouraged to work with others for the creation of a new social order based on an appreciation of the supreme worth of the individual man and a sacrificial devotion to the welfare of society.

The college endeavors to surround youth with a spiritual atmosphere which will make it possible for them to obtain a vital religious experience that will send them forth as exponents of the Christian way of life to apply love to the solution of all social, industrial and international problems.

As a Christian institution, Bluffton College endeavors to train

leaders for the church who will not only appreciate her historic principles but will also be qualified to help the church fulfill her mission to our generation. In harmony with the ideals of her founders and the best religious thoughts of today, the simple life and the promotion of peace and goodwill among all classes, races and nations are emphasized.

All in all we ought to be profoundly grateful for the way in which the Mennonite people have stood by the college during these difficult years. Surely the Lord has blessed this work in the past and if we are true to Him in all we undertake in His name this blessing will not fail for the future.

Respectfully submitted,

S. K. Mosiman.

## WOMEN'S MISSIONARY ASSOCIATION

### MEETING AT BLUFFTON 1933

Another General Conference has been added to the list which now covers 73 years. The Women's Association again had two meetings: On Thursday evening we had our missionary program in the new Bluffton High School building. At the back of the spacious stage, which was beautiful in its hangings of gray and maroon velours and huge baskets and vases of flowers, sat the ladies' choir and in front sat Mrs. S. S. Haury the president, and Mrs. Edith Stiffler, Home Mission worker from Altoona, Pa.

During the singing of the first hymn, 18 Home and Foreign missionaries dressed in the costume of the people among whom they work, came on the stage and took seats. Mrs. Haury president and Mrs. Stiffler led in the devotional opening. The speakers, Mrs. Pannabecker, China, Mrs. Wenger, India and Mrs. Anna Neufeld, a Russian refugee were allotted 15 minutes each and in that time each one told of the urgent needs in the field in which she is particularly interested and each plead for help and especially for their people.

Between the addresses a ladies' choir of about 50 voices from the societies of the five entertaining churches rendered two beautiful selections and the whole assembly joined in the first verse of "Nearer My God to Thee" which was sung in all tongues represent-

ed—German, English, Russian, Chinese, Hindi, Cheyenne, Hopi and possibly others. The effect was grand and soul stirring.

The closing remarks and prayer were spoken by Fred Johnson, native Hopi worker of Oraibi, Ariz., after which Missionary P. J. Boehr pronounced the benediction.

At 9 o'clock on Friday morning we had our business meeting in the Methodist church. This being the first time our societies were to send proxies we feared a lot of confusion but found that getting the delegate certificates lined up really was not bad for the first time. There were, however, a number of societies who for one reason or another had not named any delegates or proxies.

There were several hundred sisters present. Mrs. S. S. Haury led the devotional opening and then turned the meeting over to the Vice President Mrs. J. E. Kaufman. After the minutes were read and accepted the reports of the committees were read.

As Mrs. Haury had resigned as president, after holding the office since the organization of the association in 1917 she was made honorary president by a unanimous vote.

The other officers and committee members whose time was up all succeeded themselves except the vice president who became president.

The election resulted as follows:—Pres., Mrs. J. E. Kaufman, Aberdeen, Idaho, 1 term; Vice Pres., Mrs. Selma Sommers, Wayland, 2 terms. Secretary, Mrs. R. A. Goerz, Newton, Kansas, 1 term. Literature Committee: Mrs. J. S. Schultz, Bluffton, Ohio, 1 term. Miss F. Luella Krehbiel, Clarence Center, N. Y. 3 terms. Sewing Supervisors: Canadian District, Mrs. G. A. Krehbiel, Drake, Sask., 3 terms. Eastern District, Mrs. J. R. Fretz, Lansdale, Pa., 3 terms. Western District, Miss Katie Schmitt, Halstead, Kansas.—Middle, Mrs. Menno Burkhalter, Berne, Indiana.—Northern, Mrs. P. R. Schroeder, Freeman, S. D.—Pacific, Mrs. D. C. Krehbiel, Reedley, Calif.

In an upper room in the church there was a very fine missionary exhibit in charge of Miss Martha Burkhalter and Miss Marie J. Regier, missionaries on furlough from India and China respectively.

The Literature Committee had samples of all its programs

and pamphlets in the registration room where they could be looked over and where orders could be taken.

The fine spirit of fellowship which prevailed and the encouraging reports from the fields of labor in spite of the shortage of money did much to give the sisters new courage and enthusiasm for the work and they went home with the conviction that they must pass on the enthusiasm to those who could not be there to enjoy the blessings first hand.

## WOMEN'S MISSIONARY ASSOCIATION

### EXECUTIVE COMMITTEE REPORT

Aug. 26, 1933

Dear Sisters:

Another Conference Term with its joys and sorrows, problems and difficulties, hopes and fears, blessings and chastenings in our Lord's service has gone by on the wings of time, never to return. And now we can only hope and pray that the time and efforts spent may help in some way to save souls for eternity. As we review the work of the past four years we can but thank God for all He has so wonderfully done.

As there have been only occasional opportunities for several of the members of the Executive Committee to meet in an informal way, the business that came up during the past four years was done almost entirely by correspondence.

**Appointments.** Two of the ladies elected as members of committees at the Hutchinson business meeting did not feel that they could serve, so the Executive Committee at once asked the one who had the next highest number of votes in each case to take the place. In this way Mrs. G. T. Soldner, Souderton, Pa., became Sewing Supervisor of the Eastern District and Mrs. G. A. Krehbiel, Drake, Sask., of the Northern District. During the past term a few more appointments had to be made—Mrs. J. R. Fretz, Lansdale, Pa., was asked to take the place of Mrs. Soldner when the latter moved out of the Eastern District, and Mrs. J. S. Schultz to take the place of Mrs. Jacob Quiring on the Literature Committee when Mrs. Quiring resigned on account of lack of time. In the spring of 1932, when the Foreign Mission Board, on account of the



rate of exchange with Canada, appointed Mr. J. R. Funk, Drake, Sask., as assistant treasurer your Executive Committee also appointed an assistant treasurer for our funds, namely, Mrs. G. A. Krehbiel also of Drake, Sask.

**Cooperation.** All planning has been done with the idea of encouraging closer relationship between the officers and committees, the individual societies, and the missionaries in the field. At the same time the expenses of the organization were kept at the minimum and the machinery as simple as possible, that all might work together more effectively. The wishes and rules of the Mission Board have been taken into consideration in our work and the cooperation in our work and the cooperation between the two organizations has been perfect. On several occasions two members of the Women's Organization were asked to attend the meetings of the Mission Board. Hearing the discussions of some of the problems was a great help to the Executive Committee.

**Sewing Decreases.** One great change that has taken place in our work during the past term was that the sewing for the mission stations decreased very rapidly. The reasons for this decrease are many and have been explained repeatedly by different missionaries, and can be further explained at this meeting if desired. Suffice it to say here that most of the missionaries have come to the conclusion that too much giving makes "rice Christians", or dependent Christians who feel that they have a right to expect some material reward for becoming Christians. The real object of mission work is to build up an indigenous Christian church that will be able to take care of itself and to continue when the missionaries feel that the time has come for them to withdraw.

**Sewing Supervisors.** The decreasing demand for sewed articles has done away with so much of the work of the six sewing supervisors that some of the other district work of the organization has been turned over to them and from time to time more will be added. This brings us up to the question of whether the name Sewing Supervisor should not be changed to something more fitting, for example, District Chairman, District Supervisor, or District Secretary. As these district offices become more and more the representatives of their districts, the question also arises whether



it would not be better to have them elected at their respective conferences instead of being elected by the women's general association meeting.

**Expenses of the Association.** From the time of our organization a small sum has been asked annually from every member of every society to meet the expenses of the organization. When the paper "Missionary News and Notes" was begun, this sum was doubled. Some societies have always paid their full amount (10c per member) others have paid it only in part, while still others paid some years but not in other years. Then there are societies in which a few individuals have paid regularly while others have paid nothing. In a few cases the amount asked for has been looked upon as the price of the paper instead of the amount needed to meet the combined expenses of the organization, and those who understood it that way did not feel that they personally had any obligation since they were not receiving the paper personally. Thus we could continue almost indefinitely, but these examples show that we should have a more definite understanding on the question of meeting our expenses and about the number of "Missionary News and Notes" subscriptions that may be sent.

**Girls Societies.** For some time it has been felt that the girls of our churches should have a better opportunity to become acquainted with our missionary work and to assist in the same. So far no working plan has been tried but we would like to get an expression from this meeting to see whether the societies would favor the plan of having the Executive Committee appoint a Secretary of Girls Junior and Intermediate Societies, whose duty it would be to try to arouse missionary interest among our girls and if possible to organize them into missionary societies. This could, of course, best be done with the help of the adult societies who could, if they cared to, appoint a leader from their number. The secretary, with the help of the Literature Committee and the representatives from the six districts, could assist the adult leaders of these groups of Girls in working out programs appropriate for the different ages and conditions in the various churches; could help them find ways of raising money or of doing handwork which might be used in some home or foreign mission station, and could

in general be of assistance to them in solving problems that might arise.

**Packers.** The Literature Committee and Sewing Supervisors will give their own reports but we must not overlook the work that has been done by the sisters who had charge of the packing and shipping to India. Mrs. Eli Luginbill, Berne, Indiana, has sent the things that came from east of the Mississippi every year and at first Mrs. S. S. Haury, and later Mrs. E. P. Ruth of Reedley, California, packed and sent the things that came from the societies west of the Mississippi. From Mrs. Ruth's report we see that in 1926, sixteen boxes (3600 lbs.) were sent from the western coast and the freight on this shipment amounted to \$183.43. As I write this I have not received Mrs. Luginbill's figures, but they undoubtedly too ran high. In keeping with the decrease of sewed garments, we find a decrease in the report of the packers. In the past four summers Mrs. Ruth sent 2386 lbs., 1077 lbs., 707 lbs., and 430 lbs. valued at \$1400.00, \$192.91, 126.73, and \$53.47 respectively.

**Missionary News and Notes.** Our paper, Missionary News and Notes, has been published regularly in both English and German from September to June during the past four years. The number of subscriptions has increased from 428 in September 1929 to 1586 in June 1933. About two-thirds of this number are English each month. As one of the main objects of the paper is to keep as many of our women in touch with missionary activities as possible, one subscription is sent to every women's society in our church, whether any payments are made or not. The paper is also sent free of charge to small groups of women where there is no organized church, to hospitals, college libraries, girls homes, homes for old people, etc., and to all missionaries. During the past term the addressing and mailing (as second class mail) has been done by the printing office, which besides making less work for the editor, comes cheaper than it would to send the papers in open envelopes as was formerly done.

As editor, I would like to express my personal thanks to all those who contributed articles, letters, reports and bits of news. In this way the missionaries and society members can be a help to

each other. I would also at this time like to express appreciation for valuable help of Sister Hillegonda v. d. Smissen during the past two winters in assisting with the translating. Until she had the misfortune to fall and break her hip last May she was always anxious to help in spite of her advanced age. All her life she has been deeply interested in missionary work and the women of our church have benefitted through her untiring zeal in the different phases of the work, and especially also through the "Frauenecke" (Women's Corner) in the Bundesbote which she edited for our association for about 15 years. "Woman's Work", the corresponding page in the Mennonite, had several editors but was discontinued with the beginning of Missionary News and Notes, as it was felt that the new paper now filled the need. During the past winter Mrs. Sara Richert helped with the German translations and this also has been much appreciated. May God reward these sisters for their willingness to help in the furtherance of His cause.

**Recovery.** Sister Hillegonda is probably known to more mission society members than any other sister of our conference and they will be glad to know that she is still improving and is now able to be up part of the day, and with assistance is even able to walk a short distance.

During the past few years, our president Mrs. Haury, has gone through an illness which has caused her much pain and suffering. We are thankful that she is so much improved that she can be with us today.

The president of the Foreign Mission Board, Dr. J. W. Kliever, has also gone through a period of sickness and enforced rest. Many prayers have gone up for these leaders in our work by individuals and by whole societies and God has raised them up. For these answered prayers we thank Him and pray that their recovery may become complete.

**Missionary Exhibit and Women's Missionary Program.** The arrangement of a missionary exhibit to be held during the coming conference was put in charge of Miss Martha Burkhalter and Miss Marie J. Regier, missionaries on furlough from India and China respectively.

**Questionnaires and Worksheets.** Annual Questionnaires were

sent to all societies and unorganized groups as usual. The societies have, since the last session, also been asked to fill out worksheets at the close of each fiscal year instead of reporting on the work of the whole term just before the conference. This plan had the advantage of getting more accurate reports and also of distributing the work of the committees over the years instead of compelling them to complete it in the few weeks immediately preceding the conference. Just a word of appreciation to those who filled out all the blanks that were sent them just as requested. Because not all blanks were filled and some not even returned, it is impossible to make a full and complete report of all societies and their work. During the past two years some societies have discontinued holding meetings; some have disbanded and in a few cases two societies have combined and formed one society. This year questionnaires were sent to 198 societies and groups in the United States.

**Canada.** Last year when the preparatory work was being done for the business meeting at Bluffton, questionnaires and credential cards were sent to 125 larger and smaller settlements in Canada, most of which have "Kraenzchen" or Mission Circles. On account of their system of very large congregations under one bishop or elder, each having a number of "Predigorte" (preaching places) it is a difficult tedious task to get into touch with the mission circles. Because such a small per cent of the questionnaires were returned, the report on the work of the Canadian societies is very incomplete. We know though that most of them get at least a small sum of money as a thank offering each fall, the greater part of which is now generally sent to their starving relatives and friends in Russia.

Our heavenly Father does wonderful things for his workers in these trying days—yes, the God who blesses the mission is the God of the impossible and makes His work to advance even in time of greatly lessened income. We as mission workers, however, should not cease to work and pray that the income should increase for there is still so much to be done and there are so many debts to be paid. Our every gift, as God enables us, will be a blessing to the work whether it be one dollar or more. Let us, therefore,



in the midst of the present confusion and stress not become discouraged but strive toward the one great aim of the church which is to be missionaries of the gospel and thank God, that as women, we too are privileged to have some part in bringing the light of the gospel to those in darkness.

### RECOMMENDATIONS

(1) Missionary News and Notes. Resolved, That one subscription of Missionary News and Notes shall be sent free to every society as heretofore;

That any member of a society that has paid its dues of 10 cents per member annually be entitled to one subscription of Missionary News and Notes, if she asks for it;

That members of societies that have not paid their dues in full shall pay the regular subscription price printed on the paper.

(2) Secretary of Girls Societies. Resolved, That the Executive Committee be empowered to appoint a Secretary of Junior and Intermediate Girls societies who shall in cooperation with the officers and committees of the association, try to further missionary interest in this department of the work.

The Executive Committee

Mrs. R. A. Goerz, Sec.

### YOUNG PEOPLE'S REPORT TO CONFERENCE

August 23-30, 1933.

The Young People's Committee of General Conference arranged the program for three sessions of the Conference, Friday evening, August 25 and Saturday morning and afternoon, August 26. The early morning prayer meeting on Saturday was led by Mary Borne-man, a member of the Y. P. Committee.

The meeting Friday evening was inspirational in nature. The theme was "From Mountains of Vision into Valleys of Service" based on Matthew 17:1-9. The meeting opened with the playing of a number of church hymns by a string quartet under the direction of Wilhelmine Bixel. A sacred drama entitled "Whom Jesus Loved" was presented by a group of Bluffton young people. It was directed by Prof. B. D. Smucker of Bluffton and portrayed a scene of the early Christian Church with the Apostle John and the



women who followed Jesus as the characters. After a consecration prayer service and a selection by a men's chorus an address "A Vision of God—The Source of a Life Purpose" was given by Prof. S. F. Pannabecker, formerly a missionary to China. Following this a paper by David Wedel "What Contributions Will a Youth with such a Purpose Render the Churches of our Conference?" was read.

Dr. E. G. Kaufman, President of Bethel College, was heard in a powerful and challenging address. He spoke on the theme "Wanted: Two Thousand Young Mennonites" based on II Kings 18:23. He spoke about our great Mennonite heritage and our opportunities. We should not be ashamed of our name nor of our heritage, we should be proud of it. We should strive to live up to our principles of Peace, The Simple Life and a Vital Belief in Jesus Christ.

The benediction was pronounced by Rev. A. M. Fretz, the oldest active pastor of the Eastern District Conference.

Saturday morning was the Sunday School Program in charge of the Board of Education with Rev. A. S. Rosenberger, presiding. The papers for the most part were prepared and presented by young people. The first by Vivienne S. Musselman was on "Teaching Peace in the Sunday School." Rev. P. R. Schroeder spoke on "Sunday School Standards", after which Walter Temple discussed "Closer Cooperation" both between church and school as well as between schools. The last paper was written by Emma Ruth, on "Those not now connected with the Church." All of the papers brought forth a spirited discussion. One resolution was passed: **Recommended**, That each church of the General Conference hold a series of evangelistic meetings between this date and Easter 1934.

The groups then separated into five smaller divisions. At these five simultaneous conferences the subjects and leaders were as follows: Family Worship—Walter Temple. — Loyalty to our Churches and Schools—Rev. Philip Wedel. — Peace—Rev. C. J. Landes. — What Shall our Young People Read?—Ferdinand Wiens. — Coordinating the Work of our Young People in the General Conference—Mary Borneman.

For an hour these groups considered various phases of the subjects presented, after which the entire company reassembled and one member from each group gave a report of his conference.

As a result of these discussion groups the following recommendations were adopted at the business session which followed:

1. Recommended, That we continue our interest in and our support of our Young People's Retreats and that we strive to have an exchange of delegates between the various Retreats.

2. Recommended, That the young people use "The Mennonite" more freely, acquainting themselves with General Conference activities and contributing reports of Retreats and other Young People's work.

3. Recommended, That the churches consider the importance of electing at least one person under thirty to represent the congregation at General Conference.

4. Recommended, That each member of the Young People's Committee submit to the Secretary of the Committee an annual report of the activities of the young people in his District.

5. Recommended, That there be two representatives on the Committee from Canada because of the large area covered by this District.

6. Recommended, That the Committee be empowered to secure the services of a part-time travelling secretary.

The election of a new Young People's Committee followed the report of the nominating Committee. Those elected from each District were:

Pacific—D. D. Eitzen, Chairman.

Northern—Walter Gering.

Western—Vivienne Musselman.

Middle—A. R. Keiser.

Eastern—Mary Borneman, Secretary-Treasurer.

Canada, West—Henry Harder.

Canada, East—C. H. Tiessen.

The meeting was closed with prayer.

## COMITY COMMITTEE

1933

The 1929 session of Conference created a committee, given the name Comity Committee. The work assigned to this committee is to seek cooperation and fellowship with other related Christian

groups. A report was read by M. Horsch, a member which offered several recommendations. These recommendations were adopted. They read:

Resolved, a) That the Conference again elect such a Committee, and b) That this Committee work jointly with the Executive Committee of the General Conference and like committees of any other Conference.

Those elected into this Committee were M. Horsch, Lester Hostetler, A. M. Fretz.

The name of this Committee after this is changed from Comity Committee to Church Unity Committee.

## CHAPTER XXIX

### DIAMOND JUBILEE

1935

#### INTRODUCTION

The Diamond Jubilee of the General Conference is history. Ardent hopes and fervent prayers have been fulfilled, and new courage to face the future with God was inspired. Expression of this faith was crystalized in the oft-sung "Conference Hymn"

O, have you not heard of that beautiful stream

That flows thru our Father's land?

Its waters gleam bright in the heavenly light,

And ripple o'er golden sand.

O, seek that beautiful stream—

Seek now that beautiful stream;

Its waters, so free, are flowing for thee,

O, seek that beautiful stream.

It required no small amount of courage on the part of the two churches at Los Angeles and Upland, Calif. to undertake to be hosts of the Conference. However, they did it very acceptably and

the blessings were mutual and many. The conference meetings were held in the Upland church and the Sunday and evening meetings in the large Chaffey High School auditorium, which had kindly been put at our disposal free of charge.

It might be stated here, for future guidance, that lodging and breakfast were furnished in the hospitable homes of Upland at 75c per person per day, and that other meals were served in the church basement at 25c to 40c, and at the church all the orange juice one wanted to drink was on tap free.



FIRST MENNONITE CHURCH, UPLAND, CALIF.  
GENERAL CONFERENCE HELD HERE IN 1935.

The Immanuel church in Los Angeles celebrated its 25th anniversary and was anxious to make closest contacts with the Conference and its spirit; hence the Y. P. evening meeting, on August 9, right after the close of the conference session, was held in the Immanuel church in the city. And the meetings continued there to the evening of August 11. The next 5 days the first Y. P. Retreat of the General Conference was held at Camp La Verne with a registration of over 80.

On Saturday evening August 3 a preliminary meeting was held at which kind words of welcome were addressed to the delegates and visitors by L. J. Horsch of the Local committee, the Mayor of the city of Upland, Dr. Weber of the Chaffey High school board, the secretary of the Upland Ministerial Association, Rev. Engle

and these were responded to by the conference president, P. R. Schroeder. A girls' choir supplied special music.

As has been customary, every morning a half-hour prayer service was held. These were very well attended and left their exalting impression upon the business meetings. The Spirit's leading was earnestly sought.

### SUNDAY, JUBILEE DAY, AUGUST 4.

After the prayer service at 8 o'clock at the church, led by J. M. Regier, the morning worship service, and the other meetings of the day, were held at the Chaffey auditorium.

The vice president, C. C. Wedel, presided and made the introduction. Then J. J. Balzer spoke, stressing Missions, and H. J. Krehbiel stressed Publication and Education.

At the historical meeting in the afternoon the secretary, C. E. Krehbiel, presided. The main speakers were C. H. van der Smitsen, P. R. Aeschliman and David Toews. J. B. Baer unfortunately could not be present but sent a kind letter, which was read.

The following letters from India, China, Germany and Paraguay were read by the chairman:

### FROM THE MISSIONARIES IN INDIA

To the General Conference of Mennonites of North America assembled to celebrate the Diamond Jubilee.

We greet you in the name of Him who through the sacrifice of Himself drew us unto this bond of fellowship!

Fellowship and cooperation in Christian service belong to the fundamental principles of this Conference. That this service from the inception of the Conference centered in Missions should today certainly be a cause for genuine thanksgiving, because it indicates that the churches joining it were alive to the supreme command of our Lord and that there was in them a measure of the abundant overflowing life.

Your India Mission—it is really the Lord's Mission—is an arm of this service, and we—the workers—are glad for the privilege of having a share in this magnificent work. In spite of our mistakes and sins and failures God has added His blessings, and there are diligent Christian churches today in this field of endeavor in this vast country of India. The same objective that was



before you when you sent out the first missionaries, and which we know is before you still, is also before us, your representatives, and if anything, is more clearly visualized than ever before; and so we consecrate ourselves anew to be used of our Lord as He pleases for the salvation of souls in India, the land with the teeming millions.

We hereby want to express to the Conference our appreciation for its courageous support, both financially and by prayer; for the great confidence shown its workers; and for the brotherly love evinced to missionaries on furlough. And to the Mission Board in particular we want to say how much we appreciate its splendid cooperation when it might have ruled; its patience with us when we were impetuous in our requests; and its ready insight, though the field of work was far away.

There is every reason to be of good courage. Even though in older Christian lands some are openly turning away from Christ—on the great mission fields of the world multitudes are coming to Him, and in our own field, too, the Lord is mightily reviving His work. Let us **consecrate ourselves afresh with new zeal**, one and all, that He may do a mighty work in and through us for the extension of His most wonderful Kingdom on this earth, and prepare His saints for the second coming of the Lord Jesus Christ.

The Staff

Per P. W. Penner, Secretary-Treasurer.

### GREETINGS FROM THE CHINA MISSIONARIES

To The General Conference in Session at Upland, California,  
August, 1935

Dear Brothers and Sisters in Christ:

"Oh magnify the Lord with me, and let us exalt His name together." Ps. 34:3.

As you meet in Conference these days we would join you in 'magnifying the Lord' and in 'exalting' His name for the way He has blessed the work of our Conference at home and abroad during these many years. We would look with you into the future to face the new challenges that lie ahead. May the Lord guide you in all your deliberations and plans for a forward movement and

abundantly bless you in your days of fellowship with each other and with Him.

As you consider the needs of foreign Missions you will also think of our China Field. We want to praise the Lord for the way He held his protecting hand over His own here during the past; for keeping away forces that might have prevented us from spreading the Gospel during the recent restless years. We praise God for the steady, though slow, advance of His kingdom; for an ever increasing number of consecrated native Christian leaders and for the wide, wide open door on every hand.

The Lord has richly blessed the work. Church membership has grown to over 1200, with an addition of 550 enquirers and many more scattered everywhere through the field who show a friendly interest in the Gospel. One of the greatest encouragements that has come to us in the past few years is the spiritual growth of the church members. There is a growing number of volunteer workers and a manifest desire on the part of the Christians to yield to an inner urge to witness for Christ.

Another interesting sign, at large, are the many revivals in places where Christian work has been carried on for a longer period of time, and the Gospel has already taken deeper root. Many of these have come about through native leaders who are on fire for God, and one blazing soul sets another on fire. We feel the effects of these movements in our field and praise the Lord for the work of His Spirit.

Much, however, remains to be done. Matth. 9:37. 38—"the harvest (truly) is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that He send laborers into the field." As this Conference meets there are only seven missionaries on our China field with a population of 2,220,000. There are about 4,700 villages, which means that there are 3,500 more villages than we have Christians. This means 670 villages, or a population of 317,143 to every missionary here. What a large parish! Should each missionary visit these people in his parish at the rate of five families a day it would take him 36 years to visit each home once. What a vast unreached multitude we have in our field, and what a challenge to Christian men and women who wish to consecrate

their lives to missionary service. We are facing an immense task—an impossible task—which however becomes gloriously possible through Him who said, “Go ye . . .” “I am with you.”

We thank you heartily for your cooperation in this great task. May the Lord bless you richly for the support that you have given and for the sacrifices that you have made during these years of depression so that the work could be carried on. Pray much for all of us and the native Christian leaders so that all may be made spiritually adequate to meet the needs of folks in their soul hunger; that we might carry the work on to the glory of God and the advancement of His Kingdom.

It warms our hearts to think of you gathered together for this Jubilee Conference in California. Our common interests, our common desire to see the glory of the Lord and to hasten the coming of His Kingdom will give joy to pray for you as you gather in your daily meetings. That the Holy Spirit be present in power and make the Conference a happy, blessed one is the wish of your

China co-workers and fellow heirs in Christ.

Signed, W. C. Voth, Mission Chairman

Frieda N. Sprunger, Mission Secretary

Weierhof, Germany, July 11, 1935

General Conference of the  
Mennonites of N. A.

At Upland, California

Dear Brethren:

For the session of your “Diamond Jubilee-Conference” from August 3. to 10. at Upland, California in the Name of the “Conference of the South-German Mennonites” I extend hearty fraternal greetings with the wish that the Lord’s richest blessings may attend all of your discussions and decisions for the well being of our valued Brotherhood and the upbuilding of His Kingdom through Christ Jesus.

At the same time may I extend a hearty invitation to the World Conference, that is to be held from June 29 to July 3 (1936), in Amsterdam, Elspeet and Witmarsum in Holland.

In brotherly union

Chr. Neff.

**Friedensruh, Fernheim, Paraguay**

**Dear Associates in Faith:**

With joy we welcome the 75. anniversary festivities of the General Conference. Though, unfortunately, we are not in a position to make any material contribution, nevertheless we agreed in our Church Board that we wanted at least to appear as guest, if it is not too late; however, not in person, but in the form of the enclosed photograph.

We wish the Jubilee Conference God's richest blessing and well being, and greet you with 1. Corinthians 15:58: "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

**Joh. Teichgraef,**

Leading minister of the Fernheim Mennonite Church.

Letters were read from N. B. Grubb and A. M. Fretz. Brief words were spoken by J. C. Mehl, C. Hege, H. P. Krehbiel, S. S. Baumgartner and H. H. Quiring.

The program for the evening was changed somewhat, the Communion service being postponed to Monday evening and the whole Sunday evening being occupied by the Jubilee Choir of about 70 voices and the address by E. G. Kaufman as indicated in the appended Program.

**HOPI GIRLS ATTEND JUBILEE**

One of the high lights in this Jubilee session was the fact that, through the efforts of kind friends, a choir of eight Hopi Indian girls could be brought by Missionary J. P. Suderman and wife to this session. The girls now sang two numbers: The conference hymn: Ich weiss einen Strom, in Hopei; and "It's a sweet, tender story. . . The names of these girls are: Ethel Jenkins, Fernena Jenkins, Mayfa James, Isabella Homewytewa, June Roe Lomayeswa, Alberta Mootzka, Norma Mootzka, Margaret Lomavitu.

**MONDAY MORNING, AUGUST 5**

**The Opening Service**

At 9 o'clock Monday morning, August 5, the vice president, C. C.

Wedel, announced the song "I need thee every hour", and at the conclusion read Romans 12:1-12 and offered prayer. For the text for the conference sermon, the president, P. R. Schroeder, chose the words "Take Courage" in 2 Chronicles 15:8. Here the king and Israel were told that God would be with them if they remained true to Him; that they should therefore be strong, take courage and do their part. That is the challenge to God's people today. The enemies are: War, Liquor, Nicotine, Vile Movies, Lust, Sabbath desecration, Rationalism instead of Revelation, God defying nations. It is Christ versus Nietzsche.

After the Lord's Prayer and two numbers by the Junior choir of the local church the conference session was declared opened.

The statement made by the Special Committee appointed by the Executive Committee to solicit funds was as follows:

## OUR DIAMOND JUBILEE

### How Shall We Celebrate It?

1. By Thanksgiving. Let it be, first of all, a Call to Prayer! The fact that our General Conference is permitted to celebrate its 75. Anniversary in 1935 is cause for rejoicing and thanksgiving, for praise and prayer, for meditation and devotion, for self-examination and humility, for a spiritual revival and renewed consecration. — May it be to us a matter of Faith and Trust in God who is able to perform what He has promised. (Rom. 5:21)

While much remains to be done and much has been done but feebly; yet the Lord has visibly blessed the efforts put forth in His Cause. However, there is much yet to do. He wants us to give praise and rejoice because of past blessings; but we must also prayerfully look ahead—must face the future hopefully with the Lord.

Our deep gratitude for the past will surely please Him.—But will it, can it also please Him fully if we appear before His Altar with lip-service and loaded down with financial debts—with unpaid vows—not having brought to His store-house the whole tithe, as Good Stewards should?

The Prophet Malachi wrote:

Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah



of hosts, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it.

2. **By a Thankoffering.** Let us prove the Lord! Let's plead His promise! Let's make this an occasion for a consecrated thank-offering. We have debts. And surely it will please the Lord and inspire us mightily if all of these debts are completely wiped out when we gather to celebrate our Diamond Jubilee. Let's make this a prayerful goal and all join hearts and hands to do it! If it is done spontaneously without undue urging from without it will be doubly blessed. To this end, who will volunteer to bring a Real Sacrifice—to contribute a thank-offering to a Special Jubilee Fund?

3. **A Jubilee Fund.** The Executive Committee of the General Conference has approved this project and has named the undersigned a Committee to present it to you.

The purpose of this Jubilee Fund is:

a) To pay off all debts of Conference Boards, so we may celebrate our Diamond Jubilee free from debts.

b) Any remainder is to be a Permanent Jubilee Fund, the income from which is to be used for conference work as the Conference or the Executive Committee may determine.

c) As always, donors may, if they wish, say that their gifts are to go for some specific cause. Otherwise they go into the Jubilee Fund.

d) All gifts for the Jubilee Fund are to be sent to the Conference Treasurer, Karl A. Richert, Newton, Kan. Send yours now on Blank below.

e) Any and all gifts, small or large, will be thankfully received. It is desired that just as many as possibly can may have a share in this thank-offering. Give as the Lord has prospered you.

In the Master's and your service,

The Jubilee Committee

C. E. Krehbiel, Sec'y General Conference, Newton, Kans.

Mrs. R. A. Goerz, Sec'y Women's Mission Ass'n., Newton,  
Kansas

H. J. Krehbiel, Chairman Publ. Board, Reedley, Calif.

D. D. Eitzen, Chair. Y. P. Com., 722 E. 79th, Los Angeles, Calif.

## HOLY COMMUNION

On Monday evening at 7:30 delegates and visitors, numbering 525, met in the Upland Mennonite church for the first time, since 1861, to celebrate at a General Conference the Lord's Supper.

The Ladies' Choir sang "Holy, holy, holy. . ." and the pastor of the church, L. Hostetler, spoke the invocation. Then the congregation sang "When I survey the wondrous cross . . ."

P. E. Whitmer read from John 15 and led in a fervent prayer followed by "Peace, blessed peace. . ." sung by the Ladies' choir.

Now the congregation sang the first stanza of "Ich weiss einen Strom" in German and the third and fourth in English from our Hymn book.

John P. Klassen of Winnipeg gave a short Communion sermon, using as text: "Und er nahm das Brot," etc. from Luke 22. (This sermon was published in the Bundesbote of Sept. 3, 1935.) And after the song "I need thee every hours," Lester Hostetler spoke on Acts 2:42-47, "And they continued steadfastly, etc. . The communion table symbolizes fellowship. Things we have in common are: Belief in God; Belief in Christ; Common experiences; Sorrow; Imperfections. The hymn "O sacred Head" was sung.

The Conference president, P. R. Schroeder, read from Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and 1 Cor. 11:23-29, and blessed the Elements. Then he passed them to the pastors of the entertaining churches, L. Hostetler and D. D. Eitzen, and these passed them to the chairmen of the six district conferences and a deacon of the local congregation, and these waited upon the communicants.

After another hymn the benediction was pronounced and thus a very impressive service, that knit all of us together in memory of Him who died for us, but lives again that we might live, climaxed the Diamond Jubilee session of the Conference.

## REPRESENTATION AT THE CONFERENCE

The attendance upon this Jubilee Conference session was not as general as might have been expected. The total number of member churches then was 156. Of this number 133 churches were represented by delegates, there being 236 delegates with a total of 991 votes.

## NEW CHURCHES RECEIVED

### THE COMMITTEE ON ADMITTANCE OF CHURCHES

has considered and examined the applications of the following churches and hereby recommends them to the General Conference of Mennonites in session at Upland, Calif., Aug. 3-9, 1935. The churches are:

1. Redmoon Mennonite Church, Clinton, Okla., 42 members;
2. Cheyenne Mennonite Church, Custer, Okla., 55 members;
3. First Mennonite Church, Madrid, Nebr., 50 members;
4. Janjgir Mennonite Mission, India, 145 members;
5. First Mennonite, Schafter, Calif., 24 members;
6. Grace Mennonite, Dallas, Oregon, 41 members;
7. Grace Mennonite, Albany, Oregon, 61 members;
8. Smith Corner, East Freedom, Pa. (Secretary's Note: This church joined in 1914, and the name should not have been handed in to the committee by the Home Mission Board.)

J. H. Epp

A. W. Friesen

David Toews

A. R. Keiser

# CHAPTER XXX

## EXECUTIVE COMMITTEE REPORT

1933 to 1935

To The General Conference

Greetings:

The customary number of minor matters came to the Conference secretary and could be disposed of without burdening the whole Committee and hence need not be reported here.

However, two problems were brought before the Committee by conference boards, namely:

1. The Board of Publication desired aid in solving their debt problem. It was stated that creditors would be satisfied if notes were signed by Board officers, and the Executive Committee was asked to and did sanction this. But later the Board officers thought the conference trustees ought to sign these notes. The Trustees have not been signing such obligations and demurred. (See pg. 71 of 1926) Finally the Board officers signed, and in order to help liquidate this and other conference debts the plan of starting a Jubilee Fund was presented and heartily approved by your Committee. The outcome of all this will be reported by others.

2. The Board of Home Missions asked the aid of the Executive Committee in solving the problem facing the Chicago work. The Board asked for authorization to sell the church property. The Executive Committee, however, was not agreed on such action and happily another solution was found as will appear in the report of this Board.

and distributed to the churches free—2 for each vote. Since not

3. As per conference resolution the Minutes were again printed as many are needed in the German as in the English, we had 1200 made with both languages and 900 in English only.

4. Upon recommendation of the Sanatorium Committee the Upland Sanatorium property was sold. A condition was, that the

money taken from the Endowment fund for current expenses be put back into this fund. (See pg. 299 of 1923) But the amount of this fund was not stated and not clearly shown in available records. Through correspondence an agreement was reached with the Sanatorium Committee, that the amount of this Permanent Fund be set at \$20,000.00 and so reported to Conference for approval, thus releasing some accumulated funds for purposes named in the proposal to sell the property.

5. Resolution 38 of 1933 instructed the Executive Committee to name a committee which was to "work out a plan for systematic giving for all conference needs." This committee met at Berne, Indiana and then submitted a plan which is made part of this report, and is as follows:

#### REPORT OF THE COMMITTEE ON SYSTEMATIC GIVING.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."—Mal. 3:10.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there shall be no gathering when I come."—1 Cor. 16:2.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who shall give you that which is your own?—Luke 16:11-12.

Following is the Conference Resolution adopted in Bluffton, Ohio in 1933: "We recommend, that the Executive Committee of the General Conference appoint a committee who shall work out a plan for systematic giving for all conference needs." We interpret this resolution to mean, that ways and means shall be devised to secure necessary money to carry on all our conference work. This we believe would imply a revival of the spiritual life of our people which would cause them to consider themselves as stewards of God.

Taken literally, this resolution would include all our treasuries,



but we must differentiate between them. Altho the Publication treasury has a debt now, it will not need continuous help, yet it may need occasional assistance. We hope that the Jub'lee Fund will pay the present debt. We herewith heartily endorse the Jubilee Fund campaign.

Since the Board of Education and the conference Trustees have presented no problem in the past, they are for the time being omitted from our plan of distribution. Our chief problem therefore is that of the two mission boards, as far as permanent provision of funds and their distribution is concerned. We feel as other denominations do, that the matter of fixing a ratio for distribution between the two is very difficult.

Since the Foreign Mission Board has passed the following resolution: "Resolved, that we employ a secretary on full time, and invite the Home Mission Board to join in this undertaking, and that we so report to the General Conference," we propose that we also have a common treasury, and that the ratio of distribution of missionary gifts between the two boards be about three parts for Foreign mission to one part for Home mission, because that has been the approximate ratio of the recent past.

The door must be left open for designated gifts, either for foreign or home mission. As to special gifts they can be made in the future as in the past. However, the boards prefer that special gifts be made for such needs that are included in the budget.

Since in spite of the most careful expenditures by the different boards deficits may occur, we recommend that five per cent of the gross receipts shall be set aside as a stabilization fund, which may be used to cover the deficits in any treasury in the Conference. The Executive Committee is to determine the distribution of this stabilization fund.

As we have stated in our introduction, and as our conference resolutions from 1926 and 1933 recommended, we urge all our members to tithe, not in a legal spirit, but in a spirit of gratitude to God "for his unspeakable gift" (2 Cor. 9:15). Repeatedly churches report that when they tithed they received remarkable blessings, both spiritual and financial.

We therefore recommend that our mission boards send one

or more men to visit all our churches, that they present to the churches in a definite way the scriptural claims and the practical working of stewardship of self, service and substance, and to cause people voluntarily to pledge themselves to this Christian mode of living. Since the following covenant plan has been found very helpful in similar campaigns, we recommend its adoption by our mission friends:

“Trusting in God and accepting his challenge (Mal. 3:10)

I hereby pledge thru my church one-tenth of my income for a period of one year, beginning \_\_\_\_\_ for the Lord's causes. Unless providentially hindered I will attend church each Sunday and bring my offering (according to the system of my church).

Signed \_\_\_\_\_

Date \_\_\_\_\_ Address \_\_\_\_\_

The men visiting the churches are to conduct one or more services in each church. For the defrayal of the expenses connected with this work, every church is asked to take up a free-will offering, which is to be sent either to the joint mission treasurer, if the plan is accepted, or to the General Conference Treasurer.

We recommend that literature in pamphlet form pertaining to missionary information and stewardship be printed for free distribution among the churches. The expense to be paid out of the common treasury. As a beginning of such literature we recommend the following pamphlets: “The Belmont Covenant Solves The Financial Problem”, by Charles Hadden Nabors, and “The Scriptural Basis for Systematic Giving,” by Rev. P. H. Richert. These are to be published in both languages. Other pamphlets may be added from time to time as the mission boards may determine.

Respectfully submitted,

Signed

Chairman, P. H. Richert  
Member, E. W. Baumgartner  
Secretary, J. M. Regier.

6. A “Manifesto” on Peace received by the Secretary from the International Mennonite Peace League, Holland was given to the chairman of our Conference Peace Committee for such action as said committee deems wise.

7. In May, 1935 Bro. J. W. Kliever felt constrained, because of failing health, to resign as member of the Board of Foreign Missions. The resignation was accepted, but as the conference session was so near the Board was informed that unless so requested the vacancy would not be filled by appointment.

### RECOMMENDATIONS

1. That the Conference by rising show its appreciation of the long and efficient service rendered by Bro. J. W. Kliever as member of the Board of Foreign Missions.

2. That the Plan for Systematic Giving be received for discussion, and, if found acceptable, that it be submitted to the churches for a referendum vote before final adoption.

3. That the Minutes and Reports of this session be printed and distributed free (two for each vote) and that the churches be requested to send in to the Conference treasurer a free-will offering to cover expenses.

4. The Ladies' Mission Societies of the Conference are a very active and greatly appreciated force in carrying on the conference work. They have been holding their business meeting on an afternoon while the Conference was in regular session, but find this unsatisfactory as they must thus miss part of the session. We therefore recommend, that at the next session of Conference, if suitable arrangement can be made, the Business Committee provide a place for the Ladies' Mission Society business meeting on the regular conference program, allowing about two and one-half hours for same.

5. That the Permanent Sanatorium Fund be fixed at \$20,000.00, (consisting of the following: Deed of Trust \$7,600; Promissory Notes \$6000; and Cash \$11,800); and that the Trustees be empowered on the basis immediately to carry out the stipulations of 1923, page 299 in disposing of the accrued interest on this fund. (Res.

# CHAPTER XXXI

## FOREIGN MISSION

1933 to 1935

### REPORT OF THE BOARD

Dear Conference:—

We open this jubilee report with a passage from the first mission conference, and church conference for that matter, held by the Christian church in Jerusalem 1900 years ago:

“Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.” Acts 15:12.

Barnabas and Paul, the senior missionaries of all time, here gave the first Foreign Mission report. May it be the key note to this Jubilee report.

While that first report was not a jubilee report as far as the Christian church and missions was concerned, it was nevertheless given in a kind of jubilee year, as far as the Christian era was concerned, namely in the year 50 A. D. And above all, the spirit of it was a jubilee spirit, as the report shows. It ends with “They rejoiced” (v. 31).

May this rejoicing in the Lord and His work be the key note today, all the more so, because this conference has from the beginning been a mission conference more than anything else, missions having been the prime motive of its organization 75 years ago, both Home and Foreign Missions. If the angels in heaven rejoice over sinners who repent, how much more should we rejoice over the 3481 sinners who have repented in our five foreign mission fields! Yes, may our conference be a rejoicing conference as that first one was. That is, after all, the chief purpose of a jubilee celebration, to rejoice and find out more and more why we should rejoice, and so increase our joy, and thereby increase mission interest. After that first conference in Jerusalem 50 A. D. missions

expanded by leaps and bounds, because the doors were made wide open for the Gentiles to come in. Had it not been for that, where would we all be to-day? The Holy Spirit Himself put His seal of approval in a special way upon that conference, as he undoubtedly will on this one if held in the same spirit of rejoicing over God's leading in missions, and in the spirit of corresponding praise and thanksgiving.

To this end it seems proper and necessary, that this report contain a retrospect of both the home base and the foreign fields, and that this retrospect be more in detail and lengthy than usual, also for the purpose of later reference.

In line with our key verse we have asked our senior missionaries on the five fields to send in a survey of their respective fields, which form the main part of this report, mostly in their own words, and appear a little later in this report.

#### OUR PRESENT WORKING STAFF.

The number of missionaries is almost the same as two years ago. We reported then 64. One of these has died recently, namely Valdo Petter, who passed away on May 6th, 1935. He was sick only two days. Pneumonia developed so rapidly and fatally evidently on account of anaemia, which the physician found when he arrived. Our sympathy goes out to the bereaved. This leaves 63 white missionaries, but we should perhaps add here the first three native workers in Arizona who also have charge of mission stations. Namely, Bro. and Sister F. A. Johnson, Tuba City, and Daniel Schirmer, Hotevilla, taking the place of Sister Schirmer there. But she is still on the station serving as Post-Mistress. This makes a total of 66. Eleven of these have been at home on furlough (half of them on extended furlough) and five have just recently come home from India, namely, Dr. and Mrs. H. E. Dester, Rev. and Mrs. J. R. Duerksen, and Lorette Lehman. Three are on the way home from China, Bro. and Sister S. J. Goering and Sister Frieda N. Sprunger. This makes just now 16 on furlough, but four, or perhaps six, are scheduled to return this year.

A number of mission friends have made it possible by special



gifts for Bro. and Sister R. Petter to take their first furlough trip home to Switzerland.

The health of the missionaries has on the whole been good, thank the Lord. But Bro. and Sister S. J. Goering have to come home on account of health. Mrs. W. F. Unruh's health also has not been good. Mrs. H. J. Kliewer's health is better than it was two years ago. Mrs. J. P. Suderman, Arizona, Miss Helen E. Nickel, India, and Miss Martha Burkhalter recently underwent successful operations. Mrs. F. A. Johnson, on account of health, had to move from Tuba City to higher level, Oraibi.

From nearly all fields calls have come for new young recruits. And we are glad to report that the Lord is raising them up, so that in a few years a number will be ready. During the past year seven new mission candidates have been accepted by the Board, and are now in school preparing for the work. The long depression during past years was discouraging to this effort to gain new recruits, which largely accounts for the fact that they are not ready now on short notice to go out, else at least four would have been sent out this year, two to China, and two to India.

#### LIST OF DECEASED MISSION WORKERS.

As a jubilee record it seems proper to add here a list of all those mission workers, who have died during the past 75 years. Mrs. G. A. Linscheid, Canton, Okla., kindly furnished this list (including a few names of those connected with the work, though not employees).

1887—April 2. Mrs. D. B. Hirschler, nee Lizzie Welty.

1888—Jan. 4. Daniel Krehbiel, Central Mission Treasurer.

1889—Jan. 19. Mrs. H. R. Voth, nee Barbara Baer, Darlington, Okla.

1890—May 27. C. J. v. d. Smissen, Secretary F. M. Board.

1890—Sept. 6. Rev. D. B. Hirschler, missionary, Cantonment, Okla.

1893—Dec. 7. Benj. Eicher, member F. M. Board.

1895—Feb. 15. J. H. Oberholzer, member F. M. Board.

1895—Oct. 16. Heinrich Richert, member F. M. Board.

1896—April 8. Mrs. Anna Haury Ledig, nee Hirschler, Cal.

1899—March 23. Mrs. Anna (J. A.) Funk, Cantonment.

1901—May 6. Mrs. H. R. Voth, nee Martha Moser, Oraibi, Ariz.

1903—Dec. 7. Rev. M. S. Moyer, member of the Mission Board.

1906—Jan. 3. Mrs. P. A. Penner, nee Lizzie Dickman, Champa,

India.

1907—April 13. Christ Schowalter, member F. M. Board.

1907—Dec. 8. Rev. P. Balzer, member of the Mission Board.

1909—April 30. Rev. Chr. Krehbiel, member of the Mission

Board.

1909—Sept. 28. Jacob S. Moyer, member F. M. Board.

1910—March 10. Prof. C. H. Wedel, member of the Missions

Board.

1910—July 31. Mrs. R. Petter, nee Marie Gerber, Cantonment,

Okla.

1912—April 15. Annie Funk (Titanic disaster) missionary,

India.

1913—Febr. 11. Mrs. J. B. Epp, nee Nettie Harms, Los Angeles,

Cal.

1913—Dec. 26. Rev. A. B. Shelly, member of Mission Board.

1914—April 20. Rev. C. J. Frey, missionary, Oraibi, Ariz.

1914—May 8. Rev. David Goerz. Man of school to train mis-

sionaries. Died in Los Angeles, Cal.

1915—May 26. H. L. Weiss, missionary in S. A.

1916—April 15. Rev. J. S. Krehbiel, Geary, Okla.

1916—May 30. Mrs. C. H. Wedel, nee Susie Richert.

1920—April 12. Rev. Noah Burkhalter, missionary, India.

1920—April 19. Mrs. Christian Krehbiel, Halstead, Kans.

1920—Sept. 8. Gerhard P. Ledig, Alta Loma, Cal.

1922—Sept. 12. Alfred Heap-of-Birds, Interpreter, Clinton,

Okla.

1923—March 10. Mrs. M. Horsch, nee Ottilie Dettweiler.

1923—Nov. 16. Rev. S. F. Sprunger, member of Mission Board.

1923—Nov. 16. Rev. S. F. Sprunger, member of mission Board.

1924—Jan. 1. Annette Williams, adopted by Miss Agnes Wil-

liams, Cantonment.

1924—Febr. 8. Henry Schmutz, Upland, Cal.

1924—March 19. I. A. Sommer, Berne, Ind.

1928—Jan. 5. Rev. A. S. Shelly, member F. M. Board.

1928—April 21. Jacob H. Richert, Newton, Kans.

1929—May 19. Dr. S. S. Haury, our first missionary, Upland Cal.

1930—Febr. 30. Salome Loganbill, Fortuna, Mo.

1930—Nov. 14. Mrs. Katie Hirschler Von Steen (nee Ruth), Beatrice, Nebr.

1931—June 2. Rev. H. R. Voth, our second missionary, Newton, Kans.

1932—June 15. J. G. Regier, member of Mission Board, Newton, Kans.

1933—Jan 22. Mr. J. H. Schmidt, Gotebo, Okla.

1933—Jan. 22. Robert Hamilton, native helper at Cantonment, Okla.

1933—March 16. Mrs. J. S. Krehbiel, Nee Ringelman, Geary, Okla.

1933—Aug. 8. Mrs. J. D. Jantzen, nee Louise Jansen, Hillsboro, Kansas.

1933—Aug. 22. A. S. Voth, Newton, Kansas.

1933—Oct. 25. Rev. H. D. Penner, member of Mission Board, Geary, Okla.

1934—Mar. 30. Mrs. J. J. Kliewer, nee Helena Schmidt, Newport, Wash.

1934—June 13. Dan Kirchhofer, Dalton, Ohio.

1935—Jan 2. Mrs. J. W. Kliewer, wife of Pres. of Mission Board, Newton, Kansas.

1935—May 6. Rev. Valdo Petter, missionary, Ashland, Mont.

Note to above list:—Space forbids to make special honorable mention of all who have deserved it, but one such mention we must make. It was overlooked last session of this Conference to give special recognition to Bro. J. G. Regier's long and faithful service as treasurer of the Board. He did this heavy work gratis.

#### OUTSIDE RECOGNITION OF THE TYPE OF WORK DONE BY OUR MISSIONARIES.

To the glory of God, who gave us our workers, and to the encouragement of our mission friends something on this subject should be included in this report, in spite of the expressed wishes

from among those concerned, that this should "not be preached to the Conference".

The American Bible Society has given missionary Petter special recognition by a write-up for his outstanding accomplishment in translating the New Testament into Cheyenne.

Bro. John Thiessen, India has received the following words of recognition of his work as educational missionary in India (especially at Birra) by the Government Inspector of Schools who visited Birra in April, 1934:

"The progress made on new lines and with modern methods is very creditable to Rev. Thiessen and his staff. If this steadiness and progress is maintained, this school will have helped much in giving rural education, by way of example, the much required lead and direction."

That Bro. P. A. Penner has received a second silver medal from the King of England, has already been mentioned in P. W. Penner's report. The special type of buildings for the lepers, as planned and put up by the Penners, has been accepted as model for others.

Bro. Moyer has developed a type of work around Basna, that has turned the eyes of all Mid-India on our mission field, since this type of work has spread throughout our entire mission field. Bro. Moyer was asked by the Disciples of Christ Mission to go up into their Gond field 200 miles away, and in cooperation with Rev. G. H. Singh put on a demonstration teaching campaign. This was in the heart of Central India, on a mountainous plateau, 32 miles from Jubbelpore.

Rev. Singh is Chairman of the Committee on The Indian Church, and in his report to the Mid-India Christian Association he said: "We should like to place on record the very definite contribution which Mr. S. T. Moyer of Basna is making in his area. The article published in the India Witness, Sept. 7th, 1933, should be read by all church members."

M. J. Shaw, leader in the Disciples of Christ church, grown gray in mission service, expressed himself about this article as follows: "I thank you for the article "The Self-Supporting Church at Basna", appearing in the Indian Witness. I think it is the best

and finest article I have ever read, written by a foreigner or any Indian Christian.

In China missionary E. G. Kaufman received special recognition by the Government for outstanding service to the country in the educational field. A special messenger from the Governor came 50 miles to bring him a medal.

(If any one thinks that such words of recognition should be held back altogether, we call attention to Paul's example, who briefly mentions by name outstanding servants and their service. We could mention many more names, but the above are selected on account of their recognition by outsiders.)

*INDIA*  
A SURVEY OF THE INDIA MISSION  
1933-1935

By P. A. Penner.

I am submitting these notes in compliance with a request from Bro. Richert, Secr. of the F. M. Board. May I, by way of introduction, jot down a few items in regard to our Mission in India with which friends will, perhaps, be familiar? They pertain to past history and present conditions.

Our India Mission was started in 1901. The first two couples landed on Dec. 9, 1900. The mission area, located about 400 miles from Calcutta on the way to Bombay, and comprising about 5000 sq. miles, has a population of not less than 650,000 in 2500 villages and towns. Five stations, counting the Champa medical Station and the Champa Evangelistic Station as one, have been opened. Including the congregation in the Bethesda Leper Home, we have six main congregations, exclusive of those in the villages.

Viewing the work as a whole, it can be stated quite positively that with the exception of having been compelled to close a number of village schools and the consequent loss of a number of teachers, the activities of our Mission have not greatly suffered (by the depression). Indeed, appreciable progress has been made. Voluntary evangelistic service on the part of Indian Christians has greatly encouraged us. We thank God for this. Yes, the number of Mission paid workers decreased, but those that continued to work



with no, or almost no pay, silenced their opponents who continually say: "You preach, because you are paid for this. It's your job." The Bible School has continued its work, and its students have had ample opportunity to put into practice what they had received in the school. Together with the missionary they taught and sang the gospel in the surrounding villages. The foundation of village churches has been laid with a view to establish self-supporting, self-governing, self-propagating churches. At two of our main stations, Basna and Korba, pastors have been ordained, who now bear the main responsibilities of their respective churches. (Jan-jgir has had a Pastor for many years, I am speaking of recent times.)

Progress in other direction has been made. In spite of the stringency our Anglo-Vernacular schools are well on their way to give our young people a vocational education in order to fit them for village life, and not only to manufacture "soft collar job-seekers" or "quill pushers". Industries like mat weaving, cloth weaving, tailoring, carpentry, etc. with tools so simple that these can be made for a few Rupees, are taught, so that our young people can, with initiative and thrift, make a living, and add to the economic uplift of the village in which they will eventually make their home. I must not forget to mention farming. Much of this, as we'll as fruit culture, is experimental as it should be. Boys are taught the selection of the best seeds adaptable for certain kinds of soil, the use of fertilizer, method of productive sowing and irrigation etc., etc. In a word, improved farming is the aim of the boys school. Fruit growing, especially orange culture, has just begun. Call all this social service, if you please, but unless we help our young people on their feet, economic feet, if you please, we will lose them. Obviously, our Mission cannot and ought not to support every Christian.

Now what about the future? To make positive statements is extremely hazardous. I venture to say this, in view of impending constitutional changes in India in the near future. Government Departments, now under British Officials, will become transferred subjects, i. e. given over to Indians. What then is the outlook for active, aggressive Mission in India under the Reforms. As a whole,

the outlook is not one to cause uneasiness. Let me quote from a recent article in the *Missionary Review of the World*, entitled, "India at the Cross-roads":

"What then is the outlook for Christianity under the Reform? Some view the future with fear and apprehension. When once the protecting hand of Great Britain is removed, will India tolerate Christian propaganda? Will not the proud spirit of Brahmin assert itself and sweep away the last prestige of the white man's religion?

"Such thoughts are born of fear. For ourselves we have faith in God. In the first place it must be remembered that after two centuries of struggle, Christianity is now firmly planted in the soil of India. It is no longer an exotic. The seed has been sown far and wide, and already there is a rich harvest. With six million Christians won from every race and caste and religion in that great land, with her schools and colleges for the education and training of Christian leaders, with a vast army of Indian workers set apart to Christian service and pushing out into every bazaar and market place, with an Indian Church, strong and aggressive, rapidly growing into self-support and self-government, Christianity is well prepared to take her place as a vital force in the life of the Nation that is to be. In a message from the All India Conference of Indian Christians recently assembled in Moradabad, we find this encouraging statement: 'We entertain no fears concerning our place in the Dominion which is in the process of formation.' " Here then are statements that are optimistic in outlook, though not exactly a prophecy.

But looking away from the conditions of India as a whole, and from its condition after reforms will come into operation, I personally believe,—and I think that all of my fellow-workers would share my belief—that the future is as 'bright as God's promises. Why? 1. Because of what our enemies say. The Arya Samaj (a fanatical society and bitter enemy of Christianity) recently issued a tract entitled: "India Awake". In this tract there appears a statement something like this: 'Do you know Hindoos, that every day 435 Hindoos turn to Christ, that the number is probably larger?

2. The Mass Movement of South India, where whole sections

of Hindoos become Christians, is moving our way. We can report of one village where 20 families are seriously considering of coming to the Lord Jesus Christ.

3. Because of a restlessness apparent among all classes, with the exception of the Brahmins. This is predominantly true of the Sat Nami Chamars. In recent years numerous large conferences have been held at which certain reforms within the caste were accepted, which clearly indicates that these people are dissatisfied with their religion, and hence seek improvement of it. The pity of it is that these people are merely trying to put a new patch on the old garment. The rent will be greater. May the Lord hasten the day when this caste will admit this.

4. As already stated, voluntary testimony is coming more and more to be looked upon by our Christians as one way of expressing that life which is found in Jesus Christ only. To verify this, I may state that in the Bethesda Home 134 lepers came to the Lord during 1934, and I ascribe this wonderful result to the testimony of our lepers in the power of the Spirit. At every prayer meeting our unconverted lepers are remembered.

5. Lastly, the Lord Jesus Christ has not sent us here on an errand, the outcome of which means defeat,—no, a thousand times no. It will be victory in spite of all shortcomings of the Indian Church and the fierce opposition on the part of the Christians.

Much more could be added to substantiate that, humanly speaking, we have little reason to look with fear into the future or become discouraged, but I have already passed the one thousand word mark in this article. Therefore in conclusion. If harvest is coming, as we believe that it is,—or at least that the door will yet remain open for further aggressive evangelism—then, please, send us workers, but none other (even though sent for special work) than those that are evangelistic through and through. India needs much, 'tis true, but nothing more than God revealed in Christ Jesus.

This brief report is written on a beautiful mountain top, Octacamund, South India. Last week a spirit filled man from England spoke to us twice per day on the theme, "The Gospel of the Glory of Christ". II Cor. 4:4. In all his messages he stressed the need of telling all our non-Christian friends that we preach a resurrect-

ed and glorified Christ. Nothing less. Mr. Patterson summed up much of what he said by saying: "India needs healing, yes; it needs education, yes; it needs economic uplift; but above all it needs God as presented in Christ the complete and final revelation of God." To this we say Amen. We want men and women with such a conviction, experience and message. I think that over 35 years in India ought to give me, a right to an opinion.

And now, may God's richest blessings rest upon you at this diamond jubilee of our conference. May the spirit of God brood over the deliberations of each session. May he bless the Chairman, and all officers of the conference, the members of temporary and standing committees and all delegates and visitors. And while you are enjoying sweet fellowship, please, do not forget those who are often lonely. Pray for your missionaries everywhere.

With cordial greetings I am

Yours in His service

P. A. Penner.

## STATISTICAL INFORMATION FROM INDIA

By P. W. Penner, Janjgir.

The India mission was started in 1901 as a result of the relief sent by our conference (during the great famine) in the form of a ship load of corn etc. It is now (1935) in its 34. year, graced with 20 missionaries on the field and 6 on furlough in America. From 1900 to 1929, 37 missionaries entered the India field, three of whom have died: Sister Elizabeth (Dickman) Penner (Mrs. P. A. P.) in Calcutta January 3., 1906; Sister Annie C. Funk on the ill-fated Titanic April 15., 1912; Noah L. Burkhalter April 12., 1920, Champa (Typhoid). Of the missionaries' children Linda Penner died Sept., 1905, Anna Marie Unruh August, 1932, both at Champa. The last three are buried at Champa. 1931 Paul Isaac died on the way home from India, was buried in Italy.

Bro. and Sister P. A. Penner, and Bro. and Sister J. F. Kroeker opened the work in 1900, the former founding Champa, and the latter Janjgir, 1901. 1906 Bro. and Sister P. J. Wiens and A. C. Funk arrived. The former founded Birra station 1911, 25 miles south of Champa. 1908 Bro. and Sister P. W. Penner arrived at



Janjgir, also Anna P. Braun. 1909 Bro. P. A. Penner returned from his first furlough with his second wife (Martha Richert). 1913 Bro. and Sister E. B. Steiner arrived at Janjgir. 1909 Bro. and Sister C. H. Suckau arrived and founded Korba in 1913, 25 miles north of Champa. 1920 Bro. and Sister S. T. Moyer arrived and founded Basna in 1923, 35 miles south of Birra. 1919 Bro. and Sister Noah Burkhalter arrived. 1919 Sister Martha Burkhalter arrived at Janjgir. 1921 The Sisters Loretta Lehman and Clara L. Kuehny arrived at Champa. 1921 Bro. and Sister F. J. Isaac arrived at Champa. 1921 Bro. and Sister John Thiessen arrived at Birra. (Boys' school is here). 1924 Sister Mary Y. Burkhard arrived, also Bro. and Sister P. A. Wenger. 1925 Dr. H. R. Bauman and wife (Dr. Ella Graber) arrived at Champa and together with Sister Lehman opened up the Medical Station close by the railway, three-fourths mile north of Champa (mission station). 1926 Bro. and Sister J. R. Duerksen arrived at Korba. 1927 Dr. H. E. Dester and wife (Hilda Reusser) arrived at Basna, and opened up a medical work there. Also Sister Augusta Schmidt arrived. 1928 Bro. and Sister W. F. Unruh arrived at Janjgir, and opened up a Bible school there, 1930. 1929 Helen E. Nickel arrived at Janjgir, Girls' Boarding School named after Annie C. Funk, who had started it. 1929 Sister Johanna Schmidt arrived, and after language study taught in the Bible School.

What has been achieved?

The Leper Home at Champa, which began with two lepers in 1902, has grown to be one of the very finest and most appropriate leper centers in India with 526 inmates, of whom 333 are Christians. These operate a Sunday school with 13 teachers and officers. Enrollment 523. The church is alive to soul winning, relief etc. Bro. P. A. Penner, the Superintendent, has received two medals from the government as acknowledgement of excellent service.

There are 24 Sunday schools with complete Indian officers and teachers staff of 109, and an enrollment of 1,615, mostly from non-Christian homes. The C. E. S. have 257 members, Bible Union 45, primary schools 546, middle school 104. Over a dozen have



graduated from the Bible school, and are now in Christian service. The six organized churches have elected a mission board, sent out 6 missionaries, and make converts. They have also their own conference. They provide their children with better education, they support 8 in middle schools, two in colleges, one in normal training, eight in vocational schools, two in handicraft, three in medical colleges, three in nurses training.

In spite of the great poverty of nearly all of them, the collections last year (1934) amounted to \$1,541.92.

The seven churches grow in self support. Three support their own pastor. Total membership is 1310, besides 81 who live here but as members elsewhere. The Christian families have 195 yet unbaptized children, who can be counted into the Christian community, which totals thus 2,286, about  $\frac{3}{8}\%$  of the total population. On the average there have been two baptisms every week in our mission from the beginning. Now, of course, it is more. Last year (1934) alone 141 baptisms took place. The nearest to what may be called a mass movement occurred at Basna in 1920 when 93 souls were baptized at one time, and in 1934 seventy-one lepers were baptized in one day. There are 44 leper helpers, and many volunteer lepers who try to get their fellow lepers accept Christ.

There are 6 dispensaries in operation in our mission, besides the two hospitals at Champa and Basna, which registered last year, 1934, some 13,044 patients, and a large number treated were never registered. In-patients were 882. There are now three missionary doctors and one Indian lady doctor with other help consisting of 16 men and 7 women. Recently two Indian Christian doctors opened up work at Champa.

## CHINA

1933-1935

The latest news from China is, that the present government has at last succeeded in suppressing bolshevistic uprisings sufficiently to give that much torn country the longed for peace, as far as open hostility of this enemy is concerned. Praise the Lord! Serious as the trouble with Japan is, missionaries have never been

half as much concerned about this as about the bolshevistic war and banditry.

In spite of the rather depleted staff on our mission field in China, the work has continued and prospered. But it would very likely have prospered more with a full staff of workers. Unforeseen circumstances were mostly responsible for the present accumulation of furloughed missionaries here at home. Bro. and Sister S. F. Pannabecker are scheduled to return this fall, and Dr. C. L. Pannabecker and wife before their furlough is over, possibly. There is a call also for young new recruits, and the return of other missionaries on furlough is under consideration. The staff in China deserves special credit for the little complaint they have made about this situation.—As for the other fields, we have also asked that the senior missionary in China send in a survey of the work there for this Jubilee report.

## CHINA MISSIONFIELD SURVEY

By H. J. Brown

1933-1935

**Retrospect.** When we remind ourselves how the China Mission was started in the year 1909 as a one man mission, and continued for five or six years with missionary H. J. Brown and wife as foreign staff, and a few Chinese helpers working the Kai Chow station in preaching the Gospel, healing the sick, and running a Boy's Boarding School, until finally the General Conference Foreign Mission Board took over the work and slowly increased the staff until it reached the size of 18 missionaries and over one hundred native workers, with foreign dwellings for the Americans in Kai Chow and Tamingfu, four large church buildings, and a number of smaller buildings for worshipping at other places, a Boys' and a Girls' High School at Kai Chow with smaller schools scattered throughout the field, also a Bible School and a fairly well equipped hospital at Kai Chow, and groups of Christians organized at seven places, with inquirers coming daily, and supplied with funds as we needed them for carrying on the extending work, it seems that the mission's golden age lies in the past. Mind you, this all was before the evacuation in 1927, and before the World War.

During the nationalistic war in 1926 to 1929 there was a sudden halt and then a turn for the worse. The missionaries were called out from the interior. Many Christians were afraid, and others were so full of material hopes for their country and themselves, that they grew cold towards the church, others even antagonistic toward church and mission. It was a dark period indeed. The missionaries had all left the field. Some went on furlough and others waited at Tientsin, none knew whether they would be permitted ever to return and continue their work. Even mission property was occupied and used for military purposes. Most of the missions were robbed and looted. The damage was large, both material and spiritual.

In the latter part of 1928, however, things began to change for the better. Some missionaries could now permanently leave Tientsin and return to the field, and in 1929 even others returned from furlough. This was done after the Chinese leaders had voted favorably for all missionaries to return to the field for continued work. The missionaries were quite fully decided, that a new mission period should begin, in which the native Christians should have a large "say-so". The co-operative plan and constitution were to have the necessary changes and were to be put in effect at an early date. For this very purpose the Mission Board and the Chinese Conference jointly elected a committee. However, to the deep regret of the majority the differences of opinion in regard to the constitution were not bridged over but augmented, so that organizing was delayed for about two years. In the mean time changes in our way of working and means of turning over responsibility to the Chinese churches had taken place. The churches were being helped to become independent. The Mission largely discontinued its educational work, turning the graded schools over to the organized churches at those places, and giving up the country schools, for the Chinese government was beginning to establish schools, everywhere. In theory this left only general evangelization and hospital or medical work in the Mission's hands. So finally even the co-operative plan as set forth in the constitution was considered out of date and dropped. The Mission continued, but instead of controlling the churches and the schools, it aids them financially

and otherwise, but leaves the governing of them largely to the churches themselves.

**Present Conditions.** Some churches do well, but others show little growth in numbers or in spirituality. There are between 1200 and 1300 members in all, but to our regret many have not vital experiences and can hardly say: "For me to live is Christ". Others, individuals and groups, are growing in grace, and develop Christian manhood. Hindrances are many, but oppositions are few. The doors are open everywhere. The Christians favor mission schools, and realize the need of church schools. The whole field has an independent Junior High School run by a well educated staff, under an all-field Board, James Liu being the principal. The school has 110 students. There are five Theological Seminary graduates as teachers in the Bible School, and as preachers in the larger churches, and a still larger number of Junior H. S. graduates. Of the local Bible School graduates there are not a few.

The flood caused a great setback in hospital work, reducing the district by one half. The death of Dr. Chai, and the leaving of Dr. C. L. Pannabecker for a well deserved furlough also contributed to the slump. But thank God, Dr. Bai is doing good work, and Dr. Hu will join us in July. We have reorganized, and things begin to pick up. The flood has gone down, and things look brighter. The hospital and outstation clinic is doing good work, even without a foreign doctor. But a well trained foreign doctor is very necessary for the hospital and the foreign staff. Again the school of nursing is training young people, who after graduation are sent out to serve their own people either under this hospital or other supervision.

The Chinese churches have not yet a conference, much as we have wished and prayed for it. This makes it difficult at times to obtain Chinese opinion on important matters. But the churches have some fellowship among each other. Spiritual growth is noticeable in many ways. They also have fellowship with the churches in the League of Christian Churches. Interest in Bible study and revival meetings shows desire for spiritual things.

**Outlook Into the Future.** At present there are no signs that changes might be before us. The present order is not of our own



choosing, nor that of our Christians, nor is it ideal by any means: but it has developed of the situation, and it is meeting the needs possibly better than a carefully laid out plan could do.

It also is elastic enough to be practical. All depends now upon the missionary in charge. If he is wise and knows how and how much to turn over without making the work to suffer too much, it should be a success. Since our missionaries before were not agreed on the method of organization and further, since the Chinese were also not agreed among themselves, and finally, since the Chinese Conference and the Mission could not come to an understanding, it seems far better now to let the reorganization plan rest, so as not to raise up again former differences; but at the same time with less words and in a different way give the Chinese Christians all the authority that they can possibly shoulder with its responsibility, yet for many years to come they will want American-friend-missionaries to be with them. They need them materially: for even if the churches that are being established now should grow and become truly independent, they will not be able to carry financially the schools and the hospital, nor will they be strong enough for some time to carry the Gospel to the whole people for the neglected regions far away from any church. Last but not least, they very much need them spiritually. They need an older sympathetic brother to whom to go with their problems. Besides, there is always much work that the qualified missionary can do, and somewhat better than his Chinese colleagues.

This then brings us to the question of missionaries, their number and qualifications. Any one at all acquainted with mission work can see at a glance, that the few missionaries that we now have left on the field, are not half enough to meet the needs of the mission with six counties and two million people waiting. For the reason of the depression we have been contented with having fewer, but the work and the missionaries themselves are mostly suffering. Much that should and would be done is thus left undone, and at the same time we are overworking the missionaries that we have. On several it is greatly telling, while others already have been advised by doctors to go home to America immediately. Are we gaining by saving a few hundred dollars, but working to death



our experienced missionaries, that have the language and know the people? Is it not time to insist that a missionary's place is on the mission field? Then besides those that have to go on sickleave, we have others that very soon will have to retire, having reached an age that does not permit strenuous work. Should not new missionaries be sent out in time to learn the language well before they are called upon to take over responsibilities? Yes, and more, these should all have a good preparation. Being a college graduate does not qualify them for the position. They must also have Bible training in a Theological Seminary or Bible School. Give them ample time to learn the language well before they are put to work. Now is the time to pray, to plan and to act! One more word for the close: Thank God, He has been very good to our mission. The missionaries are all true Christians, standing squarely upon the Word of God. In spirit and doctrine there is perfect unity. And this is the kind of new missionaries that we ask for. Missionaries that are twiceborn men, and love Jesus Christ with their whole heart, and are willing to lift Him up before the people as the God-appointed only Saviour and Redeemer of mankind. The Son of God, who was born by the virgin Mary, died an atoning death on the cross, arose and sits at the right hand of God, who shall come again to judge the living and the dead.

#### LIST OF NAMES OF MISSIONARIES IN CHINA.

- 1911—Rev. H. J. Brown and wife (Maria Miller) founder of the mission.  
1915—Rev. P. J. Boehr and wife (Jennie Gottshall)  
1915-28—Sister Talitha Neufeld, resigned  
1918-21—Sister Christine Habegger, resigned  
1918-21—Sister Metta Lehman, resigned  
1918-28—Rev. Ed. G. Kaufman and wife (Hazel Dester)  
1918—Sister Aganetha Fast  
1919—Rev. S. J. Goering and wife (Pauline Miller)  
1919—Rev. W. C. Voth and wife (Mathilda Kliewer)  
1921—Sister Elisabeth Goertz  
1921—Sister Frieda N. Sprunger  
1921-29—Dr. A. M. Lohrentz and wife (Marie Wollman)

- 1923—Rev. S. F. Pannabecker and wife (Sylvia Tschantz)  
 1926—Dr. C. L. Pannabecker and wife (Lilia Roth)  
 1927—Sister Mary J. Regier (till 1934)  
 1929—Rev. August Ewert and wife (Martha Wiens)

### CHINA STATISTICS

(The promised report from China has not yet arrived, for which we are sorry. So we have revised the last year's report according to information in hand.)

Size of field -----	4500 sq. mi.
Population -----	2,220,973
Number of baptized -----	1200
Inquirers -----	360
Main stations -----	3
Outstation preaching places -----	21
Hospitals -----	1
Patients -----	12,360
Inpatients -----	385
Students in Bible School -----	30
Day Schools -----	11
Dispensaries -----	1
Operations -----	156
Native doctors -----	1
Foreign doctor (on furlough) -----	1
Nurses, foreign 2, native 2 -----	4
Nurse students -----	16
Day School Pupils -----	762
Pastors (ordained) -----	1
Evangelists and Bible women -----	50
Teachers -----	26
Collections -----	1,100.00

### OKLAHOMA

#### SURVEY OF OUR MISSIONARY ACTIVITY IN OKLAHOMA.

1933-1935

By G. A. Linscheid, Canton, Okla.

In Oklahoma was our first missionary attempt at bringing the Gospel to a heathen people.

The Indians had been subdued by force of arms. The treaties had been exacted from them by the Government by force, fear, strategy, and sometimes even bribery to get the signatures of the Indians.

Later educated Indians and well meaning whites have demanded, and often received compensation for losses sustained. Much has been done for, and given to, the Indians by both the government and the church and other societies. Unfortunately this has proven detrimental to their physical and moral welfare, as much or even more so than the former injustices. By overmuch care and coddling certain tribes have become dependent, indolent, helpless and unreliable—individuals excepted. The situation of such tribes is quite unique, and offers problems to the workers among them which are unparalleled among backward people.

Our mission work among the Cheyenne and Arapahoe Indians began in 1880 by establishing boarding schools, at first at Darlington, and in 1883 at Cantonment. Besides, the gospel was preached to them directly in gatherings from time to time, and indirectly through pupils attending the schools their parents and others were brought under the influence of the Gospel. Later preaching was also done in outstations and in the camps. From the beginning the imperative need of the knowledge of the native language was felt. The first attempt was made at the Arapahoe language, but it was never mastered. In 1891 Rev. R. Petter undertook a thorough and systematic study of the Cheyenne language, mastering it after some years, and reducing it to writing, and making translations. He translated the whole New Testament and portions of the Old, besides doing other linguistic work. (See the Montana report for this).

This acquisition of the language was largely responsible for taking up more work among the Cheyennes, especially in Montana, and surrendering some work among the Arapahoes to other denominations. At present we have but one station among the Arapahoes, and five among the Cheyennes in Oklahoma.

Each of the two boarding schools was carried on 18 years, and exerted a powerful influence still potent among both tribes. Conditions beyond our control made it advisable to discontinue these

schools, which greatly affected the method of mission work among these people. In earlier years, when the Indians lived more in camps, it was comparatively easy to visit large numbers in a short time, getting them together in groups in the camps. The low class of white people had then not influenced them as much as now, demoralizing them. There was more or less inherent energy, selfrespect, selfreliance and ambition, and above all a sense of honor on the whole. Radical changes have taken place. Their allotments of land over many miles of territory were at first contiguous, but deaths, and consequent sales of the land to the whites, who eagerly bought their land, have in 40 years reduced the allotments to but a few still in Indian hands, who are now widely scattered, which means many miles driving to visit them, and then often not finding them at home. For most of the Indians it also means many miles driving to church. Living more scattered has had a tendency to break up their tribal religion, opening the way for a new religious cult with a strong hold on them. It comes from Mexico, and each tribe adapts it to its own liking and conditions. It is a conglomeration and adaptation of rites, customs, and tenets of various religious beliefs, including even certain phases of the Christian religion, but based upon the use of the "peyote"—a cactus plant—either as deity itself, or as a means to approach the deity, and to secure pleasure and health of the body. This cult does not require tribal gatherings as the old one did, but is practiced in groups at individual homes, and is more feasible for present conditions. In their contact with white people they are vitally influenced,, and "prove all things", but contrary to the Scriptures, they are prone to hold fast to that which is not good.

Until recently, they were making progress economically, beginning to recognize the necessity of providing for the future, and very commendable efforts were made. However, the policy of the present administration has largely destroyed this progress made in the last 50 years. The ostensible purpose is to make this people more dependent and reactionary. This condition in temporal affairs is reflected strongly in the attitude to the Gospel. It is true, of course, that such among them who have this world's goods give liberally to enhance their religious cult and their own glory.

There is, however, a vast difference between giving to receive again, and giving with no prospect of any selfish or material return. It takes special grace to do the latter. There are, however, some who are working towards independence in spite of prevailing conditions; so there are some also in the religious field who realize the significance of taking up the cross daily and following the Master, in spite of adverse conditions.

As deplorable as these adverse conditions may be, there may yet some good come from them; they may serve the purpose of the refiner's fire that will separate the dross from the gold.

There are at the present time (1935) six church buildings, five among the Cheyennes and one among the Arapahoes, in which services are held every Sunday. Three missionary families, and six natives who assist more or less, take care of these six places in S. Schools, preaching, and house to house visitations. Besides this, the missionaries conduct services at the government Boarding School, and the work camps. In all more than 600 have been received into church membership. The present living membership is 321.

For many years efforts have been made to develop native helpers resulting in various success. At present two are entrusted with more or less responsibility of a station under direct supervision of the missionary in charge. The experience has been that a native helper among these people must be pretty well along in years before he is sufficiently independent to stand against the opposition of his people.

**What of the future?** Under ordinary conditions these people could and would take care of themselves, and also contribute to the upbuilding of God's Kingdom elsewhere. But conditions among them are extraordinary, and so it is quite hazardous to make any statement as to the future. One thing seems certain: unless the present policy is changed, these people will continue on the downward course induced by this policy. For the mission work this trying time will prove a time of testing of the professing Christians. Many will fall by the wayside, but others will come out of it stronger than ever before.

Relative to the force of workers, the next step seems to be



a reduction from three families to two, and placing more responsibility upon the native helpers. The financial support will have to continue to come largely from the churches at home. Generally speaking, those of any means among this people are diligently sought, and usually persuaded to join the peyote cult, and as long as their means last, they give feasts and are lauded for it. When all is spent, some of them like the Prodigal come to the church expecting to be helped rather than to help. For that reason the financial support of the native church here will have to come largely from elsewhere for some time to come. It is true of the members of those churches as it was said of the members of the earlier church: "The poor constitute the treasures of the church."

## STATISTICAL INFORMATION FROM OUR OKLAHOMA MISSION FIELD.

Compiled by H. J. Kliewer, Thomas, Okla.

1935

**The Field and its Population.** The original Cheyenne and Arapahoe reservation was approximately 100 miles square. At present our mission is responsible for some 1400 Indians living in the western half of this territory, about 50x100 miles. Here the Indians are very much scattered among the whites. There are three missionary families, but six stations, each missionary serving two stations. These stations are located where the Indians are most thickly settled, but even here much scattered.

The three divisions of the field with their workers are as follows:

1. **Rev. and Mrs. G. A. Linscheid, Cantonment (now Longdale and Fonda) P.O. Cantonment.** Approximate area 10x20, or 200 sq. miles with about 500 Cheyenne. The distance between the two churches at Longdale and Fonda is 12 miles.

2. **Rev. and Mrs. J. B. Ediger, Clinton and Hammon, P. O. Clinton.** Area about 10x30 at Clinton and 5x20 at Hammon, total 400 sq. miles. Population Cheyenne, 300 at the former and 200 at the latter. Distance 35 miles.

3. **Rev. and Mrs. H. J. Kliewer, Thomas (P. O.) and Canton.** Area: Thomas 5x20, Canton 10x20, total 300 sq. miles. Number of

Cheyennes at Thomas 150, Arapahoes at Canton 260, distance apart 35 miles.

# LIST OF MISSION WORKERS 1880-1935.

(Including only those who took up direct mission work)

Names of Workers; Year of Service		Remarks
Stations and Tribes		
Darlington (Arapahoes & Cheyennes)		
Mr. & Mrs. S. S. Haury	1880-83	Mission house burned down and was built up again.
Mr. & Mrs. H. R. Voth	1883-91	Mrs. Voth died Jan. 19, 1889 First baptism 1888; 9 in '90.
Mr. & Mrs. J. S. Krehbiel	1892-97	Resigned
Mr. & Mrs. A. S. Voth	1893-95	Teacher
Mr. M. Horsch	1892-93	Teacher. Married Otillie Dettweiler, 1893
Mr. & Mrs. H. G. Allebach	1897-98	Resigned. School closed
Mr. & Mrs. M. Horsch	1900-02	Discontinued, taken over by Baptists.

## Cantonment (Longdale and Fonda) School 1883-1901

Cheyennes & Arapahoe church org. '89

Mr. & Mrs. S. S. Haury	1883-87	Resigned
Mr. & Mrs. J. J. Kiewer	1884-89	Teacher and missionary to Arapahoe
Mr. & Mrs. D. B. Hirschler	1885-90	Mrs. H. died 1881; Mr. H. 1890
Mr. & Mrs. A. S. Voth	1886-93	Teacher and missionary to Arapahoe
Mr. & Mrs. R. Petter	1891-1916	Beginning of Cheyenne Mission '91 Mrs. Petter died July 31, 1910. Fonda church built 1907.

Mr. & Mrs. M. Horsch	1893-94	Teacher and missionary to Cheyenne
H. J. Kliewer	1894-95	Teacher
G. A. Linscheid	1895-98	Teacher and Supt.
Bertha Kinsinger	1896-1916	Teacher to 1901. Married R. Petter Nov. 28, 1911. B th moved to Montana in 1916.
Agnes Williams	1898-1927	Teacher and Missionary, part time in Montana.
Cornelia Schwake	1899-1900	Teacher. Married J. A. Funk '03.
Mr. & Mrs. A. Claassen	1913-20	In Petter's absence '13-15.
Mr. & Mrs. H. T. Neufeld	1912-13	Transferred to Mont. at Fonda, parsonage built in 1918.
Mr. & Mrs. H. T. Neufeld	1916-21	
Mr. & Mrs. G. A. Linscheid	1920-pres.	Longdale church built 1897.
Canton, Arapahoes		Church organized in 1897
Mr. & Mrs. Paul Mouttet	1890-92	Resigned
Mr. & Mrs. A. S. Voth	1982-93	Moved to claim at Dyke
Mr. & Mrs. J. A. Funk	1896-1920	Church moved from Cantonment 1907
Mr. & Mrs. H. T. Neufeld	1921-27	Resigned
Mr. & Mrs. H. J. Kliewer	1927-pres.	Kliewers live at Thomas
(Dyke now belongs to Canton district)		
Red Hills (Arap.) Geary.		
Mr. & Mrs. J. S. Krehbiel	1892-97	Resigned. Taken over by Baptists
Shelly (Arap.)		
Mr. & Mrs. J. J. Kliewer	1889-97	Discontinued. Taken over by Reformed.
Clinton, (Hoenaom) Cheyenne		Church organized in 1899.
Mr. & Mrs. M. Horsch	1894-1900	Church built 1898
G. A. Linscheid	1900-04	Married Anna Hirschler

		Sept. 16, 1903 transferred to Mont.
Mr. & Mrs. J. H. Epp	1904-07	Resigned
Mr. & Mrs. J. B. Ediger	1907-pres.	Parsonage burned 1907 re built same year
Hammon (Red Moon) Chey.		Church organized 1906 Parsonage built 1899, church 1902
H. J. Kliever	1898-1928	Married Christine Horsch Aug. 31, '99
Mr. & Mrs. J. B. Ediger	1928-pres.	Edigers live at Clinton.
Thomas (Deer Creek) Chey.		Church organized 1928
Mr. & Mrs. J. B. Ediger	1924-29	Lived at Clinton
Mr. & Mrs. H. J. Kliever	1929-pres.	Live at Thomas.

#### NUMBER OF BAPTIZED

1. Cantonment (Longdale & Fonda)	total bapt. 223, living 102
2. Canton (Arapaho)	bapt. 173, living 89
3. Thomas	bapt. 18, living 17
4. Hammon and Clinton	bapt. 209, living 103

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Total bapt. 633, living 321

#### MONTANA

1933-1935

Looking back to the beginning of our mission work in Montana, it is noteworthy that the Lord led us, so to say through the Cheyenne language to this northern field. Missionary R. Petter being at that time the only white missionary who had succeeded to master the hard language, and to translate the Gospel into it, made several visits to Montana before the work was actually taken up in 1904. (Bro. Petter was asked to write a survey of this field but was prevented by his trip to Europe, so he asked Bro. Habegger to do it. See his survey below). But by way of introduction it seems proper to quote here part of Bro. Petter's report written 20 years ago, telling about his first visits to Montana:

"The Cantonment Cheyennes in Oklahoma had often told me

of their tribal brethren up there, and a voice within me kept saying. 'Since the Mennonites have the Word of God in the language of these Indians, we should bring it to them.' In connection with another trip I made a side-trip, therefore, to Montana to find out whether mission work could be begun there. When I reached these people, there was not a little commotion. An old woman whom I addressed in Cheyenne stared at me, then fell to the ground and cried, 'Come, he speaks Cheyenne. Can it be that he is our Messiah?' That a white man had learned this difficult language seemed evidently to her like a superhuman fact."

Thus was the door opened for our mission in Montana. We will now let Bro. Habegger give the survey as substitute for the senior missionary:

## SURVEY OF OUR MISSION WORK IN MONTANA.

By A. Habegger.

1935

Grace to you and peace from our God and father, and the Lord Jesus Christ. Thus we wish to greet you as Paul greeted the Philippians, for we are also constrained to give thanks to God when we think of you and your faithful fellowship in the furtherance of the Gospel. Your prayers and other support have strengthened our hearts and hands here during all these 31 years of labor in this field.

God has been a refuge and strength and help in every time of trouble. It is therefore proper and fitting that we report what the Lord has done for us and the Cheyennes here. We thank God for His loving kindness and tender mercies.

Primitive people, primitive roads and conditions made the beginning difficult. Lumber had to be hauled great distances from saw-mills per wagon, and nights on the way had to be spent under the wagon or with accommodating ranchers. Missionary G. A. Linscheid built the Busby station. P. A. Kliewers the Lame Deer chapel (and later also the Birney and Ashland station) and Alfred Wiebes the Lame Deer parsonage.

The working methods included camp visiting, traveling in



light wagon or going on horseback. Lunches of coffee and crackers seemed advisable at church, because many Indians came long distances per wagon with children. Formerly also considerable clothing, comforts and other goods were given out, especially at Christmas, to point to the Gift of Gifts, and to reward the faithful attendance at services. In recent years this has been gradually diminished in spite of the desire of this people to eat wherever they gather.

The message was brought in the Cheyenne language or through interpreter both in private conversation and in public gatherings.

With the school children at Busby special meetings have been held all these years on Thursday and Sunday evenings, as well as S. School. But when school is out, relatively few attend S. School.

But during these years the missionaries have had the joy of seeing some sincere searchers after truth grow in knowledge and grace, and to be transformed by the power of the Gospel. Ignorance and superstition gave way to intelligent faith and trust in God through Jesus Christ our Lord. Filth and indifference have to give way to cleanliness and zeal for that which is good. Drunkenness and laziness gave place to sobriety and industry. Men and women have turned from darkness of heathen worship to glorious light of the Gospel.

Due to the fact that only a small per cent of the Indians could read and write, it was necessary to bring them the message in their own language. Rev. R. Petter being the best qualified for this kind of work, did all translation work, and with the able assistance of Mrs. Petter and other help, such as Valdo Petter, Ernest, Miss Leona Thierstein, etc. was able to furnish all the workers among this people with excellent translations of the Scriptures. In 1934 the New Testament was completed, and has since been published by the American Bible Society. Souvenir copies may be had for one dollar. (Let all S. School libraries avail themselves of this. A mere look at this book is inspiring.)

A number have been taught to read the Cheyenne translations and are now able to give the word of God to their own people. Even at the present time there are still a large number of these

people who can get but little from an English sermon. We all rejoice that the Word of God is at last available in the Cheyenne language to all Cheyennes, who wish it.

With the help of stereopticon slides Bible stories have been presented, as also the allegory, the Pilgrims Progress, from time to time. Prayer meetings, reading classes, women's sewing classes, series of meetings all have added their blessings to the regular program of the workers. Visiting evangelists from other tribes have also brought strong messages giving light and convictions to our people.

Ministering to the sick has also been a fruitful work. Indian doctoring is intricately connected with their old religion, and we have tried to lead them away from that to modern medicines, for which medicine men and peyote men have persecuted the missionaries and Christians, who exposed the sinful practices connected with their doctoring and false worship. Many Indians now prefer the care of the Agency hospital to the medicine men.

The mission has always encouraged a good education for the children, for the church needs educated leadership. Since the government looks for the schooling, the mission has a number of times given short courses in Bible. Also much time has been given to develop native helpers and to teach them to conduct services. But their limited education requires much coaching.

In the past the government has cooperated with the missionaries, but recently the influence from the Indian office at Washington has been detrimental. Bulletins came that required the employees to assure the Indians that the children need not attend S. School etc. We are glad to say that the employees were not enthusiastic about it. And just a few days ago we were informed that a new bulletin was out encouraging Indians to bear on the Indian office, and prayers have no doubt had their effect.

For the future we would like to see more mission work done. We ask all sincere supporters of the work to pray especially that the young people may be converted to the Lord. They are much interested in worldly things, Indian handgames, gambling, dancing, horse racing, and white people even sell them liquor illegally. To

win them for Christ and for service of his Kingdom is the all but insurmountable task. Only God's grace can break through the lethargy that is in the way.

We pray that the Lord will soon send a revival that shall bring abiding fruit. So many of the professed believers are easily led astray. The hot blast of temptation stunts the young Christian growth. But as the rains come again after the drought so we pray for a revival.

The memory of those who have died in the Lord encourage us to work on sowing the seed. We shall all reap in due time if we faint not.

### STATISTICAL INFORMATION OF OUR MISSION

Among the Northern Cheyennes in Southeastern Montana.

1935

#### **Busby. (1904)**

1904-1920 Rev. and Mrs. G. A. Linscheid

1905-1906 Miss Agnes Williams

1908-1910 Rev. and Mrs. P. A. Klierer (served Lame Deer as outstation)

1913-1915 Rev. and Mrs. H. T. Neufeld (served Muddy Creek as outstation)

1918-1919 Rev. and Mrs. A. Habegger (Assistant and substitute during G. A. Linscheid's furlough, 6 months)

1920-26 Rev. and Mrs. A. Habegger (Linscheids moved to Cantonment)

1926-27 Rev. and Mrs. H. A. Schlink (during Habegger's furlough)

1927-present Rev. and Mrs. A. Habegger

Native helper Oliver Eaglefeather.

#### **Lame Deer. (1908)**

1908-1910 Rev. and Mrs. Klierer (serving from Busby at week-ends)

1911-15 Rev. and Mrs. A. Wiebe (Had to leave, failing health)

1915-16 Rev. and Mrs. H. T. Neufeld

1916-present Rev. and Mrs. R. Petter (now on furlough)

Native helpers: Milton Whitman, Ernest King.

#### **Birney. (1910)**

1910-19 Rev. and Mrs. P. A. Klierer

1919-20 Rev. and Mrs. A. Habegger (substituting for P. A. Kliewer 1 year)

1920-21 Miss June Brookover (during winter months)

1921-22 Rev. and Mrs. A. Wiebe (left again due to health)

1923-26 Rev. and Mrs. O. Pankratz

1926-Native worker P. Frank Littlewolf coming on week ends from  
Lame Deer.

#### Ashland. (1917)

1917-21 Worked as outstation from Lame Deer

1920-24 Rev. and Mrs. P. A. Kliewer

1924-Rev. and Mrs. Valdo Petter (he died May 6th 1935)

Mrs. Laura Petter fills the place for the present.

#### OTHER DATA

Total number of baptized	347
Living members	281
Area of Reservation	692 sq. miles
Indians on Reservation Roll	1540

Full bloods 1100

Mixed 440

Children in schools

1. Government Boarding, Busby 87

2. Gov. Day Schools: Birney 45

Muddy Creek 10

3. Public Schools: Lame Deer 100

Kirby 12

4. Catholic Mission, Ashland 86

Total 340

Cheyenne translations and other literature in Cheyenne about 20.

(See list below)

500 copies of the New Testament are for sale as souvenirs for \$1.-  
00 per copy.

#### CHEYENNE TRANSLATIONS AND OTHER CHEYENNE LINGUISTIC WORK

1935

By R. Petter, D. D.

1. 1895 Zistxisto-Cheyenne Reading book, 18 page Bible trans-

lations, and the rest of 35 pages are introductory reading lessons.

2. 1902 Pavosto-Gospels according to Luke and John.

3. 1904 The Pilgrim's Progress, with 53 pages of Bible translations and 8 Cheyenne songs.

4. 1907 Sketch of Cheyenne grammar, 35 pages.

5. 1909 Second edition Cheyenne songs (40) and Cheyenne grammar in manuscript 145 typewritten pages.

6. 1912 Revised edition of Luke and John (multigraphed)

7. 1913 Hosz Maheo Heeszistoz-Portions of Scripture 144 multigraph pages. 72 pages O. T. stories; 26 pages O. T. translations; 45 pages N. T. translations.

8. 1913-1915 English Cheyenne Dictionary 1126 pages. Printed on multigraph by Valdo Petter.

9. 1916 Third increased and revised edition Cheyenne songs (48)

10. 1923 Another enlarged and revised edition of Cheyenne songs (53)

11. 1926 Maheone-Esziztoz-Portions of O. T., 281 pages. 249 pages O. T. stories (Creation to Job) multigraphed by Ernest (M. Cheyenne) King. 32 pages translations of 37 psalms, including 119. Ps.

12. 1928 Nivova-pavhosto-The four Gospels. 271 pages (multigraphed)

13. 1930 Toxeoxzevenenaheon heexoetastovevo-The Acts of the Apostles

14. 1934 Zemona Hoemao Maheon-Hoestomohestova-The New Testament.

(Multigraphed by Ernest King and Leona Thierstein.)

Besides the above the following typewritten Cheyenne forms:

1. Baptismal instructions, and baptism.

2. Lord's Supper.

3. Marriage Ceremony.

4. Special material (multigraphed). a. Christmas; b. New Years; c. Good Friday; d. Easter; e. Pentecost; f. Ascension; g. General resurrection of the dead.

5. Hundreds of pages of sermons and prayers. (Typewritten.)



ARIZONA

1933-1935

OUR MISSION FIELD IN ARIZONA

By J. P. Suderman.

Our Hopi Indians, now numbering about 3000, live on the Indian Reservation of northern Arizona. The mission work in this tribe is by the Baptists and Mennonites. The Baptists have three stations and the Mennonites also three. Ours are: Moen Copi with 300 inhabitants, 80 miles north of Flagstaff, where our native worker Fred A. Johnson and wife are stationed. Hotevilla with 700 inhabitants is 87 miles north of Winslow, where Sister Mary Schirmer and her adopted native son Daniel Schirmer are working. And Oraibi with 400 inhabitants is 80 miles north of Winslow, where Rev. and Mrs. John P. Suderman are working. At each of our stations we have a mission home and a chapel. (At Oraibi we have two chapels, one on the mesa, and one in the lower village. This is the main one)

Our present privilege of preaching rests chiefly on the work of the former missionaries. This mission was started in 1893 by Rev. H. R. Voth. Later laborers were Rev. and Mrs. J. B. Epp, Rev. and Mrs. C. J. Frey, Rev. and Mrs. J. R. Duerksen, Mr. Holcomb of the Plymouth brethren, and Rev. and Mrs. Karl Friesen.

We have for use at present a Catechism and the four Gospels, and the first part of Romans in printed form in the Hopi language. All the rest of the N. T. except Revelation and the latter part of Romans, we have in Hopi in typewritten form awaiting correction for print. (Rev. J. B. Frey is now doing this work assisted by Bro. Johnson, native helper, Oraibi.) Most of translation work has been done by Rev. J. R. Duerksen and the native Hopi, Otto Lomavitu. They have also completed a Hopi song book. "Most of these songs have been made by the native Christians to some tune learned from the missionaries at home or away in some government Indian school. They made them when they were alone with God all day, or behind a flock of sheep, or at some other work when they could meditate on the things of God so dear to their heart. Thanksgiving, prayer, and admonition for self and for the lost are

therefore the heart of the songs. Other songs were translated by native Christians and missionaries as the heart was touched by circumstances in mission life." (Quoted from the foreword of the book.)

At present there are three native Christians at Moen Copi, Rev. and Mrs. Fred Johnson and their daughter Rachel, who was baptized on Palm Sunday this year. There was another girl Rose who desired baptism together with her. All arrangements for it were made on Saturday evening. But on Sunday morning Rose's father strictly forbade her to go to church; and besides, he took her against her will to a heathen ceremonial dance in another village 50 miles away.

At Hotevilla there are two native Christians. Daniel Schirmer, who a year ago finished Bible Institute at Los Angeles and is now helping Sister Schirmer in the work. And Nannie, the blind lady who was baptized on Thanksgiving Day, 1932. She is learning to read from the Gospel of John in print for the blind. Her little son, Norman, leads her to and from church.

At Oraibi are 37 baptized. ~

We have the following Sunday services: S. School and preaching in the morning, street meetings in the after-noon, and English preaching services alternating with C S in the evening. During the greater part of the year when possible there are the women's sewing classes, children's classes, and housevisitation, often also Wednesday prayer meetings and children classes, and Friday Choir practice.

In the fall of the year we have the "Special Meetings". Our neighboring Baptist mission workers and native Christians come over then to help in these meetings. The Baptist stations have these meetings in spring, when the Mennonite mission workers and native Christians go over to help them. At the last year's meetings the native helper Fred A. Johnson was ordained into the ministry by Rev. P. P. Wedel, member of the Board, who had come to help in the meetings.

Though the thorns are at times quite sharp and piercing, there are also the buds and the roses in this work of ministering to these people the Gospel of Christ, for "It is the power of God unto sal-

vation to every one that believeth". During this last Easter season four girls at Oraibi desired baptism : Lucinda, Sarah, Blanche, and Louise. A few days before Easter, the day set for baptism, Lucinda's unbelieving father forbade her baptism. The other 3 were so happy on Easter Sunday morning. Before the services Sarah was especially interviewed, when she expressed her joy of the granted privilege, for last year her heathen parents had denied her this joy of being baptized with that group of twelve. But just as the song service had started, Sarah's mother came into the church with an expression on her face that spoke all too plainly of what was coming. She first called out her Christian mother and Lucinda's mother. Later she sent her little daughter in to call Sarah out. Then she scolded all of them, especially Sarah, till poor Sarah was forced to go home in tears!

It may be rememebered that in January of last year we were privileged to see 15 souls added to the Oraibi church. Of that group, four were of one family. A few weeks ago their widowed daughter was saved. After she made it known at the close of the Sunday evening service, her mother Alice said, "Now there are Emilia and Naldo left yet." Both of these live away from Oraibi. Then last week Alice's own aged mother, Mary Honapsti, came to the Saviour. So we were glad to see this young mother, Daisy, and her aged grandmother confess in baptism the Lord Jesus Christ as their personal Saviour to a chapel full of witnesses last Sunday. The grandmother's favorite expression now is, "I am so happy".

What a privilege you have to join with us in prayer for these whom the devil would sift in Hopiland to spoil their testimony of Him who died to save them all!

### MISSION SUPPORT

Under the circumstances the mission support financially has been splendid, and we wish to thank and praise the Lord for it. We also thank the churches, societies, and mission friends, especially the officers of the Women's Mission Society for their fine co-operation and efficient service.

We call attention to a large chart with a diagram in the

exhibit prepared by a Bethel student to show the ups and downs in mission income during the last 30 years, the highest being in 1926: \$145,000.00, and during the depression time the lowest being \$50,000.00. Let, however, no one make the mistake of measuring the mission interests by this diagram. The \$50,000.00 during depression no doubt meant more real sacrifice and mission interest than the \$145,000.00 in the rich years.

This does not say that we have done our best in any year. We have not. And we would therefore recommend a stewardship study, or program, or campaign, or whatever it may be called, in all our churches as soon as possible.

The Lord has been very kind to us in that he led it so that we were almost through with our expensive building program on the field when the depression came. Praise the Lord, and pray for further guidance and blessings financially and otherwise. Financial and spiritual blessings are interdependent that Jesus says in Luke 16:12—"If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true (spiritual) riches?"

### RECOMMENDATIONS

C. We recommend, that the native churches on our mission fields be accepted as members of the General Conference.

D. We recommend that the special collections for a second bungalow at Basna, India be continued, but that we do not build before the money is practically in sight.

E. We recommend, that the former resolution that once a year in every church a special collection be held for our pension fund over and above the regular mission collections, be not forgotten.

F. We recommend that, as soon as a secretary on full time has been employed, our practice of special support be expanded and pushed more than of late, and to include in it more projects, provided they are within the allowed budget, as a rule. (We herewith report that the Board has decided to employ a full-time secretary, and invite the Home Mission Board to join in the project.)

J. W. Kliewer, Pres.

P. H. Richert, Secr.

### RESOLUTION ADOPTED

21. Resolved, To adopt recommendation "C". It reads: We recommend, that the Native churches on our mission fields be invited to become members of the General Conference in accordance with the regulations of the Constitution.

**Note:** Only two Mission churches in Oklahoma and the one in India had handed in applications and were regularly received and listed as members at this session. The names of all others should be submitted for vote at the next session and to be entered into the membership list.



# CHAPTER XXXII

## HOME MISSION

### REPORT OF THE MISSION BOARD

1933-1935

"The children of Israel encamped in Gilgal" (Josh. 4:19). When Israel crossed the Jordan and had entered the land of promise, the great task of conquest was before them. To possess the land it had to be dispossessed of the seven nations that contested Israel's rights. The Lord gave them Gilgal as their base of operation. Here they entered into covenant relation with Jehova and the reproach of Egypt was rolled away. From here they went out to conquer the land and subdue it. To this place they returned for counsel, strength, and encouragement. It was here the captain of the host of the Lord, that invisible host of the spiritual realm, joined them, and went with them to give them the victory. Only from Gilgal with the presence and power of the Lord's host and faith in God's promises was success possible. The General Conference of the Mennonite Church of North American has a Gilgal in their Home Mission Board, whether it is so regarded or not. It is the mother of all the later enterprises of the Conference. It is the place where the founders of our Conference gathered and united in their faith in their Savior, and inspired by their love for the Church and its tenets, have gone forth with their Captain and His power to occupy the scattered groups of Mennonites and when collected to launch the missionary, educational and benevolent enterprises which it now pursues. If there had been no Home Missions there would be no General Conference and none of its products.

There is much that is not yet occupied, but like Israel of old, who settled down to enjoy their improved comforts while seven tribes were still unprovided for, so our Conference has slacked its

speed and cooled its zeal in evangelism to spend it on self-improvement, while the neglected brethren were becoming a prey to the pricks and thorns of the solicitous neighbors.

In any business enterprise the key man is the one that boosts the business. In the Conference the key to its growth is the jealous guarding of its outlets and the wise preservation of its products and the expansion of its domain.

While this has not been possible during the past several years, **notwithstanding**, the past Conference term has given evidence and the satisfaction of seeing the blessing of God on the work of our hands.

The past two years perhaps more than any previous years have been very trying while the Board was struggling with financial problems, and some of our workers for existence. New and difficult and discouraging problems presented themselves that bowed us deeply in humility and urged us to more fervent prayer. But God was faithful and provided the solution. For the greater part of the year the congregations and individuals by their kind remembrance of our needs, have enabled the Board to pay the reduced salaries of the workers. For this support the Board is profoundly grateful. For fifteen years the Board was burdened with a heavy debt. The amount at present is \$8,200. Fortunately the Home Mission Farm at Goessel, Kansas could be disposed of for \$9,000.00. When the Board receives the amount of this sale it can pay off its entire indebtedness. O what a relief, Praise the Lord!

The Lord graciously honored the efforts of the faithful workers. In nearly all our Mission stations there was a substantial increase in membership. The primary purpose of our work and the supreme effort of our workers is to save souls for Christ and the Church, and to build those that are saved up in their Christian life. We have no social work or efforts of reformation or improvement of the social conditions except as they are an outgrowth and a support of the life within. So far as we know we have no disturbance in our field on account of Liberalism in Theology, although it has several times endeavored to enter our ranks when a change in workers became necessary.

One of the difficulties in our work that has been a great hin-

drance is the widely scattered condition of our Board members, making it almost impossible to get together for consultation, and a difficult and expensive problem when urgent matters need quick action. We sincerely hope the Conference will take this into consideration and elect brethren on the Board who are closer together and if possible in the same district, which would greatly facilitate the work of the Board.

**Old Fields Abandoned.** The Mennonite community at Dos Palos, California, served by Brother Daniel Gerig was deprived of their water supply for irrigation purposes, and was compelled to move to other localities and the field there was abandoned and the support ceased. The Board also regarded it advisable to withdraw the support for the congregation in Drake, Saskatchewan, served by Brother M. M. Lehman.

**Stations Taken Over by District Conference.** At the last Conference session the Home Mission Board recommended that the District Conferences be asked, as far as possible, to take over the Home Mission Stations located in their districts. This recommendation was adopted in Resolution No. 36. The Hutchinson, Kansas, Mission was first offered to the Western Conference through its Evangelization Committee, but returned for a more definite statement of the terms. The terms were presented to the following session of the Western Conference, but the Secretary of the Board received no acknowledgement of the receipt of the overtures, nor any word from the Secretary of the Conference as to the action taken if any, and so Hutchinson remains as before, a Home Mission station.

The two stations at Smith Corner and Mechanics Grove, Pennsylvania, were in like manner offered to the favorable consideration of the Eastern District Conference. The Conference felt that both fields might be too much to take over at one time, and so decided to make the Conference responsible for the support of the worker at Smith Corner only for the first year as an experiment. And now for over a year the Eastern Conference had paid the salary of Brother Sylvan Lehman who was stationed there. A little more than a year ago the Board made overtures to the Middle District Conference about taking over the Chicago Mission, but on account

of the unhappy disturbances there at the time the Middle District Conference did not accept it. No other stations were offered to any of the other District Conferences. Portland, Oregon, had always been under the supervision of the Pacific District Conference, the Home Mission Board was only responsible for the salary of the lady worker there.

**New Work.** Owing to the disturbed condition in the world, and the money stringency, the Board has not launched out in any new work. It is a matter of sincere regret to the Board that this was not possible because the opportunities were at hand, and several young men who had prepared themselves had offered their services to the Board.

**Change in Workers.** Three changes in workers can be reported. The difficulty in Chicago Mission was a most trying and puzzling problem to the Board, especially to the Secretary, who almost single-handed, because of the widely scattered condition of the Board members, was forced to handle the situation. More or less trouble was brewing there for several years, but it came to an issue when Brother Rhea with a large per cent of the congregation withdrew and started their own congregation, which however was short lived, for in a few months internal troubles resulted in the dissolution of the new congregation and Brother Rhea and his family finally left the city. What was to be done with the equipment consisting of Church and worker's home, as well as the remaining members, was the problem of the Board. Before the retirement of Brother Rhea, the Board had appointed Brother A. J. Neuenschwander to take charge of the work. But he could not enter the field to take possession because it had not been vacated and the Board would not impose such an unpleasant and critical task upon him. In the meantime Brother Neuenschwander was elected as pastor of the Swamp charge in Pennsylvania, and released of all connection with the Board. In the Providence of God Brother A. H. Leaman of Chicago, an experienced worker was found and on September 16, 1934, he took charge of the work to try and see if it was worthwhile continuing. By the Grace of God he gathered the scattered sheep, reorganized the Sunday School and congregation, and auxiliaries of the church, and it is



a source of joy and thanksgiving to God and Brother Leaman to notice the wonderful growth in every phase of the work. The congregation already has a membership of 76. The Secretary of the Board was there on July 22 and eight persons were added to the congregation, and the people are happy in the service of the Lord, and the prospects of the future of the work are good. Their interest in the work is manifested by their devotion and generosity. Their contributions amount to \$35.00 a week.

Brother G. G. Buhler, who was serving Calvary congregation at Mechanics Grove (Quarryville, Pa.) resigned last September, and Brother Harnish, a member of the congregation who is taking a Bible School course in Philadelphia, and neighboring pastors, supplied the pulpit during the winter. Upon the request of the Calvary congregation and the approval of the Board, Brother Sylvan Lehman, who served the Mountain Mission at Smith Corner (East Freedom, Pa.), was transferred to the Calvary Mission. He took the charge on April 1, 1935. But on account of an infection on his right hand, caused by a little wound made during moving he had to fight a severe case of blood-poisoning in the Lancaster hospital for over a week. On May 19 he was installed into his new charge by the Secretary of the Board.

The work at Smith Corner was supplied by Brother John S. Rough, a licentiate of the Eastern Conference, and a member of the nearby Roaring Spring congregation. He gave such good satisfaction that the people at Smith Corner requested that he be stationed there permanently, which was granted, and he is now in full charge since May 6. He was ordained July 22, 1935 by the Secretary of the Board. Since the Eastern Conference had been supporting Brother Lehman at Smith Corner, Conference decided that this support, after the transfer to Mechanics Grove continued to come from that source, and so the support of the worker at Smith Corner reverted back to the Home Mission Board.

**Fields That Remain Unchanged.** The work and the workers at Hutchinson, Kansas, Mission continue as before in charge of Brother J. J. Plenert and is prospering under the blessing of God. It is hoped that this congregation may soon be able to declare their independence and become selfsustaining.



While the Immanuel congregation at Los Angeles has been standing on its feet, the Home Mission Board, by request of the congregation, has up to date paid the salary of Sister Lavina Burkhalter as the lady worker, or pastor's assistant.

At Altoona, Pennsylvania, no change in workers was made. Brother Glass and Sister Stiffler seem to work in harmony, and the Lord is richly blessing their efforts. The work here is really hard and difficult because so many of the members are unemployed and many lost their homes and moved out of the neighborhood and others who remain are assisted in every way with the necessities of life, and seeing this great need, the workers often deny themselves to supply the needs of the unfortunate. It is hard work because of the fact that the community is largely made up of Jews and Catholics who greatly hinder the work. Notwithstanding all these hindrances, there are almost constant conversions, even from the ranks of the Jews and Catholics, and every year a goodly number confess their Savior and unite with the congregation.

The great Canadian Field, covering an extent of territory of about three thousand miles east and west, is still our greatest Mission field and needs our constant and most substantial support. This field is under the supervision of our Canadian Board member, Brother David Toews, who divides the monthly allowances among the dozen or more workers according to the needs and the funds available, only those employed in the Girls' Homes in Winnipeg and Saskatoon, and Brother Jacob H. Janzen of Waterloo, Ontario, receive stipulated amounts.

The work of the itinerant ministers remains about the same and will and must so remain for time to come, and receive our aid until the field is sufficiently organized and supplied with workers and the people are in better financial circumstances.

Sister Lena Epp is the matron in the Girls' Home in Winnipeg and Bro. J. H. Enns the spiritual advisor. The Home has proven a benediction to the girls of Mennonite families who are doing housework in the city and are in need of a gathering place and where they are under home influences.

In Saskatoon Brother J. J. Thiessen continues to provide a home for the girls, as well as to minister to the needs of the

congregation. The greatest need here is a suitable place of worship. The Victory school building in which they meet is not convenient for the use of Sunday School, Young People's Meetings and Church services. If it were possible to secure the ten thousand dollars which the Conference approved of six years ago, it would be a great boon for the successful work of the young congregation here.

**Church Building Aided.** The Board has not invested any additional funds in Church building. Several of the Canadian Churches that had a loan paid it back, but the same amount was immediately loaned to other congregations.

**Orphan Work.** This part of our Home Mission work has been in charge of Brother H. P. Krehbiel, but he has recently sent in his resignation and added the following explanation:

"Since the 1933 session of the General Conference, no orphan children have been placed by me. During this whole period, the general depression, together with the N. R. A. disturbance have not been conducive to Orphan Aid activity through such channels as are provided by our Conference and other benevolent organizations. In fact the government relief work has diverted orphan support into private homes for reasons of private advantage. — There would now again be opportunity to place destitute orphans at least in this territory. — As I stated to you in my recent letter, there is now some unused money for orphan work in my hands, which came to me from several sources, part of it from your mission treasury. This money I am sending to Brother J. E. Amstutz, treasurer of the Board."

**Membership of the Different Mission Stations:** Mechanics Grove, Quarryville, Pa., 63. Altoona, Pa., 85. Smith Corner, East Freedom, Pa. 51. Chicago, Ill. 76. Hutchinson, Kansas 112. Port land 21.

## RECOMMENDATIONS

1. The Home Mission Board recommends that the Conference urge the Congregations to conduct frequent Bible Study and evangelistic meetings for the deepening of the spiritual life and the salvation of souls and if the congregations desire the assistance of

the Boards it will be glad to render such help as may be at their disposal.

2. That the Conference grant the Home Mission Board the right to give financial aid, according to their ability, to needy congregations that are recommended to the Board by the Evangelization Committee of the respective Conference from whose district the application comes.

3. That the Conference renew their endorsement to raise funds for a church and Girls' Home in Saskatoon if possible but fix the amount at \$5,000 instead of \$10,000.

4. That the Conference grant the Home Mission Board the privilege of opening a Girls' Home and Home Mission work in Vancouver, B. C. if the Board can see their way clear.

5. The Home Mission Board is in possession of a request from the Mission Congregation at Hutchinson, Kansas asking that about six months after this session of the Conference they be granted their independence and become selfsustaining. The Home Mission Board recommends that this request be granted.

The Home Mission Board  
W. S. Gottshall, secretary

### RESOLUTIONS ADOPTED

Resolved, To adopt recommendation 2. It reads: That the Conference grant the Home Mission Board the right to give financial aid, according to their ability, to needy congregations that are recommended to the Board by the Evangelization (or Home Mission Committees, Sec'y) of the respective (District) Conference from whose district the application comes.

Resolved, That the Conference renew its endorsement to raise funds for a church and Girls' Home in Saskatoon, if possible, but fix the amount at \$5,000 instead of \$10,000.

## CHAPTER XXXIII

### SUNDRY BOARDS AND COMMITTEES

1933 to 1935

*PUBLICATION. EDUCATION. EMERGENCY RELIEF. DOCTRINE AND CONDUCT. COMITY COMMITTEE. TRUSTEES.*

#### REPORT OF THE PUBLICATION BOARD

August 3-9, 1935

Dear Brethren:

The organization of your Board and the staff of workers have been the same during this past conference term as in former years. Bro. C. E. Krehbiel was editor and manager of the Bundesbote and the Bundesbote Kalender; Bro. S. M. Grubb and Bro. Wm. Weaver were editors of the joint publication, The Mennonite and The Christian Evangel, with the Young People's Committee in charge of their department; Bro. C. H. van der Smissen was editor of the S. S. Lektionshefte and Kinderbote; Bro. Lester Hostetler was editor of the Year Book; and Bro. F. J. Wiens was manager of the Mennonite Book Concern at Berne, Indiana, and also conducted the business for the following periodicals: The Mennonite and The Christian Evangel, Der Kinderbote, S. S. Lektionshefte, and the Year Book.

**A Field Secretary.** Immediately after the close of the last session of the Conference steps were taken to send some one among our churches in the interest of our entire publication work. An agreement was soon entered into with the Young People's Committee to engage the service of Bro. A. J. Neuenschwander to visit our churches both in the interest of our Young People's Endeavor and the Publication Work. Bro. Neuenschwander worked about seven months and during this time visited the churches of the Eastern, Middle, and Western Districts. In December, 1934, the services of Bro. J. J. Balzer were engaged for our publication

work. During a period of five months he visited the churches of the Pacific District Conference in the states of Washington, Oregon, and Idaho; those of the Northern and Western Districts, and in the state of Iowa. Both brethren have labored faithfully and many a time their energies were taxed to the limit. The Board is very grateful to these Brethren for the renewed interest that has ben awakened through their services and the first-hand information that has been gained from the various districts and churches relative to the publication work in general, and to the churches for their hearty response to our repeated calls for help.

**Awarding of Contract for Printing.** We submitted specifications to the following firms: The Berne Witness Co., Berne, Indiana; The Herald Publishing Co., Newton, Kansas; and the Mennonite Brethren Publishing House, Hillsboro, Kansas, and the bids received were as follows: Berne Witness Co., \$6,849.00; Herald Publishing Co., \$4,032.10; The Mennonite Brethren Publishing House, \$3,442.10.

The bid of the Mennonite Brethren Publishing House being \$2,407.00 lower than the bid of the Berne Witness Co., and \$590.00 lower than the bid of the Herald Publishing Co., we accepted this bid. The action of the Board brought forth considerable unjust criticism. The manager of the Mennonite Brethren Publishing House kindly consented to release the printing of the Bundesbote to the Herald Publishing Co., and this arrangement was made to the satisfaction of all. (See Conf. Res. 35)

**The Debt.** In the spring of 1934 one of our creditors threatened to sue us and force us into involuntary bankruptcy and have a receiver appointed. After a lengthy correspondence and the refusal of the trustees of the Conference to sign a note to guarantee this debt, the suit was avoided by the chairman and secretary of our Board signing two promissory notes, the one of \$800.00 due in December of 1934 and the other of \$3,000.00 due July 1st of this year. That avoided the suit but did not pay the debt; so at the urgent request of the Business Manager and some of the members of the Board, our chairman, through the church papers and by personal letters, put on a campaign during November and December for contribution to the Publication Fund. This campaign



brought in about \$3,000.00 and had to be discontinued because the Jubilee Fund Campaign was to begin in January, which campaign was for the purpose of liquidating all Conference debt.

**The Periodicals.** "The Mennonite and the Christian Evangel" has continued its appearance in the present form for the two years, 1934 and 1935. Various reports have come to the Board, among these a request for more reading material, and a return to a weekly issue. For the first time in its history the Mennonite has a surplus which amounts to \$124.89.

"The Bundesbote" has continued as usual; no change was made. Commendable reports are coming to the Board as to its contents, but with considerable criticism as to appearance. Under the efficient management of Bro. C. E. Krehbiel it has made a surplus of \$309.00 since Sept. 1930. (See Res. 35)

Both periodicals have appeared twice each year as a Missionary number.

**Circulation of Our Periodicals.** Christlicher Bundesbote has an increase of 60 subscribers, 2,395; The Mennonite and The Christian Evangel an increase of 508, 1,866; Kinderbote a decrease of 109, 1,987; S. S. Lektionshefte an increase of 300, 10,300.

Subscriptions in arrears to our periodicals amount to the following: The Mennonite and The Christian Evangel, \$1,086.71; Christlicher Bundesbote, \$1,244.00; Kinderbote, \$396.80; S. S. Lektionshefte, \$60.00. Total, \$2,787.51.

**Books.** The Song-booklets donated to the General Conference at Hutchinson in 1929 were left in the custody of the Kansas members of our Board. Naturally the Western District Conference and a few of its churches felt a partial claim upon them and were permitted to use them on some occasions. In due time a number of them were lost and many began to show considerable wear. So our Board, in order to obtain a fund for a new supply, sold the booklets to the Western Conference. In printing a new edition it was possible to make a few desirable changes in the selection of songs. To avoid considerable expense in shipping the booklets across the country it may be well if each District procure its own supply of them or, better yet, let delegates and visitors buy their copies as is being done at this session.

The new Catechism, recently revised, has been printed and is now being sold. We hope this edition will find approval in our churches and meet the needs.

**Books of Our Conference Publications.** Mennonite Hymn Books (bound and unbound), 926 copies; Mennonite Hymnals (old style) (bound and unbound), 536; Gesangbuch mit Noten (bound and unbound), 896 copies, Gesangbuch ohne Noten (bound and unbound), 63 copies; New English Catechism (bound and unbound), 987 copies; Old Style English Catechism (bound and unbound), 364 copies; German Catechism (bound and unbound), 360 copies; Books of 50 Letters and Certificates of transfer of Membership, 23 copies.

In addition there is a large number of the following books: Dr. Kaufman's book, "Missionary Interests Among American Mennonites;" "Handbuch fuer Prediger;" "Forms of Service;" "25 Years With God in India;" "Coming of the Russian Mennonites;" "German Articles of Faith;" "Mennonite Articles of Faith;" "New Articles of Faith" (pamphlets); "Words to Young Christians;" "Church Records;" and many other books, all written by authors of our Mennonite denomination, both in German and English.

There are also 733 copies of "Das Mennonitische Lexikon" of all numbers on hand. Referring to these, our Business Manager writes: "Many of those who started getting 'Das Mennonitische Lexikon', when it was first issued have since passed away. There used to be an arrangement by which H. P. Krehbiel sent us 25 copies of each issue. I have terminated this agreement to save that much every year."

Referring to another factor which should be of interest to the Conference, our Business Manager writes: "We also have at Bluffton College and here at Berne a total of over 150 volumes of the back numbers of the periodicals published by our Conference. Also several thousand copies of back numbers for future use and historical purposes. This includes about 350 copies of the Bundesbote Kalendar for the years 1922 to 1934; 1,100 copies of the Mennonite Year Book for the years 1926 to 1935. Also several hundred copies of various Conference reports too numerous to mention, beginning with report in 1890. It would take several weeks to

count, classify and list all the other books, pamphlets, papers, etc., which are directly or indirectly of interest to Mennonites. In some cases these are quite valuable and should be preserved in a fireproof building. The General Conference needs to build a museum or historical library soon if the valuable material here and at other places is to be preserved for future generations." End of quotation of Bro. Wiens.

### RECOMMENDATIONS

1. We recommend that beginning with January 1, 1936, "The Mennonite" again appear as our separate Conference organ and that it be issued weekly.

2. Inasmuch as the Lektionshefte have always been printed with profit, and inasmuch as English S. S. Quarterlies are now greatly needed, we recommend that the Board of Education take steps to furnish to our Board the material for quarterlies and possibly S. S. helps.

3. If a Conference Field Secretary is to be appointed we request that he represent the publication work also.

4. That the churches be asked to consider the work of publication as a missionary enterprise, and that they take at least one offering annually for the support of this cause.

5. We recommend that the Conference authorize the Board of Publication to establish a Conference printing plant as soon as the means for its purchase can be obtained.

6. The Board is gratified to learn that Bro. H. P. Krehbiel intends to compile another volume of the history of the General Conference, bringing it up to date. The Board had intended to suggest this very thing to the Conference and we commend Bro. Krehbiel for this noble undertaking.

7. Since it is impossible for us to appoint a committee to cooperate with the Canadian Brethren in working out the manuscript for a new German song book, we suggest that the Canadian Brethren work out their manuscript and submit it to our Board to see in what manner we could cooperate with them in the publishing of such a book.

8. That we accede to the request of the Brethren in Canada

to publish a German Catechism with the Articles of Faith appended.

M. J. Galle, Secretary.

### RESOLUTIONS ADOPTED

Attention was called to it that there were two factual misstatements in this report. Hence

35. Resolved, That the closing sentence of paragraph 1, page 2, beginning "It seems. . ." be deleted, and that the two changes suggested by C. E. Krehbiel be made.

The Board secretary made these corrections in their report and the corrected part now reads, beginning bottom page 1: "This action of the Board brought forth considerable unjust criticism. (The rest of the sentence, and also the last sentence of the paragraph beginning "It seems . . ." were deleted by him; and "a surplus of \$309.00 during this Conference term" was corrected to read "since September 1930.")

36. Resolved, To adopt recommendation 1. It reads: That beginning with January 1, 1936 "The Mennonite" again appear as our separate Conference organ and that it be issued weekly.

37. Resolved, To adopt recommendation 2. It reads: Inasmuch as the Lektionshefte have always been printed with profit, and inasmuch as English S. S. Quarterlies are now greatly needed, we recommend that the Board of Education take steps to furnish to our Board the material for quarterlies and possibly S. S. helps.

38. Resolved, To adopt recommendation 3 of the Board of Publication. It reads: If a Conference Field Secretary is appointed, we request that he represent the Publication work also.

39. Resolved, To adopt recommendation 4. It reads: That the churches be asked to consider the Work of Publication as a Missionary enterprise, and that they take at least one offering annually for the support of this cause.

The 5th recommendation, referring to a printing plant of our own, was passed by as the Board has instructions on this from the last session.

40. Resolved, To adopt recommendation 6. It reads: The Board is gratified to learn that Bro. H. P. Krehbiel intends to com-

pile another volume of the history of the General Conference, bringing it up to date. The Board had intended to suggest this very thing to the Conference and we commend Bro. Krehbiel for this noble undertaking.

41. Resolved, To adopt recommendation 7. It reads: Since it is almost impossible for us to appoint a committee to cooperate with the Canadian brethren in working out the manuscript for a new German Hymn Book, we suggest that the Canadian brethren work out their manuscript and submit it to our Board to see in what manner we could cooperate with them in the publishing of such a book.

42. Resolved, To adopt recommendation 8 of the Publication Board. It reads: That we accede to the request of the brethren in Canada to publish a (our) German catechism (for Canada) with their Articles of Faith appended.

64. Resolved, That the Board of Publication herewith be asked to arrange for a Tract Department in the Mennonite Book Concern.

In this connection it had been stated that such tracts might contain brief historical and doctrinal matter concerning our church and church welfare.

## REPORT OF THE BOARD OF EDUCATION

1933-1935

Dear Friends and Co-workers:

"Jesus increased in wisdom and stature, and in favor with God and man". Luke 2:52. These familiar words indicate the spirit and program of Christian education. Normal development includes the intellectual, physical, spiritual and social side of life. The Board of Education deals with those interests associated with the development of young people. It is concerned that in the home, church, Sunday school and college the best educational methods may be combined with the spirit of the Christ in the nurture and development of young lives. As those facilities are provided that help our young people to grow as Christ did, the challenge comes to help them to grow increasingly Christlike.

During the past Conference interim the Board of Education has had one meeting. This meeting was held in St. Louis, Mis-



souri, January 15 to 17, 1934, in connection with the annual session of the Council of Church Boards of Education. Every member of the Board was present for at least a part of the time.

At this meeting Dr. S. K. Mosiman was reelected chairman of the Board. Through a ballot taken by mail Dr. E. G. Kaufman had been elected secretary but he felt that he could not serve in this office due to his many other duties. A. S. Rosenberger was then elected secretary. Further distribution of work of the Committee was made by asking Dr. Kaufman to act as Young People's Advisor; Rev. D. J. Unruh and Professor A. J. Regier to serve in the department of Sunday School and Teacher Training, with the former as Chairman; and by the reelection of Professor D. H. Richert as Treasurer.

The Board took up a consideration and detailed study of the Junior Catechism. Since this work is not strictly speaking a catechism, the Board decided that it should be called "A Guide to Christian Teaching". Numerous changes and amendments were suggested upon which the work was to be approved by the Board. This piece of work has now been completed and upon final approval of the Education and Publication Boards is ready to be published when the demand is sufficient to warrant this.

During the past interim the revision of the catechism under the direction of Rev. P. R. Schroeder, assisted by Rev. P. P. Tschetter, has been completed and published and is in the hands of numerous pastors in churches.

The Board discussed rather thoroughly the program of Teacher Training within the Churches of the Conference. This was followed by the adoption of a motion that the Board recommends the "Western District Conference Plan for the Training of Church Workers" as our General Conference plan of Teacher Training. The Board also decided to give credit for the Teacher Training course of the International Council of Religious Education, and the Evangelical Training Course. The Board encouraged the Chairman of the Sunday School and Teacher Training Department with the help of two other members of the Committee to effect an integrated program for the General Conference relative to the work of this Department.

The Board also discussed very thoroughly the work of higher education among the Mennonites and particularly was concerned about the problem of our Seminary. There is a very definite feeling among many of the leaders of the Church that we need a Seminary and that some way should be found whereby a school for the training of our ministers can be maintained. Perhaps this Conference will consider the matter and shed light on the future course of a Mennonite Seminary.

Up until the past meeting the Board had also served in part as a Committee on Peace Literature and Instruction. This work has now been turned over in its entirety to the General Conference Peace Committee.

Since the meeting of the Board its members have functioned in their specific capacities rather individually. Most of the members of the Board of Education are directly engaged in educational work and have been actively engaged in the various educational tasks of the Church.

The Board continues to stand wholeheartedly back of the Young People's Committee and their program. Our young people are showing a fine spirit and interest in the work of the kingdom. The Retreats that have been held in various sections of the country are continuing to be very successful and a real inspiration to many of the young men and women. Especially to be commended is the new venture of the First General Conference Retreat to be held immediately following the sessions of this Conference. Publicity and information as broadcast through the columns of our church papers indicate that our Committee has been hard at work to make the First General Retreat for all our young people a decided success.

One specific report is to be included in this report to Conference. It is that of the Director of the Sunday School and Teacher Training Department as follows:

10 Credit units have been issued Sept. 1933 - Aug. 1935.

41 Certificates of graduation issued Sept. 1933 - Aug. 1935.

90 Reports received from Conference Sunday Schools on the basis of blanks sent out Jan. 1935.

- 4 Met all requirements of the Standard adopted by the General Conference in 1926:—

First Mennonite S. S., Allentown, Pa.

Pratum Mennonite S. S., Pratum, Ore.

First Mennonite S. S., Reedley, Calif.

First Mennonite S. S., Berne, Ind.

Of the 90 schools that sent in a report for 1934

- 14 Schools had teacher training courses with the total enrollment of 200.
- 16 Schools participated in community teacher training courses enrolling 101 students.

Your Director of the Sunday School and Teacher Training Department was a novice in this work and it may be that because of this, the work has been somewhat retarded. It is with some concern that the undersigned notices the falling off in the number of Teacher Training credits and certificates issued. This may be due to the fact that the courses recognized by the Board are also accredited by the respective organizations and therefore further credit or conference recognition is not asked for. But after this has been said it will be noticed that the total enrollment in Teacher Training classes, both congregational and community, is not equal to the number of credits issued from 1929 to 1933. — The number of certificates of graduation (41) for a period of two years compares favorably, however, with the number that were issued (73) in the preceding period of four years. — The returns from the Sunday Schools, of the annual Sunday School report, indicate a wide variety of Sunday School material used. The Sunday Schools which order their supplies through the Mennonite Book Concern use the supplies of at least 17 publishing houses with as many diverse interpretations. There may be still others who order, their supplies directly from the publishers. How can we hope to attain to any unity of faith with such divergent source material? (At this point the report of the Director of Teacher Training is concluded.)

We bring to a close the report of the Board of Education with a quotation from the report of two years ago. "The education of her youth is the great challenge of the Mennonite Church today.

No one else, nor other school or college can do this work for the Church. It is her work and her obligation.

"It is of tremendous importance, therefore, that this education be God directed and Spirit guided. May we not urge once more that on Sunday, Sept. 15, the whole Church, including the trustees and administrators of our colleges, their faculties and students, the directors and teachers in our Church Schools, the many hundreds of teachers of Mennonite faith in high schools and grade schools throughout the land, all unitedly join in fervent prayer for the outpouring of the Holy Spirit and His guidance in this great work of the Church? "The supplication of a righteous man avail-eth much in its working' "

### RECOMMENDATIONS

1. That we ask the Conference for permission to go ahead with a program of putting some one in the field to promote the educational interests of our Conference; our Board either to do this alone or to work in conjunction with some one who may, at the same time, represent other Boards.

2. That the Board of Education believes it advisable for all our Boards to establish somewhere a common headquarters and employ someone to take care of the treasury and office work of each Board. This Board expresses its willingness to co-operate on such a project.

3. The Board of Education seeks permission by the Conference to build up a student loan fund. In this way the Board would be of definite assistance to our Colleges in meeting North Central Association standards as well as aiding young people to go to school.

4. Having noted in the report of the Director of the Sunday School and Teacher Training department that our schools are using Sunday School material supplied by seventeen different publishing house, this Board recommends to Conference that necessary steps be taken to produce our own Scriptural Sunday School English material, thus helping to bring about a much needed uniformity.

5. That each Sunday School be asked to set aside the offering

of one Sunday each quarter to be used for the promotion of the work of the Board of Education.

6. That a definite time at each General Conference be set aside for a Sunday School program.

7. This Board suggests to Conference that a study be made of the possibility of offering further seminary training under Mennonite auspices.

8. In view of definite atheistic and materialistic trends in education, this Board recommends that Conference affirms its conviction that there is great need for a system of education that is vitally Christian, and hereby encourages our Mennonite colleges to make that full contribution to life through Christian education based on a Biblical faith, culminating in a personal Christian experience, and expressing itself in Christian ideals of service.

9. This Board recommends that the third Sunday in September be set aside annually as a day of prayer for schools and colleges.

A. S. Rosenberger, Secretary.

#### RESOLUTIONS ADOPTED

49. Resolved, To adopt recommendation 3. It reads: The Board of Education seeks permission by the Conference to build up a Student Loan Fund. In this way the Board would be of definite assistance to our Collges in meeting North Central Association standards as well as aiding young people to go to school.

51. Resolved, That the recommendation (No. 7) concerning a seminary be referred back to the Board of Education for further study.

52. Resolved, To adopt recommendation 3 of the Board of Education. It reads: In view of the definite atheistic and materialistic trends in education, this Board recommends that Conference affirms its conviction that there is great need for a system of education that is vitally Christian, and hereby encourages our Mennonite colleges to make that full contribution to life through Christian education based on a Biblical faith, culminating in a personal Christian experience, and expressing itself in Christian ideals of service.

53. Resolved, To adopt recommendation 9. It reads: That the



third Sunday in September be set aside annually as a day of prayer for schools and colleges.

## REPORT OF THE EMERGENCY RELIEF BOARD

1933-1935

Dear Delegates and Friends of the General Conference:—After a short term of two years, we again wish to greet you in the name of our Lord and Master and with His words as recorded in Matthew 10,42, "And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

Although this report covers but two years, several important events have transpired during this period. In a material way our country as well as the whole world has not yet to a great extent, recovered from the depression, and several of our Mennonite communities have lived through the severest drought in all their history. This, we can readily see, has greatly hindered the work of your Emergency Relief Board.

**Harbin, China.** In our last report on Harbin, China we stated "that there are about 200 more Mennonite Refugees in China anxiously awaiting their opportunity to go to a country where they could earn their living and eventually have a home of their own again." Today we are glad to say, that this has materialized. After long hard work by the different Relief groups in our country as well as in Canada, Holland and Germany these people finally could leave Harbin, China in 1934 for their destination in So. America. Special mention should be made of Prof. B. H. Unruh of Germany through whose untiring efforts the above was finally effected. All of the Mennonite families left China except one, who by their own choice remained. It was for quite a while undecided whether this group should go to Brazil or Paraguay until finally it was agreed they should go to Brazil. — Besides the Mennonites there were quite a number from other denominations who left with this group.

**Brazil.** The immigrants in Brazil, like most other pioneer settlers, had and still have to go through many hardships and great suffering. — Quite a large number of the Russian Refugees who

concentrated at Moscow in the fall and winter of 1929-30 and who finally were successful in getting into Germany had decided to make their home in Brazil, So. America. When it became evident that the remainder of the Harbin Refugees had to be removed to some other country it so worked out that they all went to Brazil except about 30 people who, by reason of ill health of some physical defect, were taken into Paraguay. The lot of these pioneers is a hard one. The land is not as productive as first anticipated. They had to assume quite large financial obligations. What they have to sell brings a low price. The necessities of life they have to buy are high. Much prayer and help on our part and God's blessing is needed that they might overcome these hardships.

**Paraguay.** The people in Paraguay have many enemies to combat with, such as drought, insects, cheap market prices, distance from railroad, poor transportation facilities, lack of medical aid, and above all the continued war between Paraguay and Bolivia. We are glad to report at this writing, that at least a temporary truce has been effected between these two countries. — We pray to God that He may bless them richly in a material and spiritual way, so that they may have a place that they may call their home and commune with each other and their God in peace and quietness, that they grow in Grace and become more like the Master.

**Mennonite Home in Germany.** For various reasons there are still a number detained in Germany. For them the Relief Organization in Germany in cooperation with the government has provided a home where they live. Although the German government has done much toward defraying the expenses for keeping these people, the Government expects that the obligations for maintaining this home be promptly met by the different Relief Organizations. Here again Prof. Unruh is bringing great sacrifices, even to the extent of making private loans to meet the expectation of the government. Here again we have a sacred duty to fulfill.

Financial conditions in Canada have not improved very much during the last two years, owing to the continued depression and drought conditions. Many have given up their first settlements and gone to new places. The treasurer of your Emergency Relief Board has sent all funds available to the Canadian Board of Colo-

nization to be distributed by them to the most needy. Clothing is also still sent to Canada by the more fortunate communities. We well realize that many quite well to do families of 5 or 6 years ago have through this long drought period come to a point where they are dependent on others for their existence. We shall not endeavor to say more about Canada, as we have direct representatives from there at this session of Conference, who no doubt, will be willing to give further information if desired by the Conference.

We would like to give to the immigrants in Canada a word of recognition in their efforts to try to pay their obligations viz.: Out of a loan of several thousand dollars to them by the Mennonite group in South Dakota a little better than 65% has been repaid already, which speaks very highly of them under present conditions.

**Russia.** Although most of the above propositions are of a serious nature, by far the most serious is the condition of our brethren and sisters who still remain in Soviet Russia and who seemed to be doomed by the Soviet government to die either by starvation, privation or imprisonment. Your Board has used all the money available for the purpose in trying to help some. Our treasurer may state how it was remitted and with what success. Many letters were received from them showing their appreciation of our efforts to help them, and yet many, with deep grief, requested not to send them any more help as this causes them greater hardships from Soviet officials. What shall be done in this case? For any of them to leave the country seems utterly impossible. An effort by all relief groups is made to make connection with the Soviet government to give aid on a larger scale.

In view of the large scope of the relief work, your Board has continually tried to cooperate with other relief organizations knowing that "In unity there is strength". This cooperation should continue in the future if any success is to be attained.

It is with deep regret that we are reminded of the unexpected departure of our beloved coworker in the prime of life, Levi Mumaw, able secretary of the Mennonite Central Committee. God has called him to his eternal reward. May God also continue to

bless his efforts put forth to the welfare of others. May God comfort his loved ones.

As a Board we wish to thank each and everyone for your untiring cooperation in this work, for sacrifices you have brought, to continue the work.

May the dear Lord bless each one as well as the work of the Conference, is our earnest prayer.

### RECOMMENDATIONS

1. That the Emergency Relief Board be permitted to pay \$35.-00, on Gold basis, per month, to support the "All Mennonite office of Bro. B. H. Unruh in Germany beginning July 1, 1935.

2. That the privilege granted to Rev. David Toews, chairman of the Can. Menn. Board of Colonization, at the Gen. Conference in 1929, to visit our Conference churches in behalf of the sick and disabled immigrants, and which privilege (at that time) could not be carried out, be extended.

3. We recommend, that the Conference encourage the E. R. B. to cooperate with other groups in making personal contact with our brethren in Russia.

4. That the Conference, through its delegates, urge the church members to continue their generous support of the Emergency Relief work, in prayer as well as in giving.

5. That the Conference at this time, grant Bro. David Toews 10 minutes to give more information on relief work, carried on by the Candian Board.

6. We recommend that provisions be made, wherein the Home Mission Board and the Emergency Relief Board cooperate to strengthen the immigrant churches in Brazil and Paraguay.

Emergency Relief Board, John C. Mueller, Secretary.

### RESOLUTIONS ADOPTED

By Resolutions the recommendations No. 1, 2, 3, 4, 5 and 6 were adopted as recommended.

## DOCTRINE AND CONDUCT COMMITTEE REPORT

1933-1935

The report of the Committee to this Conference is very brief.



The secretary of the committee, owing to his service on the Emergency Board, could give but very little time to the interest of this committee.

During this conference period the secretary of the committee, upon invitation from the Middle District Conference, attended the said conference session. Four District Conferences have been visited during the last two conference periods. The secretary of the Committee has found, that each District, owing to varying economic, political and social conditions, has its specific interests and views upon life. Here we wish to emphatically remind ourselves, that it always was the Spirit of the General Conference to be in unity on principal points of doctrine and on minor points permit liberty. It is worthy to note here, that all District Conferences provide for programs on which the doctrinal and devotional subjects receive due attention. The expression in matters of faith and doctrine is clear and sound. May we say that at present we have no district which is dangerously saturated with doctrinal views and conduct grossly at variance with the Scriptures and the Constitution of the General Conference.

The Committee has distributed all the literature it had on hand. Some of it, like the tract "Baptism in a Nutshell" is out of print. It was suggested, that we should publish it ourselves. The manuscript is property of the Methodist Church and an attempt was made to get permission. At present the Methodists hold the right to publish the tract but have not ordered it to be reprinted.

We are not only concerned about doctrine and faith but also in its outward expression referring to Matth. 7:24: "Therefore whosoever heareth these words of mine and DOETH them, I will liken him unto a wise man which built his house upon a rock."

P. H. Unruh, Secretary.

#### RESOLUTIONS ADOPTED

70. Resolved, That, in view of the present day conditions and propaganda to undermine the moral and religious life of our members, especially of our youth, we as a Conference, gird and prepare ourselves to meet this situation. To this end we instruct the Committee on Doctrine and Conduct to work in the field of public morals.



## COMITY COMMITTEE REPORT 1933-1935

Six years ago at the session of the Conference held at Hutchinson, Kansas, the Comity Committee consisting of three members, Rev. A. M. Fretz, Rev. M. Horsch, and myself, were elected. Our task was not defined in detail, but the purpose of the committee, in a general way, was to form a point of contact with other branches of Mennonites with the view of establishing closer relations and fostering cooperation in the great work of the building of the Kingdom of God. We believe that the purpose of the committee is in keeping with the purposes of the founders of the General Conference. Seventy-five years ago a few men with a vision from God met in Iowa. Their interests were three-fold: First: to organize for missionary work. There was a feeling among these leaders that the Gospel which they received needs to be shared with others, even as Christ came not to be ministered unto but to minister. Second, these men were interested in education. They saw that no religious group can flourish and maintain its identity unless it looks after the education of its workers and leaders. The third great aim was that of uniting such groups of Mennonites who were minded to unite. They felt keenly, I think, the need for unity. The Master Himself prayed for His disciples to the end "that they all might be one." Anyone who looks at the over-division that exists among the Protestant churches will realize how far short it falls of the ideal of unity which is contemplated in the Master's prayer. It cannot be pleasing to God that there are seventeen branches of our own denomination for it minimizes the effectiveness of our testimony before the world and in many instances it reduces the efficiency of our work. Anything that we can do toward healing the broken circles of our denominational fellowship is, we believe, not only in accord with the ideals of the founders of our General Conference, but with the teachings and spirit of our common Lord and Master.

Your committee has not been able to meet very often. The reason for it is obvious. The chairman of the committee, Rev. M. Horsch, lives in Nebraska; Rev. Fretz lives in Pennsylvania, and I, the third member am located on the Pacific Coast. It would require

several thousand miles of travel for us to get together and no funds have been appropriated for this purpose. Our work since the last session of Conference has been confined to personal interviews and correspondence with members of other branches of the church, particularly of the Central Conference. Earlier, however, we did have several meetings of the committee at Bluffton, Ohio, and we met a similar committee appointed by the Central Conference at which time we made joint recommendations to the effect that our Publication Boards and Mission Boards should get together to discuss the advisability of merging our work. In the case of our church papers, steps were taken which are familiar to you, the combining of the Mennonite and Christian Evangel. The mission boards were able to make less progress due to the fact that the merging of mission work present more complicated problems than that of publication.

I would like at this point to present certain facts which were brought out in discussing with others and corresponding with them on the subject of closer cooperation in our work.

First, I learned to my surprise that the members of the Central Conference are not sure that we as a General Conference are greatly interested in the matter of unification. Some are convinced that we have lost the ideals of J. H. Oberholzer and other pioneers who so ardently advocated the union of Mennonites seventy-five years ago. They have the impression, rightly or wrongly, that we are not interested in merging but in "submerging"; in other words that we are willing to swallow them up, but not willing to unite with them on the basis of a just recognition of their worth and accomplishments. I do not know how much truth there is to this. I do know that when the question of merging our publications was first proposed there was a protest on the part of the ministerial body of one of our District Conferences.

Second, to my surprise I learned that some of their ministers are afraid that uniting with us could only be had at the price of intellectual freedom. In support of this they cited several articles that appeared in our church papers in which it was suggested that all ministers should be compelled to conform to certain doctrinal statements. I endeavored to explain the position of the church as

I understood it, viz., that the basis of the unity which we seek is not uniformity whether in dress or customs or in Scripture interpretation, but rather a unity of purpose, a uniting of our resources for more effective work in the Kingdom.

We believe in unity but it may be that we have hid our belief under a bushel. We have not been sufficiently possessed with a great desire for a united Mennonite Church. We have not always had the attitude of mind which is necessary for the accomplishment of so high an ideal. If we are to have unity we can have it only at a price. It requires a new heart and the mind of Christ. We need to talk unity, preach it, write about it, work for it, pursue it. Many people do not understand that the General Conference started as a unification movement. They regard us as one of the numerous branches of Mennonites with our own institutions, our own officials, our own customs and peculiarities. and having our own difficulties the same as the rest of them. This is unjust to ourselves and to the cause of union among Mennonites.

The committee therefore recommends:

1. That our ministers and teachers and editors give themselves diligently to the question of our over-division and an attempt to see the problem through the eyes of our common Lord and Master and build up in the minds of our people the right attitudes towards the members of other branches of the denomination.

2. That we put ourselves on record as favoring organic union with the Central Conference Mennonites.

I state my own personal conviction when I say that we will gain little by continuing merely to seek closer cooperation. A temporary arrangement whereby we cooperate in mission work, in publication work, or educational work, with the understanding that the arrangement can be easily terminated by either party cannot succeed. The element of permanency, whether in church union or in marriage, is necessary, yea indispensable to success. During the past few years we have courted, probably awkwardly at times, the affections of the Central Conference of Mennonites. As I see it, our next step is not a companionate marriage but a holy union. This we should be willing to propose. It is then for the other party to accept or reject on their own responsibility.

3. We recommend that the Comity Committee be discontinued and that a new committee consisting of five be elected whose name shall be the Church Unity Committee.

4. We recommend further, that this Conference make provision whereby a conference of churches may be received into our fellowship, rather than limiting it to individual churches.

Lester Hostetler, Secretary.

### RESOLUTIONS ADOPTED

10. Resolved, To adopt recommendation 1 of the Comity Committee. It reads: That our ministers, editors, and teachers give themselves diligently to the question of our over-division, and attempt to see the problem through the eyes of our common Lord and Master, and build up in the minds of our people the right attitude towards the members of other branches of the denomination.

11. Resolved, That we adopt recommendation 2 of the Comity Committee. It reads: That we put ourselves on record as favoring organic union with the "Central Conference of Mennonites."

12. Resolved, That the Comity Committee be discontinued and that a new Committee of five be elected whose name shall be the Church Unity Committee.

90. Resolved, That since one of the basic principles of the General Conference has been cooperation, we express our appreciation of the recent cooperative efforts carried on between various branches of Mennonites and the General Conference. We hope and trust that this tendency may continue, thus strengthening and unifying our forces for more efficiency in the Lord's vineyard.

### TRUSTEES REPORT OF THE BOARD

1933-1935

The Board of Trustees held four meetings and the Executive Committee of the Board of Trustees held two meetings during this term of only two years. Owing to the shortness of the term, there was very little business to be transacted.

The Conference Treasurer's accounts and securities were checked by the Trustees and the Executive Committee at various times



and were found to be in very good condition.

On September 23, 1933 at the Trustee meeting, the cancellation of the Annuity Contract of Jacob H. Krehbiel of Moundridge, Kansas was presented by the Treasurer, which cancellation was gratefully accepted. Of the \$1,200.00 annuity, \$800.00 was for Foreign Mission; \$400.00 for Home Mission.

Only two annuity contracts were issued during this term, each for \$1,000.00. The first one bears 5% interest and the latter 4% interest. Both were for Foreign Mission.

The Executive Committee has had the Treasurers bonded and placed their bonds with the Conference Treasurer, K. A. Richert. They are as follows:

Foreign Mission, J. E. Regier, Treasurer	-----\$5,000.00
Home Mission, J. E. Amstutz, Treasurer	-----\$5,000.00
Emergency Relief, Peter H. Unruh, Treasurer	-----\$2,000.00
Board of Education, D. H. Richert, Treasurer	-----\$1,000.00
Conference Treasurer, K. A. Richert, Treasurer	-----\$5,000.00
Manager and Treasurer of Mennonite Book Concern,	
Ferdinand J. Wiens	-----\$5,000.00

On October 16, 1929, the Trustees passed a resolution to sell a tract of land in San Bernardino, California, to Victor Cherbak, et al, for \$8,060.00, of which \$4,060.00 was paid in cash and a deed of trust was given for the balance of \$4,000.00. This deed of trust was paid and released by our Executive Committee at a recent meeting.

Under the Last Will and Testament of Jacob S. Voth of Gessel, Kansas, the Home Mission Board was bequeathed 160 acres of land in McPherson County, Kansas, and the opportunity presented itself to sell this land. The Home Mission Board sold the land for a consideration of \$9,000.00 cash and the Board retains the 1935 crop. The Trustees were requested to execute and deliver to the purchaser the proper deed.

Board of Trustees

J. E. Regier, Secretary.

#### RESOLUTIONS ADOPTED

74. Resolved, To adopt the report and to release the Sanatorium Committee with thanks.



77. Resolved, To adopt recommendation 5 of the Executive Committee. It reads: That the Permanent Sanatorium Fund be fixed on \$20,000 (consisting of the following: Deed to vineyard \$7,600; Promissory notes \$600.00; and cash \$11,800); and that the Trustees be empowered on that basis immediately to carry out the stipulations of the Minutes of 1923 page 299 in disposing of the accrued interest on this fund.

## CHAPTER XXXIV

### SUNDRY AUXILIARIES

*PLACEMENT COMMITTEE. STATISTICIAN. LETTER TO  
LEAGUE OF NATIONS. PEACE COMMITTEE. MENNO-  
NITE HISTORICAL SOCIETY. BETHEL COLLEGE.  
BLUFFTON COLLEGE. WOMEN'S MISSIONARY  
ASSOCIATION.*

### REPORT OF THE PLACEMENT COMMITTEE

1933-1935

#### Greetings:

In the past two years your committee has received 9 inquiries from ministers or candidates for possible openings for them to fill, and 10 inquiries from churches or individuals for names of those who might be engaged. The turnover in pastorates has been **about** 20 for 1933-35, and at present some 7 or 8 pastorates are vacant.

**Problems.** One concerns the members, the other the **ministry**:

1. The prolonged depression has caused numerous changes of residence. This has been detrimental to giving effective spiritual nurture to those who had to move in order to provide a livelihood for their families, because the church unit becomes too small and makes the work more difficult. If some way could be devised by which scattering of our members in small churches or even mere handfuls

of families on farms or in cities unable to support a minister could be forestalled, that would materially strengthen our whole church body. The question arises: Is there a practical way of advising members where best to locate?

2. Because of lack of any educational standard of requirements for our ministers and of the varied demands of the churches on their shepherds in the way of language, part or whole-time and free or paid service, our church likely has greater difficulty in supplying pulpits and satisfying pews than most other denominations do. Should we work towards specific educational requirements on the part of our ministers? If you say that the chief requirement should be spiritual and experiential heart preparation, we agree, but believe that a certain amount of formal evangelical preparation for the ministry would add greatly to the practical efficiency of any minister of the Lord.

Recommendation: That the Conference again elect a Placement Committee to continue this work and study the problem further.

The Placement Committee, H. J. Krehbiel, chairman; C. E. Krehbiel, secretary; M. Horsch; David Toews, J. J. Balzer.

### RESOLUTIONS ADOPTED

16. Resolved, To adopt the report and the recommendation of the Placement Committee. The recommendation reads: That the Conference again elect a Placement Committee to continue this work and study the problem further.

### GENERAL CONFERENCE STATISTICAL REPORT

August, 1935

A statistician ought to be a clairvoyant. I do not claim that distinction.

The usual statistical figures are made a part of this report. Then those who kindly filled out the questionnaires gave a great deal of information that would be very interesting and enlightening. However, circumstances permitted only the following partial analysis:

**Membership.** As this is the 75. milestone of the General Con-

ference, just a glimpse into the past will be illuminating. For instance: The first recorded statistical report was made in 1887 by A. B. Shelly, then president of the Conference; and 34 of the 35 churches then constituting the Conference reported a membership of only 3841— a little more than 1/9 of the present membership. Then 21 years later (1908) the statistician, H. P. Krehbiel, reported that the 107 conference churches had 13,663 members. At the last session 152 churches made up the Conference; but since then 3 (Barrville, Manns Choice, and Escondido) have been dissolved. Of the other 149 unfortunately seven failed to respond to 3 requests for reports, but, taking the latest reported figures of these, the total membership now is 31078 as against 28,452 in 1932, or an increase of 2626. Yet 25 churches have apparently lost in membership since 1932. One "lost" over 30 by bringing its list up to date. At that session 7 churches with a membership of 473 joined, so the Conference now numbers 156 churches with 31,551 communicant members. The largest church has 1361 members and the smallest 17. (Menno Simons, Boyertown) The next smallest has 18 members. (Mennoville).

**Children under 14**—the hope of the visible church. 116 Churches reported that they have 11,542 such Jewels; but again 33 churches did not take the trouble to count them. All churches of the Pacific district reported on them; with 1 exception all Canadian churches reported; but 10 of the Northern; 9 of the Western; 7 of the Eastern and 3 of the Middle did not. However, it is encouraging that this time 5 churches more reported on their children than in 1933. — May I again suggest that doubtless members of the C. E. society or the Ladies' Mission Societies would gladly gather this information if asked to by church leaders.

**Sunday School.** Enrollment 42,124. Of these 2443 are teachers and officers. What an army of volunteers for the church and the Lord! We should find a way of providing more uniform English lesson material for this most fruitful branch of the church. At least 25 different quarterlies and helps are used. It would seem as though here there should be an opportunity for our Board of Education to render a valuable, fundamental service in line with

its object, as our Constitution states it "to develop the Sunday school work."

**Christian Endeavor.** Listen! All but 2 of the Canadian churches report having C. E. societies: 2 have 4 each; 1 has 5; 1 has 7; and 1 has 9 societies. In the States 19 fail to report that they have societies. At this point, too, our system of Christian education is not well coordinated. For guidance our Endeavorers must look largely to other agencies for material than to our Conference. "Indoctrination" is a word that is not popular, but if justly so, why have Endeavors or Sunday schools or indeed churches at all? The great commission of our Lord was: "Go . . . make disciples . . . teaching them to observe all things whatsoever I commanded you. . . ."

The Ladies' Mission Societies will be omitted here as their own organization has more complete records.

**Old Churches.** There are 40 church edifices that were built before 1900. In the Western and Northern districts the oldest were erected in 1880; in the Pacific in 1898; in the Middle in 1830 (Wadsworth). In Pennsylvania we have the following old churches: East Swamp 1850; Deep Run 1849; Flatland 1837; Springfield 1824; and the "Cradle of Mennonitedom in America" Germantown, first built of logs in 1770 (See the replica in the Exhibit) and twice remodeled since.

**Parsonages.** Apparently only 20 congregations own parsonages. Of the 25 churches in the Eastern, the 14 in the Pacific, and the 18 in the Canadian district two each have parsonages. Three of the 21 churches in the Northern and only 3 of the 54 churches reporting in the Western have parsonages, while 8 of the 18 in the Middle district and the 5 city mission stations are so equipped. At this point the Western district especially seems to be lagging behind.

**Language.** There are some very instructive indications here. There is a church in Pennsylvania that still occasionally uses German; 1 in the Pacific District uses only German; 1 in the Northern District uses only English. There are 25 churches with a membership of 7276 that still use only German; 58 churches with 9011 members that use only English; and, since there are 149 churches

in all, there would be 66 bilingual churches with 14,791 members. The trend of things is very evident, if we note that the Canadian churches with 5990 members are all German, and that in 1908 out of 106 churches 66 used only German and only 11 used the English exclusively, while 29 were bilingual.

**Ministers.** As near as we could arrive at it, our churches in the States have about 247 ministers, those in Canada 112; and 25 are missionaries. In previous reports mention was made of their meager support, many serving without salary. Some serve as many as 3 small churches. In Canada some have the "bishop system", having as many as 10 to 12 meeting places. One apparently has 23 ministers serving at 13 meeting places, one minister being the "Aelteste". Passing by the question of salary or support this time, you will find it interesting to know how some of our ministers make their living or what avocation they have: 57 have no other occupation; others are teachers, farmers, printers, editors, janitors, bus drivers, postmasters, mail carriers, do trucking, have bees, milk cows, have filling stations, are secretaries, do odd jobs, etc. 32 of the active ministers are over 60 and 10 are under 30 years old.

Mrs. Krehbiel and our son Olin and his wife did most of the work of compiling this analysis. We wish to thank all who by sending in their data have helped to make this report possible.

**Spiritual Nurture.** This is the vital part of our whole church organization; but for that, why all the machinery and expense? Yet who would set about evaluating the work done here? Man sows, but God gives the increase; and for this we pray on this Jubilee occasion. May He continue to increase not only our Number, but our Love and Faith and Faithfulness, both as ministers and as lay members—young and old!

C. E. Krehbiel, Statistician.

#### RESOLUTION ADOPTED

75. Resolved, To adopt the Statistician's report and to give a vote of thanks by rising.

#### LETTER TO LEAGUE OF NATIONS

The special committee, David Toews, A. E. Kreider and J.



M. Regier, now presented the following Letter to the League of Nations which was adopted. (See Res. 78.)

Upland, California  
August 9, 1935.

The Secretary of the League of Nations  
Geneva, Switzerland.  
Your Excellencies:—

The General Conference of the Mennonite Church of North America begs to submit the following resolution:

Inasmuch as it is known to us that the Protestant Christians in the U. S. S. R. are suffering severely under the anti-Christian propaganda in schools and communities;

Inasmuch as many houses of worship have been taken away from the congregations;

Inasmuch as many ministers of the churches have endured and are enduring persecution, being imprisoned, exiled, and deprived of all rights of citizenship;

We, the General Conference of the Mennonite Church of North America, in session at Upland, California, beg to submit to the proper office of the League of Nations our earnest protest and make our appeal to the League of Nations to use its full influence in defense of the human rights of these people.

Respectfully submitted,

(Signed) P. R. Schroeder, president  
C. E. Krehbiel, secretary.

Since then the following acknowledgment was received:

The Registrar of the Secretariat of the League of Nations has the honour to acknowledge the receipt of a communication dated August 9th, 1935, from the President and Secretary of the General Conference of the Mennonite Church of North America, California.

Geneva, August 23rd, 1935

The President,  
The General Conference of the  
Mennonite Church of North America,  
Upland, California, U. S. A.

## REPORT OF THE MENNONITE HISTORICAL SOCIETY

1933-1935

Dear Brethren in Christ:—

The report of the Historical Society need be but very brief this year.

To the 1933 Conference Session it was set forth that "it was deemed advisable, in view of the persistent depression, to allow the work to remain inactive until economic conditions improve".

As there has been but slight improvement, if any, in the economic conditions, the policy announced two years ago, has been adhered to. No debts have been contracted. No activities creating expenditures by the Society have been engaged in. The extensive collection of Historical Material continues to be stored, rent-free, in a fireproof vault, owned by H. P. Krehbiel, and located in a building at 726 N. Main St., Newton, Kansas.

Possibly, however, notwithstanding the economic depression, the people of this country, and the Mennonite people in particular, have become somewhat adjusted to the depression, and will again be ready to give some financial support to the important work of assembling historical material, without withholding support from religious, missionary, benevolent, or Christian educational causes.

It is hoped that renewed effort can be put forth, during the ensuing Conference interim, to reengage actively in assembling and conserving Mennonite Historical Material, and that thus this special interest may also be effectively employed to promote the special causes for which the Mennonite church has a providential right to exist, as well as to be a useful means toward advancing in general the Kingdom of our Lord Jesus Christ.

Respectfully submitted,

H. P. Krehbiel.

### RESOLUTION ADOPTED

76. Resolved, To adopt the report of the Historical Society and make it a part of our permanent record.

### THE PEACE COMMITTEE

1933-1935

The Peace Committee, soon after the close of General Confer-

ence two years ago, organized as follows: Chairman, H. P. Krehbiel, Secretary, A. J. Neuenschwander, Treasurer, A. S. Rosenberger.

According to Conference direction, the Committee prepared the Quarterly Peace Sunday School lessons.

The Committee took up the matter of our peace activities. It was agreed that our first undertaking should be the creating and publishing of Peace literature that would be educational and suited for our particular needs. The literature is to be basic and Biblical, giving our people the foundation on which our forefathers built their peace convictions and principles. This literature is at the same time to help our people establish their attitude and convictions on the important problem.

The following is the result of a rather lengthy correspondence:

**Christian Peace.** Pamphlet No. 1. Christian Peace: "The Foundation laid in the Old Testament".

Pamphlet No. 2. Christian Peace: "New Testament Peace Teachings in the Gospels".

Pamphlet No. 3. Christian Peace: "New Testament Peace Teachings Outside the Gospels".

Pamphlet No. 4. Christian Peace: "Peace Teachings and Practices as held by Mennonites for Four Centuries".

We also made assignments. No. 1 is to be written by Dr. H. J. Krehbiel. No. 2 is the presentation H. P. Krehbiel made some time ago. No. 3 was assigned but on account of special work, the one asked to prepare the pamphlet asked to be relieved. No. 4 is to be written by Dr. C. Henry Smith. These pamphlets are to contain about 30 printed pages each.

Early in our correspondence we considered the matter of helping to inaugurate and support Peace Conferences among so-called Historical Peace Churches, and Denominations. Nothing seemed ripe for development until rather recently a movement was set on foot to call a Conference of Historical Peace Denominations. The Chairman of our Committee will give more information on this matter.

**Projects.** Projects, that have been agreed upon, to be worked out by the Peace Committee.

1. As a part of our working program, the Peace Committee feels the need that an Auxiliary Peace Committee should be formed in each one of our District Conferences. The members of the General Conference Peace Committee would in this arrangement have some working force available through which the plans and projects could easily, naturally and quickly be brought to the attention of our Peace Committees in some of our Districts, and it is hoped that the other Districts would soon take similar action.

2. It has been found that there are a number of individuals in the General Conference who are not naturalized citizens of this country. — Work has already been done in our Committee to aid such individuals. The question for further action in this matter has come to the Peace Committee in a written request by such who are vitally concerned about this whole matter. The Peace Committee is therefore undertaking to formulate a statement of faith which our Church holds with respect to non-resistance and our highest loyalty and obedience to Almighty God. This statement is to be made available to such who are desiring to become naturalized citizens of our country, and who, because of their conscientious convictions, desire to avoid making the statement that they will participate in war at the call of the government. This statement is to be formulated so as to show that such individuals are not antagonistic to the Government, but because of our Mennonite Peace principles, are true to their higher loyalty to Almighty God.

3. Because of the uncertainty that is in the minds and hearts of so many people, it has been found that there should be made available printed material setting forth in simple but fundamental manner the peace convictions as held by our church. To this end the General Conference Peace Committee has assumed the task of creating a "Peace Catechism". Said Catechism is to be brief, basic and Biblical.

## RECOMMENDATIONS

1. In view of the need of Christian Peace teaching and in view of the limited use of the English Peace Sunday School lesson as produced and distributed in the separate single sheets, the Peace Committee feels that much more could be accomplished if this could

be done in a more systematic manner. — The Peace Committee is of the opinion that this better and more systematic way of giving Peace instruction in our Sunday Schools could best be met if the Peace lessons would be printed in English Quarterlies as is being done in the German Quarterlies.

We, the Peace Committee, therefore recommend to Conference that English Quarterlies be prepared and offered to our people, which shall contain the quarterly Peace Lessons. In this manner our increasing English speaking constituency would receive the same type of material as is being furnished to our German constituency.

2. The Peace Committee recommends to Conference that we approve the calling of a Conference of Historic Peace Churches in North America, and that we participate in said Peace Conference on the basis as set forth in a printed statement. (Brother H. P. Krehbiel, the Chairman of our Committee will briefly explain the inception plan and date for this proposed Conference).

A. J. Neuenschwander, Secretary.

### RESOLUTION ADOPTED

67. Resolved, To adopt recommendation 2 of the Peace Committee, namely to take part in the Peace Conference to be held at Newton, Kansas, October 31 to November 2, 1935. It reads: The Peace Committee recommends to Conference that we approve the calling of a Conference of Historic Peace Churches in North America, and that we participate in said Peace Conference on the basis as set forth in a printed statement.

The following is the "Basis" on which it was proposed that a peace conference be held at Newton, Kansas (Res. 67).

### BASIS

#### For An Ecumenical Conference of Historic Peace Churches of North America

Prepared by H. P. Krehbiel

Basis on which Representatives of Historic Peace Churches may be invited to meet for the purpose of deliberating together to open the way for the united promotion of that Peace on earth



which Jesus wants to realize through His believing, new-born followers.

### THE BASIS

JESUS CHRIST, the Son of God, is the Founder of His Church. Jesus, sent of God, came into this world, died for the sins of the world, rose from the dead, lives, ascended to heaven, and will come again. He is the Head of His Church, which He leads onward in a spiritual conquest and to the final victory. Jesus, the sinless One, gave himself for sinners, that all who believe in Him should not perish but should have everlasting life.

Jesus Christ gave definite instructions and commands to His regenerate followers, which are recorded in the Holy Scriptures. He requires loyal adherence and obedience to these instructions and commands. Human or man-made laws cannot, for His followers, supersede the commands of Jesus Christ the Son of God.

Jesus Christ, the Head of the Church, is the Prince of Peace. As such He laid down the Foundation Law for the life and conduct of His newborn followers who constitute His Church. LOVE is that law. God is Love. That Love became incarnate in Jesus Christ the Son of God. Those that are reborn through faith in Jesus Christ, come under the Law of LOVE, and loved of Jesus, they being in the New Life, will respond with Love. Because they love Jesus they will keep His commandments. They will live in the Love-Atmosphere of Jesus, which will permeate and determine their life and conduct in all their relations and dealings with other human beings. (John 14:15.)

Love, born of God works no evil. Hate, envy, revenge, and the like, are banished from the life of the follower of Jesus. Love rules his every action, controls of his relations and dealings with others. Out of such LOVE-LIFE comes peace. Jesus loved His own—His followers, and He continues to love them. In His touching leave-taking Jesus rested His precious blessing of Peace on His disciples, saying: "Peace I leave with you, my peace I give unto you."

The Peace of Jesus Christ in the hearts of men spreads abroad peaceful relations among men. Christ wants peace on earth. So

He commanded His followers to love to the uttermost, as set forth in the royal precept: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

### THEREFORE

The efforts to promote Christ's Peace must be directed toward:—

- 1) Winning souls for Christ.
- 2) Teaching converts to observe all things that Jesus commanded.
- 3) Fostering in the believer those standards which fit him in a world of mixed moral conditions to exemplify the new life which is in him, by his consistent Christian conduct in word and action, so that as an individual alone or with other Christian members of civilian human society he may exert an influence in the religious, social, economic and community life, which will help toward the realization of Christ's peace on earth in every relation of life among men.

### CONFERENCE OF HISTORIC PEACE CHURCHES THE ORIGIN. A BRIEF HISTORICAL ACCOUNT

The 1935 session of Conference approved of participation in the projected Conference of Historic Peace Churches. Several members of the General Conference Peace Committee as also all the members of the Peace Committee of the Western District Conference were in attendance. In view of this, as also in view of the fact that the Conference of Historic Peace Churches has materialized into an approximately permanent cooperative movement, it seems desirable to record here a somewhat detailed account of this initial Conference.

The beginning of the Conference of Historic Peace Churches dates back to the year 1931. Previous to that year small gatherings of members from so-called Pacifist Churches had been held.

In March of 1931 such a "Conference of Pacifist Churches" was held at Mt. Morris, Ill., in the Brethren College Church. A fierce blizzard raged on the days immediately preceding that Conference. In consequence there were very few participants from a

distance. However, the local attendance was very good, and a profitable meeting was held. Among other subjects that came before the Conference, there had been assigned to the writer hereof the subject, "What is a Pacifist?" This article was discussed at length. In it a differentiation between political and social Pacifism and Christian Peace was sought. It was urged that Christian Peace was attainable only by Christian people living the Christ-taught love-life; that Peace Churches should seek to realize peace by winning the souls of men for Christ, not simply by opposing war. Somehow that idea took hold of that gathering. At the close of the meeting it was proposed for the calling of another meeting a Committee of One should be elected. The outcome was that the writer hereof, against his protest, was chosen to serve as this Committee. Thus there rested upon him the calling of the next session of the Conference. In this arrangement it was understood that he should seek to bring about a Conference of the Peace Churches, which would have as its aim the realization of the ideals advanced by him in the article, "What Is a Pacifist?" as also those advanced in the discussion which had followed. Believing that this was a call from God, he humbly accepted this difficult task in the faith that the Lord, whose cause this is, would show the way and open the doors toward a concerted peace promotion among the historic peace churches. But a deep sorrow and bereavement awaited him. For upon arrival at home (after an absence of only four days), he found his life companion of forty-five years sick unto death; soon she was laid away to rest until, at Jesus feet, we shall meet again.

It was at this time also that the depression gripped our country as it did also the entire world. Because of the stringency of the times most conferences were postponed. Stagnation of all public activity set in. In this country even at this writing we are still weltering in a slough of economic confusion and helplessness. All of this combined to defer the development of plans for the call of a reconstructed Conference of Peace Churches. Much prayerful thought and study was given this matter. In 1934, and again early this year 1935 Dan West, Field Secretary of the Church of the Brethren, and Director of Young People's work visited with the

writer and asked for an outline of the plans and purposes aimed at in the proposed new Peace Conference. At the visit early in 1935, somewhat definite plans were outlined to him. Soon thereafter a letter was received from Dr. C. Ray Keim, of Manchester College (Brethren) North Manchester, Ind. Dr. Keim manifested deep interest in the plans and ideas which had been submitted to him by Dan West, Correspondence followed. Dr. Keim soon contacted members of the Friends church in Chicago. Dr. Robert W. Balderston took up the matter with enthusiasm and a lively correspondence ensued between the three persons representing Friends, Brethren and Mennonites. To get something tangible before us the writer drafted a "Suggested Basis" on which to conduct the deliberations. This "Basis" was submitted to a number of persons representative of their respective groups,—Brethren, Friends and Mennonites. After a few changes had been made this Basis (printed above) proved acceptable to all to whom it had been submitted.

Then a Tentative Program was submitted, and this also soon was found acceptable. Next a date for the Conference of Historic Peace Churches was agreed to; also an invitation form was approved. The Western District Auxiliary Peace Committee invited the session to Newton, Kansas. The three coworkers—listed under the Invitation Form, invited representatives, each from his own group. Within about six weeks after the first invitations went out the Conference of the Historic Peace Churches was in session as recorded in this report.

It was a memorable occasion when representatives of The Society of Friends (Quakers), The Church of the Brethren (Dunkards), and of the Mennonite church, met in conference in Newton, Kansas, on October 31 to November 2, 1935. These Christian groups teach and seek to live, in addition to all other precepts of Jesus, the Christ-taught doctrine of "love of enemy." They have hitherto gone on their way practically separately, although they have been in America for centuries. It is the adherence to and the practice of the above mentioned Christ-taught doctrine of "love of enemy" which is now drawing these groups together. Since the World War there has been a growing realization of the fact that they hold this fundamental doctrine of Christ in common, and in consequence



there has developed gradually an increasing touch with each other. The changing world-order of communication and transportation facilitates this noticeably, while the fact that the nations of all the world may now become embroiled in a universal war, impels toward a coalescence of all the Christian people everywhere. True Christians throughout the wide world are coming to realize that they should stand together for the promotion of Christian Peace in a world where nationalism exalts hatred, and where violence is glorified.

At the above mentioned meeting fiftyseven delegates were in attendance, and in addition twenty-two-sympathetic, interested visitors. There were participants present from a number of eastern states, from California and from a number of states in mid-continent.

This Conference of Christian people was conducted in uplook to God for guidance. Worship and prayer was engaged in at every session. On the opening day at 9:30 a. m., the meeting was called to order by H. P. Krehbiel. The hymn, "Praise God from whom all blessings flow", was announced and all joined heartily in singing this worshipful praise of our God. Scripture reading followed by Rev. P. P. Wedel, of Moundridge, Kansas, President of the Mennonite Western District Conference. Dr. William E. Berry, member of the Peace Association of Friends in America, and Professor in William Penn College, of Oskaloosa, Iowa, spoke briefly and appropriately on the subject before the Conference and offered prayer. Dr. C. Ernest Davis, member of the Board of Christian Education of the Church of the Brethren, of Independence, Kansas, spoke impressively of the importance that this meeting may have in the promotion of Christ's Peace, in the present changing world, and offered prayer. This was followed by a statement by H. P. Krehbiel of the purpose of the Conference, and a cordial welcome was extended to all who share in this effort toward the attainment of Christian Peace.

After the singing of the song: "Blest Be the Tie that Binds", there was a brief intermission to give opportunity for social touch and for getting acquainted.

During this intermission a steering committee formulated



plans for carrying on the sessions. This led to the formation of a plan for organization by which Dr. C. Ernest Davis became the permanent chairman for this Conference, Rev. A. S. Rosenberger, President of Bluffton College, (Mennonite), Bluffton, Ohio, was made the Secretary, and Mrs. S. H. Stetson, of 57th St. Friends Meeting, Chicago, Ill., was made Assistant Secretary.

Thereafter the Tentative Program was generally followed. The sessions were conducted almost entirely as an open forum, in which the topics were freely discussed, someone functioning as discussion leader. In all these discussions a cordial brotherly spirit prevailed. It was evident that the spirit of fellowship in Christ was motivating all participants. Interest never lagged. Although three days had been allowed for the meeting, it turned out that the time did not suffice to take up all the subjects mentioned in the program. The forenoon of Saturday was taken up almost entirely with the formulation of resolutions and statements intended to set forth positions to which the three groups could adhere, and move together toward a common goal. All resolutions received unanimous approval. These resolutions will in due time, through official channels, be on record with all participating groups, and thereby become generally available.

As a matter of record, but also for study by those interested in this important phase of the Conference, the "Basis" on which the discussions proceeded, is given above.

A harmonious spirit prevailed throughout this Conference. There was a cordial agreement on common objectives. The statement of position in the exercise of conscience with regard to the practical application of the doctrine of love of enemy received undivided support. All this promises well for the future cordial co-operation in the promotion of Christ's Peace on Earth by the three Peace Churches—the Friends, the Brethren and the Mennonites.

From the foregoing account it is evident that the Conference of Historical Peace Churches is the continuation in revised and reconstructed form of the former Conference of Pacifist Churches. It is the Lord whose guiding spirit has led on to the realization of the Peace Conference, now so full of promise. Praised be His holy

Name. Shall not these churches with a united purpose, devotedly and faithfully follow the banner of the Prince of Peace,—lifted up, drawing all men to himself; glorified, sitting at the right hand of God—, yet the Head of His Church of believers, with whom He is always even to the end of the world, leading onward toward the fulfillment of the prophetic song of the angels, "Peace on Earth, Goodwill toward Men."

H. P. Krehbiel.

ADDENDA: To bring this account up to date the following should be added:

At the meeting in Newton in 1935, provision was made for the creation of a Continuation Committee, one member from each of the three groups participating, Friends, Church of the Brethren and Mennonites, each group to select its own member in the committee. The following persons were so selected: For the Friends, R. W. Balderston, 5840 Stony Island Ave., 57 St. Meeting, Chicago, Ill. For the Brethren, C. Ray Keim, Manchester College, North Manchester, Ind. For the Mennonites, Orie O. Miller, Akron, Pennsylvania.

The same persons constitute the Continuation Committee to the date of this writing. They are in consultation with each other and have brought about several meetings; one was held in 1936. On March 12-13, 1937 a Conference of the Historic Peace Churches was held at the large Manchester College, North Manchester, Ind. Several hundred persons from the Friends, Brethren and Mennonites were in attendance at this important Conference. A fraternal spirit of Christian goodwill prevailed throughout this meeting. It seemed much like a love-feast among kindred spirits that have just found each other.

H. P. K.

## BASIS AND METHODS FOR PEACE ACTIVITY

Suggested at Joint Conference of Historic Peace Churches held at  
Manchester College, March 12, 13, 1937

(Given below in Part)

### A. Foundation for Activity

#### 1. Christian Basis.

a More thorough study of Bible testimony on Peace.

- b Study and presentation of the position of the Historic Peace Churches, including experiences of martyrs, etc.
- c Deepening of the spiritual life as a source of all effective peace testimony and work.
- 2. Developing attitudes of mind in all ages.
  - a Maintain spirit of optimism.
  - b Overcome anger, fear, and inferiority complex.
  - c Teach love of fellowmen.
  - d Make forgiveness habitual.
  - e Appeal to spirit of adventure in promoting peace program.
  - f Use discussion method in organized peace programs.
- 3. Study of governmental and economic factors.
  - a Relative responsibility of individuals to church and state.
  - b The cost of peace.
- B. Education and training.
  - 1. Common Seminary for Historic Peace Churches.
  - 2. College faculties which champion peace.
  - 3. Ministers who feel responsible to support a peace program.
  - 4. Educational program for colleges and local church groups.
  - 5. Leadership training.
  - 6. Make speakers available.
  - 7. Teach principles to girls who are the mothers of tomorrow.
  - 8. Organize study groups of all kinds.
  - 9. Conferences of Historic Peace Churches inviting in other pacifists.
- C. Activities.
  - 1. Summer Camps.
  - 2. Inform government leaders of our peace principles and activities.
  - 3. Organize work in conflict areas in U. S.
- D. Channels of Activity in Church.
  - 1. Seminary.
  - 2. College.
  - 3. Local churches.
    - a Young People's organizations.
    - b Sunday School.
    - c Vacation church schools.

d Adult organizations.

e Study groups.

h Literature.

The next important conference arranged for by the Continuation Committee in The Friends Intelligencer and other periodicals of the Friends Church. As it shows the progress being made by Conference of Historic Peace Churches, the report is entered below in full.

### CONFERENCE ON WAR AND PEACE

On October 29 and 30, 1937, at the Friends Meeting House at Winchester, Indiana, occurred a conference of students and faculty members of seven colleges on the general subject of war and peace. The conference was sponsored by the Continuation Committee which resulted from the Conference of Historic Peace Churches held at Newton, Kansas, in October, 1935. The conference was in line with the task of this Continuation Committee to help these groups to realize a unity in work for peace, for mutual strength and for more effectual testimony.

Delegates were present from Manchester College and Bethany Biblical Seminary of the Church of the Brethren; from Bluffton and Goshen Colleges of the Mennonites; and Wilmington and Earlham Colleges of the Friends. Delegates were also present from the University of Chicago. Raymond Wilson and Alfred and Ruth Cope represented the American Friends Service Committee. Robert Balderston, Chairman of the Continuation Committee, was present and presided at the first meeting for organization.

In the evening session some time was spent outlining the peace work done by the respective denominations. Then the peace activity on the several campuses was reported. The evening closed with a consideration of the fundamental question of relationship between our peace principles and our religious and ethical philosophy.

A large part of the discussion on the second day related to students: how to influence other students toward a peace attitude; student peace activity in home and college communities; student responsibility in current problems; student attitude in case of re-

cruiting for war; the value of commitments before wars arise; practical application of the way of peace in areas of conflict on the campus and in the community.

Time was also spent in discussing faculty attitudes. It seemed that in these church-related colleges the faculty should foster the presentation of work in accord with the religious teaching of the denomination concerned; there should as well be open and free discussion of all such questions. Courses on peace and international relations might well be given for credit.

Among the values of the conference perhaps the greatest was in bringing together young people from these colleges to help them to realize that there was a unity in thought and ideal; and by this unity to strengthen their convictions against war; and to encourage them to greater positive peace activity. A feeling of fellowship and community of interest was evident. William E. Berry.

The Continuation Committee, as reported, has now under consideration plans for another general meeting of representatives from the Historic Peace churches at some time within the year 1938.

H. P. Krehbiel.

## REPORT OF THE PRESIDENT OF BETHEL COLLEGE

1935

With grateful hearts to our Heavenly Father and the many friends of Bethel College we make our report for the school. Bethel College is in the midst of a Five-Year Program which was proposed by the Board and adopted by the Corporation and is to be completed if possible by October 1938, the Fiftieth Anniversary of the Corner Stone laying of the main building. In this program, definite objectives have been set along the following ten lines: 1. Student Body. 2. Faculty. 3. Campus and Dormitory Life. 4. Curriculum. 5. College and Church. 6. College and Town. 7. History. 8. Buildings. 9. Finances. 10. The Board of Directors. On some of these, a good beginning has been made, and as time passes we hope the work can proceed with increasing momentum and that really worth while progress can be achieved by 1938.

Efforts are put forth to encourage the right kind of students



to attend Bethel College. Everywhere, former students, ministers, Fellowship members, and other friends of the school are helping so that last year our enrollment has been increased by about 50%. This does not mean that any and every applicant is accepted as a student. See application blank in catalog, p. 73. Although students must be carefully selected, our enrollment should be further increased. We are working especially to encourage Mennonite students to attend Bethel. Last year about 60% of our student body was Mennonite.

The faculty is the most important factor in the making of a college. With that fact in mind, we have been working steadily to improve and strengthen our faculty. Our scholastic standing is high compared with similar institutions. We have now 13 staff members with Doctor's degree. See the catalog for details.

Our set-up for personnel and guidance work is developing nicely and making itself felt in a quiet but constructive way. With the coming of Prof. A. E. Kreider as Director of Religious Life, we look forward to making Bethel College mean more along religious lines in the life of individual students. As a Christian Institution, the school aims to be a positive, constructive, and in many cases a reconstructive, force for Jesus Christ and His Church in the personal life of students and the community. A comprehensive statement of aims, as published in our catalog, p. 10, has been worked out and adopted by the faculty and the Board of Directors. This statement of aims has five divisions: Denominational, Community, Vocational, Individual, and Method. Every phase of the school must again and again be checked and brought more in harmony with our statement of aims. It is so easy just to teach books instead of persons. But it is Christian personality that we are interested in.

For the purpose of bringing about a closer relationship and better understanding between college and church, the so-called Bethel College Fellowship holds great promise. There are now 24 congregations in which a Fellowship has been organized. Through these Fellowships much work has been done, such as student solicitation, donation of free labor on the college dairy, the park bleachers, and on the campus in general, as well as the collecting of con-

siderable sums of cash gifts. For all of which we are very grateful.

It may not be generally known that over a period of years the North Central Association has developed a new method of measuring colleges. This year, for the first time, the new technique, which measures a school from 81 different angles, was applied to a number of schools, among them also Bethel College. As a result, a twenty-page report on Bethel College was given us. Some statements in it are very encouraging, others again, especially pertaining to financial support, are not so flattering and one hesitates to publish them. Still it may be best for the constituency to know how the North Central looks at some of these things. From the report we quote in part:

“Important for the future of the college are the following considerations: Bethel College is the only Mennonite College west of the Mississippi River granting the A. B. degree . . . Within the area west of the Mississippi River, including also a portion of Western Canada adjacent to our country, there reside approximately 75,000 Mennonites . . . . Within a radius of 250 miles of the college there are approximately 25,000 Mennonites (adults only). Thus it will be seen that the college has a sizable constituency . . .

“Of the faculty staff of Bethel College, 25 per cent hold the Doctor’s degree. . . The administration is to be commended for the large measure of success it has attained in urging upon the faculty the need of its efforts along these lines in times of depleted resources. The faculty of Bethel College, however, continues to suffer from pitifully low salaries. . . . It should be noted that especially the higher brackets, notably the President and the Dean of the College have received this drastic cut. Lesser salaries have been cut much less, the principle governing the cut being that of “subsistence”. The salary of every member of the staff has been brought down almost to the irreducible minimum.

“No criticism can attach to the administration of the school for such a financial plight. On the other hand, the administration has over the past few years made herculean efforts to secure funds to meliorate the living conditions of

the faculty and it is only due to these efforts that the situation is not worse than it is. The responsibility for such a salary wage in this institution rests upon the Board of Control and ultimately is to be laid at the feet of the Mennonite Church. The Mennonite Church established Bethel College as a place for the safe education of its young and has been able in the past to place with confidence the education of its young in the hands of the devoted faculty of this institution. It is true that the Mennonite faith upholds the dignity of Christian simplicity of living. But it apparently has not yet recognized what are the minimum needs of the faculty of an educational institution if such an institution is to attain a significant place in the academic world. It is absolutely essential that a college teacher shall have a margin of salary which will make possible intellectual growth through the years and the maintenance of contacts with his colleagues in the academic world.

"The academic future of a college which allows such a condition to exist is precarious in the extreme. Able men of the faculty will do one of two things: They will leave the institution at the first possible opportunity, or they will remain and each year their instruction will become more and more perfunctory. If the Mennonites of the area served by this institution do not approve of Bethel College they should repudiate it at once and not kill it by slow starvation. If they wish such an institution to continue they should make it possible for it to realize to a fuller degree than it now does the ideals of its administration and faculty.

"A great deal of attention has been devoted by the administration and faculty . . . to the reorganization of the curriculum. Bethel College is to be congratulated upon the independence it has shown, in this period of declining requirements, upon its insistence that its graduates receive a broad cultural education. There is a heavy emphasis in the curriculum upon the social studies, a thing to be commended in this time of change. . . The chief weakness of the entire personnel program lies in the fact that the personnel

officers are overburdened with instructional duties and responsibilities and, accordingly, are not able to devote the necessary time to the development of the personnel program. . . .”

The report further lists the following “elements of strength”:

1. An adequate constituency and field of service.
2. A vigorous administration.
3. A loyal, devoted, and well-trained faculty.
4. The excellent administration of the library.
5. The extent to which the institution studies itself.
6. The program of student induction.
7. The housing program for students and faculty.
8. The science building.

The following are listed as “points of weakness”: 1. Lack of adequate financial support from the church and community. 2. Pitifully low salaries. 3. Teaching load of personnel officers. 4. Indebtedness of the school.

It will be noted that these weaknesses are of a financial nature. It was recognized that progress has been made on the part of the church and community in recent years. However, the financial support is still considerably below what the North Central Association thinks it should be. In other words, the North Central Association rated high the college as such, but rated low the financial support that the college has been able to win for itself in the past. This, of course, affects the total picture of the institution and must be corrected.

As far as the academic standing of Bethel College is concerned, the University of Kansas, as well as the Kansas State Board of Education, assured us that our credits are better than ever and Bethel College is rated higher than ever. Of course, our financial condition must be very much improved at once. Here too, we have made some progress in the last few years. Our debt has been reduced from \$141,000 to less than \$120,000. Our Endowment investments have been increased from \$280,000 to over \$310,000. Our Plant and Equipment evaluation has been increased from \$290,000 to over \$300,000. We wish to express our gratitude to all who have had a part in making it possible for Bethel College to move forward even during these hard times.

A part of the concluding statement of the North Central re-



port reads thus: "It is the judgment of our inspectors that Bethel College has a well-defined constituency and field of service and will in the course of time work out a satisfactory status." This is a very encouraging statement. It means that the school has a definite place if it can win enough financial support. The friends of the school have it in their hands to determine how long it will take for the institution to reach satisfactory status. Judging by the interest shown and the sacrifices brought in recent years, we believe that it will not be long. The schools exists for Jesus Christ and His Church and in particular for the Mennonite Church. We are human and make mistakes, but that is the aim of our Board and faculty. Towards a fuller realization of this aim we covet the support of Mennonites everywhere. A Christian college is a missionary undertaking and it will not succeed as a Christian college unless it is recognized as a missionary undertaking by itself and by the Church that is interested in it.

Bethel College has faced discouragements before and through the Grace of God has overcome them. The spirit of the fathers is encouragement to us. Committing the institution to the continued interest and prayers of its friends, I beg to remain

Gratefully and respectfully yours,

Ed. G. Kaufman, President.

## REPORT OF BLUFFTON COLLEGE

1935

### Greetings:

Heretofore the General Conference has had reports of Bluffton College brought to it by Dr. S. K. Mosiman, its president through the comparatively long period of twenty-eight years of college administration. This report is brought to the Conference by the newly elected president of the college who since last June has been called to this important office and task in the interest of the church and Christian education. Dr. Mosiman is now President Emeritus of the institution which he served so loyally and faithfully for so long.

It is evident the report to this Conference by a newly-elected president must be largely in terms of the hopes and convictions



of the new president as he faces his task and responsibility. With deep appreciation of the foundation that has been laid and the work that has been done, there is naturally a forward look in terms of an institution growing in size, strength, usefulness, and contribution.

It may be said, however, that many difficulties have been faced throughout the past few years of the school's history. This is not unusual as it has been the lot of most small and privately supported educational institutions throughout the depression years. The friends of the college have not been able to rally to its support as formerly and meeting the finances has been a serious problem. For the past two years the faculty have shared the tuition funds which have been sufficient to pay only a small, barely liveable wage. The faculty is deserving of much praise for the loyal way they have served the institution and for the good work they have done in spite of a severe financial struggle.

The outlook for the coming year is somewhat more hopeful. Student solicitation has progressed nicely and it is evident that the hard work of the two field men, John Ramseyer and Winfield Fretz, will bear fruit in increased enrollment when the college opens in a few weeks. Already there is some anticipation that as much as a twenty-five per cent increase in the student body will result if prospects materialize which will certainly be a distinct encouragement with which to start off the year. An increase in the size of the student body is one avenue by which the financial needs of the college can be met, but other plans must be formulated to further meet this situation.

An increase in the number of students is desirable not only for financial reasons, but also and much more to give the college a larger opportunity to serve the young people of the Mennonite Church and all others who feel the need and value of Christian education. Bluffton College is one of those colleges that wished to underscore the word CHRISTIAN in relation to education. Bluffton College was founded for the church and exists to serve the church as a Christian school. If she should not continue to make this type of emphasis, she would have no right to the support of the church and no reason to exist even as an educational institution, as there

are plenty of other colleges which our young people may attend.

The new president of Bluffton College has accepted the call to this school because of the challenge of Christian education. It is because of a deep conviction on this point that leadership in this task has been accepted and undertaken. The church must face the problem of education and face it aggressively by providing for training that is Christian. There is so much education today that is based upon atheistic and materialistic philosophy which is entirely contrary to the conviction of the church and the foundation upon which the church is built. However, we can not say that because there is so much education of this type we will not have anything at all to do with education. Our young people will demand educational opportunities and they are entirely right in this respect. There is no other way for the church to provide for this need than to offer her young people training for life in the field of a higher education under an influence that is vitally and creatively Christian. Having been established by the church for just such a purpose, the college faces the challenge of living fully up to these ideals.

May I say that it is my earnest intention to cooperate closely with the church and her people in guiding the destinies of Bluffton College. The college needs the church and the church needs the college. I want to welcome any suggestions or counsel that this Conference or individuals may have regarding the institution. This cooperation, combined with better understanding and closer fellowship, is the great need of the college and one in which it must take initiative toward the churches. With the faith of the Bible as our foundation and the power of God as our strength, may we go on together with prayer for one another to do the work of the Lord in our respective fields. It is all His work; and while none of His work should be neglected, let us not forget the tremendous importance of Christian education in the work of the Kingdom. It is with this trust in God, and with the church and college working hand in hand in this great work, that we look forward to our service in this great task of Christian education.

A. S. Rosenberger, President.

## WOMEN'S MISSIONARY ASSOCIATION EXECUTIVE COMMITTEE REPORT

1933-1935

Dear Co-Workers:

Today we, as an organization of missionary minded women, are again at a milestone measuring the distance we have traveled since our last business meeting, held at Bluffton, Ohio, two years ago. We recognize gratefully the guidance and blessing of the Heavenly Father during this term. Our work in the societies has, or at least should have, taken of our time, of our money, of our thoughts, and of our prayers. Our missionary societies and our association should mean much to us, but neither the society nor the association should ever be considered as an end in itself, but always as a tool which helps to make it possible to preach the Gospel to every creature.

As there has been no opportunity for the entire Executive Committee to have a meeting since the last conference, all questions have had to be decided by correspondence. It was a great help, however, to have all of the officers and some of the committee members together during those days at Bluffton, for those who were present met a number of times to make final plans for the women's meetings, to discuss various questions that were so hard to clear up by correspondence, and to pave ways for the proper handling of problems that might come up in the future.

Mrs. Frieda Regier Entz and Mrs. Goerz have met with the Mission Board at all of their meetings during these two years. This privilege gives our committee an insight into many problems that affect our work as well as theirs.

Although the past term has been short, only half as long as the previous one, the reports will show that the work has not been in vain.

**Societies.** Much of the work done and the help rendered is still considered as regular routine and has therefore not been fully reported. For this reason and because the questionnaires are sometimes not returned at all, it is not possible to give an absolutely accurate report of the societies. As nearly as we can give figures from the records we have on hand, there are now 299 Wo-

men's and 17 Junior and Intermediate Societies in our conference. Of these, 157 women's and all of the Junior and Intermediate societies are in the States and the other 72 Women's societies are in Canada. It is possible, however, that some of the societies may not have been classified correctly.

The societies on our list at present are distributed as follows:

Dist.	Churches	Wom. Soc.	Jr. Soc.	Int.-Soc.
Eastern	26	28	0	0
Middle	18	23	4	3
			1 Jr. & Int. comb.	
Northern	23	24	1	0
Western	61	66	2	0
Pacific	17	17	2	2
Canada, Province of				
Ontario	4	7		
Manitoba	8	25		
Saskatchewan	22	30		
Alberta	8	10		

**Junior and Intermediate Department.** Resolution No. 1, 1933, authorized the executive committee to appoint a secretary of junior and intermediate societies who with the officers and committees should try to further missionary interests among our children and younger people. This then was one of the first duties of the committee after the conference. At first it seemed as if this should not take very long, for the committee felt sure that there were many who were capable and whose heart was in this kind of work, but when one after another was approached, there were good reasons why each one could not accept the position. After much searching, corresponding and praying over this matter, the answer came and by February we could make final arrangements with Mrs. J. Ernest Cline of Upland, Calif. to take up this work. Mrs. Cline is a very busy woman. We have found, though, that it is the women who are already busy who make the best workers when they take up something new. Hers is pioneering, and hard work. Past experience in our other departments has shown that all such beginnings take almost endless patience, but that results will slowly but surely come if we are faithful and sincere.



As Mrs. Cline will report on her own work I shall not go into this any further, but only say that the committee has been very well satisfied, and that she deserves the cooperation and assistance of every women's society in our conference.

**District Junior and Intermediate Secretaries.** The women of the Middle District set a worthy example at their conference last fall when they appointed Miss Ida Sprunger, Berne, Ind., as Junior and Intermediate secretary of their district, and the Eastern District just this spring followed suit by appointing Miss Hulda Meyers, Quakertown, Pa. These young ladies are excellently equipped for the kind of work. It is hoped that they may be able to visit the churches in their respective districts to try to interest the parents of children in this movement. In some churches it may be possible to organize regular junior and intermediate mission societies while in others the missionary information and inspiration may have to be brought to the children by cooperating with the junior and intermediate Christian Endeavor societies, if they have these, or even through the Sunday School.

Our churches and our conference work, with their missionary responsibility, will some day be in the hands of those who are now in the junior and intermediate age. Can we picture to ourselves the good that might result by the time they are the leaders, if this work should now be taken up and carried on with enthusiasm, and prayer in every district and until it reaches every church?

"Missionary News and Notes," our official paper has again been published each month since the last conference, except in the months of July and August. The English mailing list has increased from—in June 1933 to 1,578 in June 1935, and the German from 503 to 540.

The original policy of sending every society one subscription, whether their dues are paid or not, in order to keep them in touch with the doings in other societies and with the missions and missionaries, is still in practice. We would suggest that the president and secretary of each society look the paper over before they go to their meetings to see if there are any notices, suggestions or matters of business that should be attended to at their meeting.



Only then can results be expected. And, further, we would again ask the officers of each society to keep the News & Notes on file for future reference. Address, birthdays, work to be done, etc. are often given and could be looked up if papers were saved.

**Translating.** Mrs. Sara Richert, Miss Agatha Andres, and Mrs. Herman Andres kindly assisted in translating articles and letters for the German paper. Several young people also did some typing. This help was much appreciated, and was, of course, given without remuneration, as no one in the association has ever received pay for anything she has done.

**Expenses.** The expenses of the association during the past term were about the same as they have been in previous years. But during this term we thought it might for the first time become necessary to resort to the provision made in Article IV of our constitution and draw on the general treasury. To our great joy and satisfaction, however, the treasurer reports a small balance. Thanks to God and your cooperation in this matter we could come to the Diamond Jubilee Conference debt-free.

In this connection it might again be said that there are still many members and some whole societies that do not understand about the expenses and how they are to be met. Our constitution says that every society should pay ten cents for every member annually to defray the necessary expenses of the organization. It does not say that only those who receive their copy of Missionary News and Notes shall pay, but every member. This method was in use long before the paper was ever thought of. Of course, this is only a request, but the organization should be worth that much to everyone. We realize too often that it is almost impossible to collect ten cents from every member each year, especially if the society is very large, or if the members live scattered over a wide area. Since all members help to raise the money anyway, some societies have found that it is a surer way to get the money and far less trouble if they pay it out of their treasury each year. Why not try this plan next year? You will probably never go back to the old one. We are still of the opinion that if the dues are paid as they could and should be, it will not become necessary to draw on the general treasury.

**Packers.** Since the amount of clothing asked for by our missionaries has decreased so rapidly during the last few years, the work of the packers has grown so light that it hardly seemed worth while to have two packers and two places from which to send the things any longer. Mrs. E. P. Ruth, Reedley, California, who for nine years had charge of the packing and shipping of things that were sent to India from the societies west of the Mississippi, has therefore asked to be relieved of the work. We appreciate Mrs. Ruth's long and faithful service and express our thanks to her. This now leaves Mrs. Eli Lugibill, Berne, Ind., in charge of all shipments to India. She will send the things with missionaries whenever that is possible, but please remember that the freight and other expenses connected with getting things to their destination (15c a lb.) will still have to be paid by the societies sending them.

**Quarter Project and Two Cent A Week Plan.** During the last two years several new ways of raising money for missions have been tried. Two of these are the Quarter Project and the Two Cent a Week Plan. They seem to be worth knowing about and will be explained by sisters who have tried them. It has been suggested that it might be a good idea to decide on some project for which the proceeds of these two plans could be used. We have found again and again that it is much easier to raise a certain amount of money if the societies have something specific to work for. If that is the case with women how much more would it be with children.

**Canadian Societies.** As we have never succeeded in getting many complete reports from Canadian societies when we sent out questionnaires, we decided this year to save this expense and get what information we could through our Canadian sewing supervisor, Mrs. G. A. Krehbiel, and through Rev. Benj. Ewert, who is sent out by the Home Mission Board as traveling minister (Reiseprediger) to visit all the churches and scattered groups in western Canada. For their help we are indeed very grateful.

**Women's Missionary Program.** The following program, to be given at Upland, and usually called the women's missionary program was prepared by the executive committee during the past

winter. The time set for the same by the General Conference program committee was the evening of August 6, 1935.

Opening devotions, Rev. J. M. Regier, Pres. Home Mission Board.

Introduction of all missionaries, home and foreign, by the chairman, Mrs. J. E. Kaufman (all missionaries are to be seated on the platform, dressed in native costumes of the people among whom they work.)

Music (All music in charge of ladies of entertaining churches.)

Address, Mrs. Floyd Pannabecker. (Miss Frieda Sprunger took her place.)

Music

Address, Mrs. J. R. Duerksen

Offering ( $\frac{1}{3}$  Home and  $\frac{2}{3}$  Foreign Mission)

Address, Miss Levina Burkhalter

Music

Close and Benediction, Dr. J. W. Kliewer, Pres. Foreign Mission Board.

**Missionary Library.** One of the questions which has come up time and again and which was discussed by correspondence was that of getting missionary books within reach of our missionary societies. Missionary books certainly create interest in missions. They can be read at home, used in missionary programs, for book reviews, or they can be studied chapter by chapter in the meetings. One or even more circulating or traveling libraries for all of our widely scattered societies hardly seems feasible. The question also came up whether it would not be possible for each society to gradually build up its own library as a memorial library. This could be done if individuals, or the society as a whole would buy one book in memory of every member of their society who had gone to her reward. These books would, of course, have to be properly marked. We would appreciate a thorough discussion of this subject, to see what can be done.

**Nominating Committee.** The executive committee appointed Mrs. S. M. Musselman, Pretty Prairie; Mrs. D. W. Bixler, Bluffton, O.; and Miss Elizabeth Ruth, Upland, Calif., to act as nominating committee for the August business meeting.

**Diamond Jubilee Exhibit.** The conference committee asked

your secretary to be responsible for an exhibit which would show something of the work done and of the progress made by the women's missionary association. The secretary had the support of the entire committee and the help of a number of other persons in preparing charts, graphs, maps, histories and in mounting pictures, etc. The histories of the societies are written but should really be printed in pamphlet or book form before they are offered for sale. Ways and means to make this possible should be discussed at this meeting. Plenty of time should be taken to study the Jubilee Exhibit. It is a pity that the whole conference exhibit, which covers all departments, could not be kept and placed in some permanent place.

**Diamond Jubilee Fund.** As member of the Diamond Jubilee Fund committee appointed by the General Conference committee, your secretary has had the joy and satisfaction of receiving encouraging response to the appeals made to the societies in behalf of this fund. Many a thank offering, yes, many a sacrifice has been brought so that our Diamond Jubilee Conference might be celebrated free from debt.

Before closing we should again like to stress the fact that *Missionary News & Notes* is the official organ of the Women's Missionary Association and not of the Executive Committee and, further, that the officers and committee members are the representatives of the missionary societies, carrying on their work, and because of these facts, the societies should consider it their duty to support the Executive Committee or Women's Board in their efforts and should cooperate with them so that the work may be carried on in the best possible way.

This report and those that follow will give us an idea of the reported work which has been done, but we are also grateful for the many kind deeds of helpfulness and for those gifts of which records are kept only in heaven.

All in all the term just past has been fraught with many blessings. May we continue faithfully.

The following Recommendations of the Executive Committee were adopted:



1) That the districts which do not already have a Junior and Intermediate secretary be encouraged to elect or appoint one at the next Women's Business meeting of their conference.

2) That the societies which, for various reasons, find it hard to collect the annual association dues of 10 cents per members, try the plan of meeting this obligation by taking the sum out of their treasury.

3) In view of the fact that a need is felt for missionary information and inspiration we recommend that each society of the association start a memorial missionary library during the next three years by donating either individually or as a society at least one missionary book to this new library in memory of every member who has gone to her reward since the organization of the women's missionary association in 1917 (or if preferred since the society was started.) b) That books may also be given in memory of missionaries or of other church workers. c) That books already owned by the society be dedicated to departed members. d) That the Literature Committee prepare a list of good missionary books with prices, from which the societies can choose when they are ready to buy. e) That the literature committee have appropriate stickers printed with spaces for names, etc. to sell to the societies as book markers. f) That each society appoint a librarian to have charge of these books. g) That the secretary of each society keep a list of the names and dates of every member who has passed on.

4) That the proceeds from the "Two Cent a Week Plan" be used as a Pension Fund for retired missionaries.

The Executive Committee,

Mrs. R. A. Goerz, Secretary.

## RESOLUTION

### (Adopted by the General Conference Session)

7. Resolved, To adopt recommendation 4. It reads: The Women's Mission Societies of the Conference are a very active and greatly appreciated force in carrying on the conference work. They have been holding their business meeting on an afternoon while the Conference was in session, but find this unsatisfactory as they



must thus miss part of the session. Resolved, That at the next session of Conference, if suitable arrangement can be made, the Business Committee provide a place for the Women's Missionary Society business meeting on the regular conference program, allowing about 2½ hours for same.

## CONCLUSION

On the preceding pages is recorded the detailed account of the activities, growth and service during the last four decades of the unification movement, begun in the year 1860. It was seventy-eight years ago, on May 28-29 of that year, when a small group of unofficial representatives from a few Mennonite churches in Iowa and Pennsylvania met at West Point, Iowa. In Volume I of the historical account the beginning of this unification movement and its steady growth and usefulness are related. On the pages of this Volume (II) the aim has been to pass before the reader's eye a detailed, living picture of the endeavors and results of forty years of cooperation under the guidance of Jesus Christ, the Founder of His church, and the leading of the Holy Spirit. "This was the Lord's doing, and it is marvelous in our eyes." At the Twenty-Seventh Session of the General Conference the Seventy-Fifth anniversary was celebrated. From that small and weak beginning three quarters of a century ago a vigorous, sturdy tree has grown. Then no united work was carried on. Now there are a number of schools and colleges maintained. Benevolent institutions of various kinds are bringing blessings to suffering and dependent persons. Through publication and dissemination of wholesome Christian literature the cause of Christ is being promoted. By active Home Mission work spiritually famished and neglected souls are being helped on the way of life, and numerous persons were saved in communities scattered from coast to coast. Among three different native Indian tribes in the United States the Gospel of Salvation is reaching many, leading them to light and life in Jesus Christ. And beyond the oceans among the teeming millions of India and China our emissaries of the Gospel of Christ have, under Christ, established numerous mission stations and,

through faithful gospel preaching, large numbers have accepted the offered salvation through Christ the Lord.

The depicting of these details of service and growth has expanded until the matter has increased beyond the compass of one volume. It was necessary to limit the present Volume to this detailed account. The intention is to complete, to date, the historical account of the General Conference, by assembling the historic presentation of the six District Conferences, together with more descriptive and illustrated accounts of the various other institutional interests, subsidiary to the General Conference, — such as schools, colleges, hospitals and others, into a third Volume, to be completed by the year 1939, if possible. (See "Foreword" for further information.)

It will be observed from the perusal of the preceding pages that there is a gradual drawing closer to each other of the various Mennonite groups; yea, more than that, the several non-resistant Historic Peace churches are coming nearer to each other in fellowship and cooperation in promoting the cause of Christian Peace established by our mutual Lord and Saviour Jesus Christ.

The Mennonite church is but a remnant of Christ's early evangelical church, kept of God for a time such as this. In this day of transition to a fuller realization of the rule of Christ on earth, the doors are opening wide to the friends of peace on Earth for rendering their special contribution toward the attainment of Good-will among men. May the Lord find us faithful to the trust rested in us by proving our loyalty in love to Him by keeping all His commandments. Shall we not with increased loving fellowship be useful to the Lord in bringing in His Kingdom, and be responsive to His desire that His will be done in earth as it is in heaven!

# APPENDIX

## CHARTER AND CONSTITUTION

of the General Conference of the Mennonite Church of N. A.

Revised and Adopted 1929

### I. INTRODUCTION

#### 1. Name

"The General Conference of the Mennonite Church of North America" is the name of a union of various Mennonite congregations into a corporate body.

#### 2. Origin, Inception and Growth.

Its origin dates back to May 28, 1860, when the first session of the Conference was held at West Point, Iowa, three congregations participating. In the course of time other congregations from various states of the Union and Canada joined this Conference in increasing numbers, a very considerable accession coming from the congregations that, in the seventies, emigrated from Russia and other parts of Europe. Thus from a small beginning there has grown, under the gracious guidance of God, a noteworthy and constantly increasing church body.

#### 3. Purpose.

The General Conference owes its origin and its growth to a deeply felt need of a closer union of the individual congregations, with the object of promoting the "unity of the spirit in the bond of peace", of establishing more firmly the common faith, and of rendering mutual assistance in good works.

In its sessions the Conference offers opportunity to consult and to come to a mutual understanding in questions concerning the advancement of our mission work and the welfare of our Church.

#### 4. Work.

The work of the Conference is to assist in the building up of the kingdom of God:

a) at home, in such branches of work as itinerant preaching, Sunday school, evangelization, founding of new churches where needed, publication, deaconess work, education, emergency relief work, care for the poor, etc., and

b) abroad, by sending out missionaries and establishing and supporting mission stations and schools in this and other lands.

Special regulations governing the Conference activities are contained in the following Charter, and Constitution.

## II. CHARTER

(By statute the charter expired Sept. 5, 1911. An application for extension to Sept. 5, 1961 was made by the Conference Trustees and on October 20, 1924, the State Charter Board approved the extension and the Secretary of State filed it on the same day.)

We the undersigned subscribers, with our associates, have been organized into a General Conference of the Mennonite Church of North America, and being desirous of becoming incorporated as such, agreeable to the provisions of the Laws of the State of Kansas, do voluntarily join ourselves together into a corporate body and do hereby certify:

First—That the name of this corporation shall be: "The General Conference of the Mennonite Church of North America."

5. Second—That the purposes for which this corporation is formed are:

a) The support of religious worship by the promotion and maintenance of home and foreign mission, religious schools, seminaries, and other church institutions, also the publishing of church and Sunday school literature.

b) The soliciting, receiving, and accumulation of funds for the support and maintenance of the above named institutions and other benevolent purposes by accepting donations, contributions, and legacies.

c) The disbursement of funds received for such purposes through committees or trustees duly elected or appointed by said General Conference.

6. Third—That the places where the business of this corporation pertaining to the secular affairs of said General Conference

is to be transacted, shall be Newton and Halstead, in Harvey county, Kansas.

7. Fourth—That the term, for which this corporation is to exist, shall be perpetual. (Now to Sept. 5, 1961.)

8. Fifth—That the secular affairs of this corporation shall be under the control and management of six Trustees, to be elected by the delegates to said Conference at its regular sessions.

9. Sixth—That the By-laws of this corporation shall be made by the Trustees of said Corporation, and be in force until the approval of the said General Conference at its regular or special sessions and they shall be deemed and taken to be the laws of said General Conference, subordinate to the laws of the State of Kansas and the Constitution of the United States.

In testimony whereof we have hereunto subscribed our names this 13th day of August, 1891.

(Signed) Chr. Krehbiel, David Goerz, J. J. Krehbiel, H. Suderman, Sr., A. B. Shelly, Chr. Schowalter, Wm. G. Moyer, J. B. Baer, S. F. Sprunger.

State of Kansas, Office of Secretary of State.

I, William Higgins, Secretary of the State of Kansas, do hereby certify that the foregoing is a true and correct copy of the original instrument of writing filed in my office, Sept. 5, 1891.

In testimony whereof I have hereunto subscribed my name and affixed my official seal. Done at Topeka, Kansas, this fifth day of September, A. D. 1891.

Wm. Higgins, Secretary of State. (Seal)

### III. CHURCH REGULATIONS

#### 10. Our Common Confession

The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallible rule of faith and life; for "other foundation can no man lay than that is laid which is Jesus Christ." I. Cor. 3:11.

In the matter of faith it is therefore required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of



faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of a Scriptural church discipline.

### 11. The Confession Unalterable

At no time shall any rules be made, or resolutions adopted which in any way contradict the principles of faith as laid down in this Constitution.

12. The Conference is convinced that oath-bound secret societies are contrary to the apostolic admonition: Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? II Cor. 6:14-15; and, But above all things, my brethren, swear not, neither by the heaven nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment. Jas. 5:12; further, that drunkards and others living in sin can not inherit the kingdom of God: Gal. 5:21. Therefore no congregation which does not seriously strive to be and remain free from these evils shall be admitted into, or be entitled to representation at the Conference, provided, that the Conference shall have the right to limit representation of any church at the Conference if this becomes necessary for the purpose of discipline in cases where this or other parts of the Constitution are persistently violated.

### 13. Admission

a) All congregations of the Mennonite denomination which adhere to the above confession and tenets are invited to unite with the General Conference and will be received into the Conference on application in the manner as herein provided.

b) Any Mennonite congregation, of whatever branch of the Mennonite church, agreeing to and accepting this Constitution, can become a member of the Conference, provided that on the question of its admission the Conference decides affirmatively by a majority vote. Such a congregation enjoys all the rights and privileges of membership and assumes all the duties of the same as defined by these regulations.

## IV. BUSINESS REGULATIONS

### 14. The Election of Trustees

The Trustees shall be elected for a term of nine years, and the terms of the respective members shall be so arranged that at every triennial session of the Conference, one-third of the number shall be elected.

### 15. Organization of the Board of Trustees

After every election the Board of Trustees shall organize themselves by choosing from their number a President, a Secretary, and a Treasurer who shall constitute its executive committee. They may also elect or appoint from their number such committees as they may deem advisable for the successful performance of their duties.

### 16. Rights and Duties of Trustees

a) The Trustees have the right to receive bequests and donations of real and personal property, to dispose of the same according to their best judgment, and to administer the proceeds. They shall pay out all moneys in their hands according to the directions of donors and the resolution of the Conference. They shall be answerable to the Conference for all their transactions and shall give a full report of all business affairs at each session of the Conference.

b) The Board of Trustees is the legal representative of the Conference and it is hereby authorized and empowered, in the name of and for the Conference, through its Executive Committee, to execute any and all legal documents required in the transfer of property, and to attach the corporate seal to same.

### 17. Disposition of Funds

On questions as to the disposition to be made of bequests in money and donations that are administered by the Trustees and to which claim is laid by any of the other boards or standing committees for use in their special line of work, the Trustees shall have the full right, together with such claimants, to take the matter under advisement and to determine how they shall be applied. In case the Trustees for special reasons feel justified in delaying to pay over such money to a claimant, claimant may appeal to the Conference Officers, and, if these can not or do not wish

to decide the matter, claimant may appeal to the Conference.

### 18. Representation

a) Each congregation belonging to the Conference shall be entitled to one vote for every thirty of its communicant members or any fractional part of this number.

b) Congregations that for any reason cannot send delegates of their own to the Conference, may and should authorize brethren or delegates from other Conference congregations to represent them with their voting power. But no delegate shall cast more than ten (10) votes unless they be of his own church. Should he have proxies that he cannot vote under this rule, he may distribute them to other members of Conference churches.

c) Congregations that neglect to have themselves represented in person or by letter at three consecutive triennial conference sessions, giving no valid reason for such neglect, and leaving the official inquiry for such reasons unanswered, shall be regarded as having withdrawn from membership of the Conference and this fact shall be properly entered on the Minutes. Such congregations may, however, upon application be received again into the Conference in the regular manner.

### 19. Sessions

a) The regular sessions of the General Conference shall be held every three years. Special sessions may be called by the Executive Committee whenever the representatives of at least ten Conference congregations or one of the boards or standing committees requests it.

b) At the close of each regular session Conference shall decide upon the place for holding its next session. The fixing of the time for the session shall be left to the Conference Officers.

c) During conference deliberations the commendable parliamentary rule shall be observed that every person desiring to speak shall rise and first address the presiding officer to obtain the floor. While speaking he shall not be interrupted, so there shall be but one speaking at a time. But the chairman shall at all times have the right to call a speaker to order if he occupies more time than is allotted to the subject or is otherwise out of order.

## 20. Organization

Upon convening, Conference shall organize by receiving and recording the credentials of delegates, which all churches entitled to vote should present in writing, and by adopting a daily program for the session.

## 21. Voting Right

a) The right to vote is restricted to delegates.

b) The Conference Officers, all Members of Boards and Standing Committees, Conference Missionaries who are present and have served 5 years, the Business Manager of the Mennonite Book Concern, and the Editors of the official organs of the Conference are entitled to participation in the deliberations, and to make or second motions, but not to vote, unless they are delegates.

c) Questions of extending the courtesy to participate in the deliberations in open meetings of Conference to individuals shall be decided by a majority vote of the Conference. This courtesy, however, does not include the right to vote.

## 22. Elections

a) The Elections of Officers of the Conference, Trustees, Boards and Standing Committees shall be by ballot. Temporary committees shall be appointed by the President.

b) The officers of the Conference, President, Vice-President, and Secretary, shall be elected at the beginning of the Conference session after the Executive Committee has reported, and enter upon their duties at the close of the session which elected them. The President and the Vice-President shall not be eligible for the same office for more than two successive terms.

c) No persons shall be chosen upon more than one of the boards or standing committees. Members of boards or standing committees may, however, serve on temporary or special committees.

d) The elections upon boards and committees shall usually be held in the same order in which their reports are given and immediately after the reports have been acted upon.

## 23. Duties of Officers

a) The President shall preside at all the meetings of Conference and of the Executive Committee and shall appoint all tempor-

ary committees, and in case of a tie vote, other than by ballot, on resolutions he may cast the deciding vote.

b) The Vice-President shall, in the absence or inability of the President, preside over the meetings and exercise all the rights and duties of the President.

c) The Secretary shall have for safe keeping all minutes, records, and papers belonging to the Conference except such as are specifically assigned to others, and shall carry on the necessary official correspondence. He is Secretary of the Conference and of the Executive Committee.

d) One or more Assistant Secretaries shall be appointed by the President at each session of Conference, who shall assist the Secretary in making a true record of the proceedings and preparing them for publication.

e) The President, the Vice-President, and the Secretary shall not at the same time be members of any board or standing committee, but shall, in the interim between conference sessions, stand independent of all boards and standing committees, so that these, in difficult cases, may seek the advice and aid of the Officers.

f) The Treasurer of the Board of Trustees shall also have charge of the General Treasury of the Conference.

#### **24. Delegate Meetings**

When deemed expedient by the Officers and Business Committee, they may set a time for a delegate meeting at which matters presented by the Business Committee shall be considered. Only delegates and those enumerated under 21b) above are entitled to sit in such closed meetings. Conference may, however, by resolution invite others to be present.

#### **25. Boards, Standing Committees, Etc.**

a) The Conference shall choose from its own number, i. e., from the delegates or from members of Conference congregations, a Board of Trustees, a Board of Home Missions, a Board of Foreign Missions, a Board of Publication, and Emergency Relief Board and a Board of Education, each to consist of six members, and a Business Committee of three members. They shall be chosen for a term of three conference periods, or nine years; one-third of the



number of each board or committee shall be elected at each triennial conference session.

b) Each board and each committee shall organize itself by choosing a Presiding officer, a Secretary, and a Treasurer.

c) If in the course of time other boards or committees shall become necessary, the Conference may at any time create the same in the manner above indicated.

**26. The Board of Home Missions** shall, in accord with the directions of the Conference arrange and conduct all work and undertakings of the Conference in the line of Home Missions for which no special committees have been constituted, and shall call the necessary workers such as itinerant preachers, evangelists, etc., and shall administer and disburse the money contributed for Home Mission work.

**27. The Board of Foreign Missions** shall call and send out missionaries and workers for the foreign mission field and conduct the work according to the instructions, decisions, and regulations of the Conference, and shall administer the Foreign Mission treasury.

**28. The Board of Publication** shall have charge of our church periodicals, Sunday School and other publications, the Conference Book Store, and all business connected therewith. The Board shall also engage the necessary workers, such as Editors, Business Manager and other employees.

**29. The Emergency Relief Board** shall accept gifts for the support of all charities, and shall distribute them according to the direction of the donors. They shall apply moneys sent without directions according to their judgment.

**30. The object of the Board of Education** shall be: to develop the Sunday School work, to promote the church schools, and religious education in Public schools; to assist Mennonite schools and colleges in arranging such courses of study as meet the needs of the Mennonite youth; to create a fund with which, either through loans or otherwise, to assist needy students who are preparing themselves for the ministry or for work in mission fields; to make such arrangements as may be found necessary to carry out any or all the above named objects.

31. a) **The Business Committee**, prior to every regular session of the Conference, shall prepare a program for the same which shall be published in the official organs of the Conference about three months before Conference convenes. This program shall be the Committee's report to the Conference.

b) During the sessions the Committee shall arrange the subjects for consideration and lay them in order before the Conference. All questions and subjects which it is desired to bring before the Conference shall therefore previously be presented to the Business Committee.

c) The Committee shall also, in agreement with the local congregation, arrange for the services to be held in connection with the Conference.

d) For each triennial conference session the Business Committee shall also name a **Nominating Committee** consisting of seven members. This Committee shall be selected from the different District Conferences according to their numerical strength as nearly as possible. The names of the members of this Committee shall be published with the program. The Nominating Committee shall nominate two persons for each place that is to be filled in conference elections.

The Officers of the Conference, the Trustees, and the members of Boards and Standing Committees shall be elected from the persons nominated; however, every delegate shall retain the right to supplement any nomination.

### 32. Statistician

The Conference shall elect a Statistician whose work it shall be to gather statistical reports on the number of ministers, church members, Sunday School members, etc., and on contributions for church support, missions, etc., and to lay the same before the Conference.

### 33. The Executive Committee

The Conference Officers and the Chairmen of the Boards of Foreign Missions, Home Missions, Publication, Education, Emergency Relief, and Trustees, shall constitute an **Executive Committee** which shall represent the Conference between Conference sessions and shall co-ordinate the work of the boards and standing com-

mittees. This Committee shall call special sessions of the Conference; prepare and publish an annual budget, it may appoint or employ field workers; get into touch with other Mennonite bodies in matters of our faith and represent the Conference at Washington; if it approves of obligations proposed to it by Boards the Conference shall be bound by such approvals to the amount of \$35,000.00. This Committee is authorized to send fraternal delegates to other Mennonite bodies; and to have one meeting annually.

#### **34. Ordination of Evangelists and Missionaries**

When the Conference, through its respective boards, or standing committees has occasion to call evangelists or missionaries who shall be formally installed or ordained to their respective offices, the ceremony may, with the consent of the church in which candidates hold membership, be performed in accordance with the form given in the "Handbook for Ministers", published by the Conference.

#### **35. Reports**

All Boards and Standing Committees shall report in writing at each regular session of the Conference. Points on which Conference guidance is desired should always be appended to reports in the form of definite recommendations, or questions. Treasuries shall report on funds received and paid out and on all conference funds and other property they have in hand. Furthermore all resolutions and instructions to workers, as well as the official reports of the latter, shall be preserved and laid before the Conference whenever demanded.

#### **36. Conference Property**

Every office holder shall, when his term expires, deliver all conference papers, records, securities, funds, etc. that he holds to his successor unless Conference makes other provisions for their disposal.

#### **37. Vacancies**

Vacancies in the Boards and Committees occurring between conference sessions shall be filled for the interim by appointment by the Conference Officers. At the following session Conference shall also, besides the regular elections, fill these vacancies for the rest of the unexpired terms.

### **38. Duties and Rights of Conference Members**

a) The General Conference is not a legislative, but an advisory body. Therefore no rules or regulations shall be adopted prejudicial to the rights and independence of the individual congregations.

b) Each congregation belonging to the Conference has, besides the rights above defined, also the right to ownership in all the Conference property. But these rights cease when a congregation withdraws or is expelled from the Conference.

c) The Conference expects of all of its congregations that as far as possible they shall be represented at every session, and that they seek to further the interests of the Conference during and between sessions.

### **39. Treasuries**

The Conference has the following treasuries and reserves to itself the right to increase or diminish the number according to its needs:

a) A General Treasury to defray the expenses connected with sessions of the Conference and such other expenses as can not properly be paid out of any of the other treasuries. This treasury is in charge of the Treasurer of the Board of Trustees;

b) A treasury for Home Missions which is in charge of the Board of Home Missions;

c) A treasury for Foreign Missions which is in charge of the Board of Foreign Missions;

d) A treasury for Education which is in charge of the Board of Education;

e) A relief treasury which is in charge of the Emergency Relief Board;

f) A board may choose its treasurer from outside its number in which case the person so chosen shall be, by virtue of his office as treasurer, a full voting member of the board.

### **40. Appeal**

Difficulties which by their nature should come before a congregation or district conference and generally find their solution there, may come before the General Conference for consideration in the following manner: If the matter cannot be settled in the

congregation or between congregations, and the advice of the district conference does not bring about a satisfactory solution, then, the district conference having been duly notified, a congregation may appeal to the General Conference and the matter may be accepted by the Business Committee.

#### **41. General Provisions**

1) All resolutions and decisions of the Conference passed prior to the adoption of this Constitution and which conflict in any way with any part of the Constitution are hereby repealed.

2) The Conference may make amendments to this Constitution if two-thirds of all votes cast are in favor of any amendment. The proposition for an amendment must be sent to the Business Committee at least three months prior to the session of the Conference at which it is to be voted on, and shall be published with the program of the Conference.

3) No amendment to the Constitution shall be voted on at the same meeting at which it is for the first time brought up for discussion.



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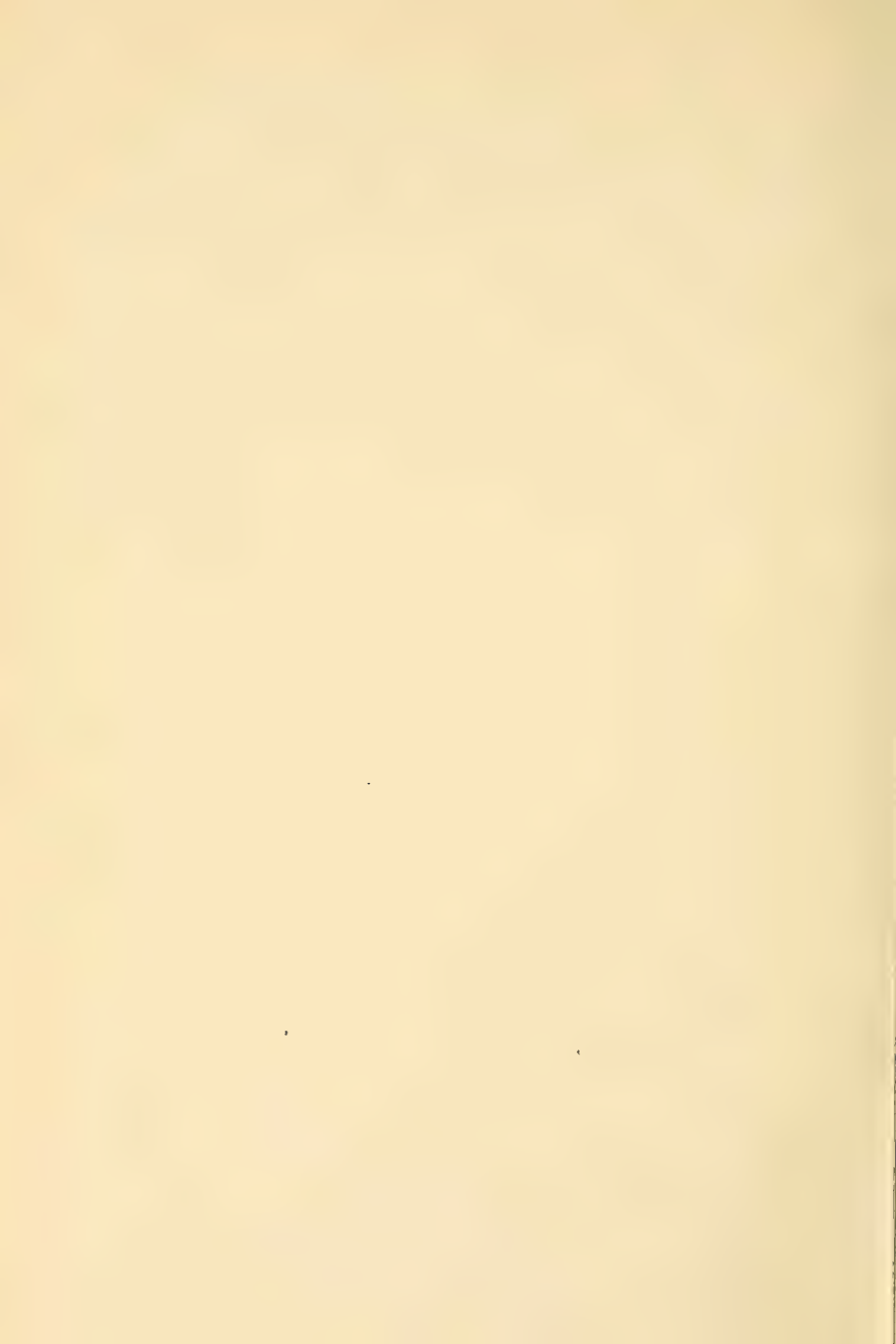


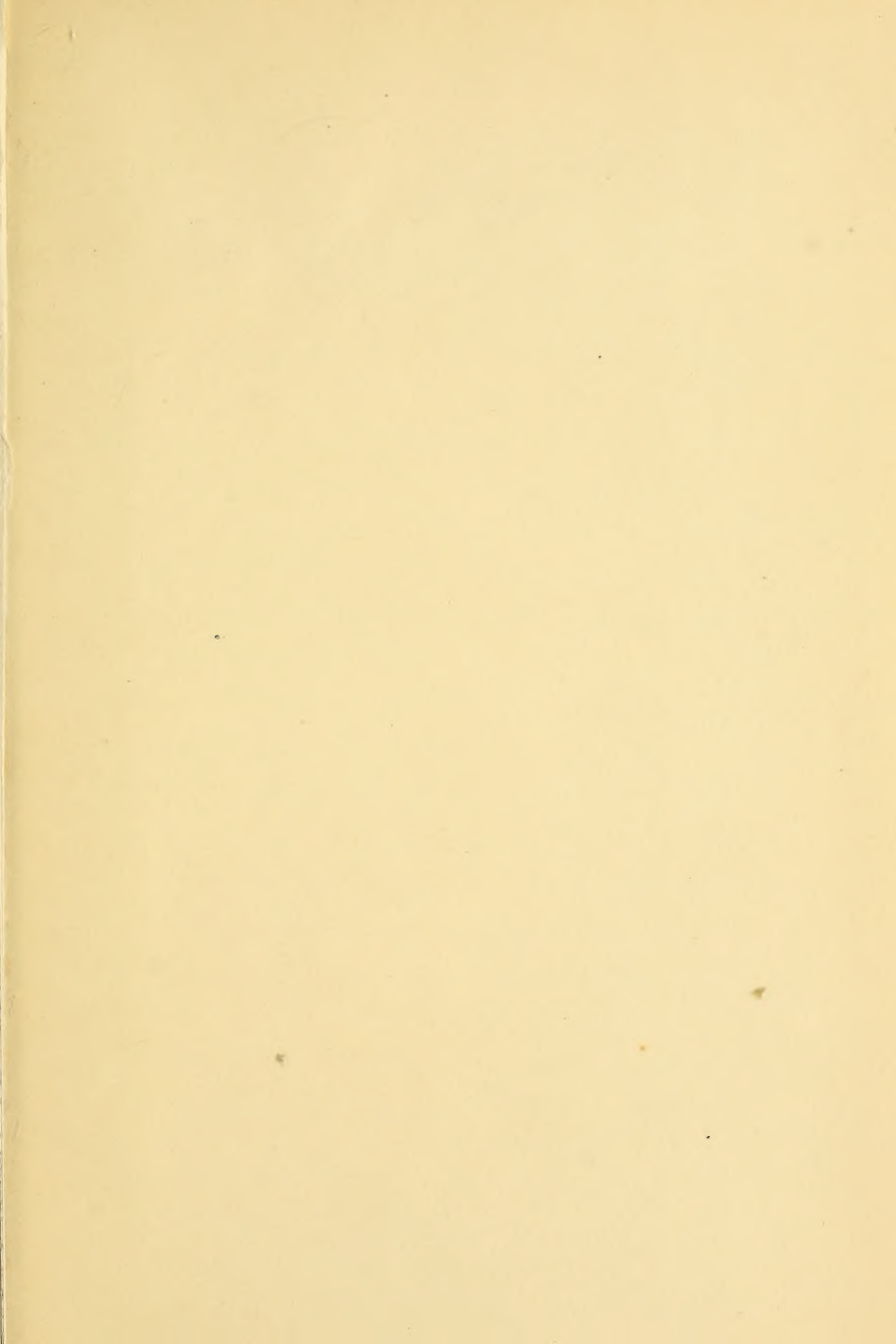


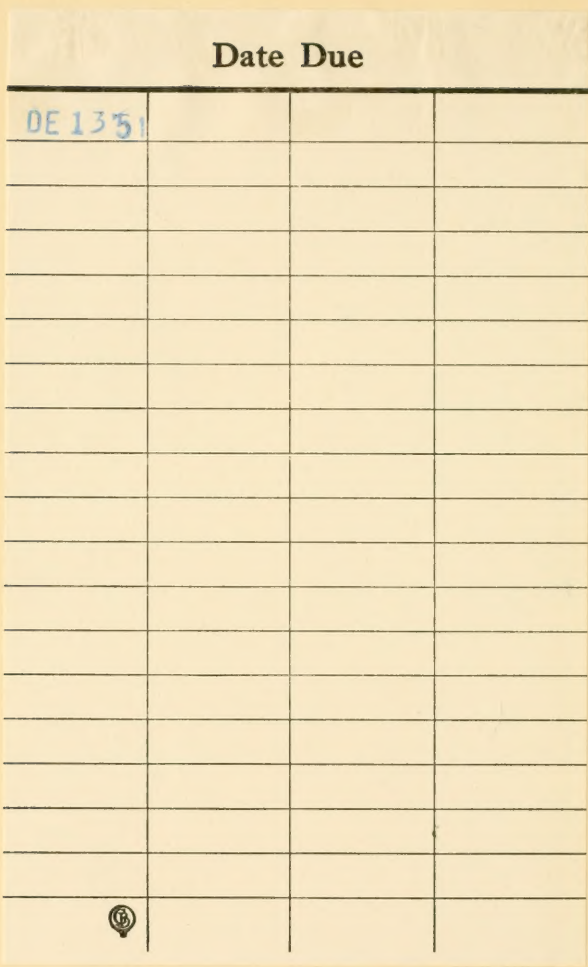










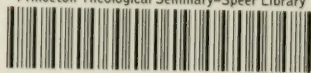
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